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### **Welfare in modern egalitarian theories**

The article is devoted to the problem of the terminology in the modern analytical philosophy. I regard of the diversity of the terms «good» and «welfare» interpretations it's became rather difficult to separate the meanings of them, and especially hard to find the border between the individual and the social aspects of this terms. Are these aspects divided or no. How should we divide them if they are? We are trying to answer these questions in this article.

One of the most definite and exact division was given by Gerald Cohen, and this division was taken as the basis of this article, and the starting point of analysis of other modern approaches to the question of the term «welfare». He divide them into the pure hedonistic welfare, and welfare of preferences. He characterize this division as one that meet the requirements of the egalitarian justice most of all. In addition, it helps us to find the roots of this division in the modern egalitarian theories.

This allows us to draw a general conclusion about the place of the two main types of welfare in contemporary philosophical discourse. Despite the rather definite

differentiation typed of welfare for egalitarian discourse, we still cannot call this division fully independent, and operate with only one of them. However, we can avoid mixing these terms.

**Keywords:** good, welfare, egalitarianism, tastes, redistribution.

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(Gerald Cohen)

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[2, .6].

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(Amartya Sen)

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« » [13,c.187–189], , ,

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(Ronald Dworkin),

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» [3,c.7–23],

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[4, .224–226].

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« » , (John Rawls) « » [8,c.56],

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[11,c.113].

[2, .17],

[2, .19].

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[7,c.37].

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[11,c.115].

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[10,c.141].

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[8,c.352].

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» [14,c.37]

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[8,c.25–27].

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» [2,c.9]

[2,c.8].



(welfare),

[13,c.211].

[offensive tastes].

[8,c.30–31].

[expensive tastes] [2,c.9].

[2,c.6],

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[3,c.242].

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«bad luck»].

[9,c.168].

[1,c.238].

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[4,c.229]

[5,c.214].

[2,c.23]: «

[4,c.32]

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