***TJ, sections 78-82***

1. Explain what Rawls means by saying that the argument for stability proceeds in two stages. How are the two stages related? (HINT: What does the third sentence on p. 450 – beginning “It remains” -- mean?)
	1. Rawls says he approaches the problem of congruence “by discussing the various desiderata of a well-ordered society and the ways in which its just arrangements contribute to the good of its members.” Why approach the problem this way? Can you track those “ways” as you go through these sections.
	2. As you make your way from topic to topic, ask “What does this topic have to do with the stability argument – in particular, the congruence argument – that Rawls is trying to make?”.
	3. As you make your way through the reading and build up to the question at the end, track how arguments build on groundwork laid earlier: on the Kantian interpretation, the Aristotelian Principle and its companion effect, goodness as rationality as applied to life-plans, and regret.
	4. Explain the important paragraph running from p. 450 to p. 451. what does Rawls mean by saying that justice as fairness and goodness as rationality are “congruent”?
2. explain how the device of the original position makes it possible to reconcile autonomy and objectivity.
	1. Why shouldn’t the sense of justice be regarded as a “neurotic compulsion” (p. 451)?
	2. What does ‘autonomy’ mean here?
	3. Do you agree that Rawls’s principles meet a sufficient condition of objectivity?
	4. Explain why the principles “best conform to our nature as free and equal rational beings”. (p. 455)
3. Let’s try to understand a social union of social unions and what the argument that a well-ordered society is one contributes to the larger argument of Part III
	1. Note that liberal views (understood as those that privilege rights) and social contract views, are often thought incapable of accounting for the value of community. Why might that be?
	2. What is the trivial sense in which human beings are social?
	3. what is “private society”? what are the characteristics of social union?
	4. Explain Rawls’s claim that a well-ordered society is a social union of social unions, taking account of the following:
		1. what is the relevance of the “one basic characteristic of human beings” mentioned on p. 458?
		2. What are the roles of the Aristotelian principle and the companion effect in the discussion?
	5. How does it follow that a well-ordered society realizes the good of community? Do you find the argument persuasive?
	6. Now let’s look at Rawls’s discussion of games, introduced on p. 461.

* + 1. Explain how a sense of fair play makes a good play of the game possible. How does it follow that having a sense of fair play is good for the players?
		2. Why does Rawls liken the WOS to a game on p. 462? Why would he think that having a sense of justice is good for the players of the well-ordered society game?
1. Some preliminary questions about envy:
	1. what is the difference between general and particular envy?
	2. Why is envy “collectively disadvantageous” (p. 468)?
	3. what is “benign envy”? how does it differ from malign envy?

* 1. what does it mean to say that “envy is not a moral feeling”? distinguish resentment and envy.
	2. What is excusable envy?
1. Now the central questions about envy:
	1. what are three conditions that give rise to excusable? How is each of the conditions mitigated in a well-ordered society?
	2. How is liability to excusable envy relevant to the argument of Part III? (HINT: go to figures 6 and 8 on pp. 66-67 and locate the DP point. Now suppose the worst-off are envious. Where on the contribution curve will their favored distribution be?)
	3. The charge that liberal pushes for equality are motivated by or are disguised forms of envy is a hardy perennial: see this opinion piece by [Rush](http://www.rushlimbaugh.com/daily/2012/12/06/obama_wants_to_tax_the_rich_for_revenge)
		1. How would Rawls reply?
		2. Why does Rawls bring up the charge? (HINT: how would citizens in the well-ordered society regard their sense of justice if they came to believe Freud’s contention that “the energy that motivates the sense of justice is borrowed from that of envy and jealousy?)
2. The argument that a well-ordered society would not be characterized by large-scale excusable envy helps to show the stability of the agreement on the difference principle (see 81.b) and Rawls has removed a doubt that the desire to act from the difference principle is not a good (see 81.c).

Now let’s ask whether the agreement to prioritize liberty would be stable:

* 1. Review the grounds of that agreement as laid out in Part I.
	2. What is the objection Rawls considers in the paragraph on pp. 476-77?
	3. Rawls reply is “there are no strong propensities prompting them to curtail their liberties for the sake of greater absolute or relative economic welfare”. (p. 477)
		1. What is the argument for this conclusion?
		2. Do you find the argument plausible? (Consider: is it really likely that persons will find their need for social status answered by a guarantee of equal citizenship?
		3. Explain the remedy laid out in the paragraph running from p. 478 to 479.
	4. Would members of a WOS be glad they have the desire to accord the first principle priority?

Pulling together answers to 78.a and 81.c: Would members of the WOS be sorry they have a sense of justice?

Now let’s pull together 78.d, 79.f.ii and 82.d: would they be glad they have it? Would their life-plans then include taking steps to maintain it? Would they ever regret having made such a plan? Why?