1. In *Spheres of Justice*, Walzer writes, "All distributions are just or unjust relative to the social meanings of the goods at stake." What is the social meaning of money and commodities in the contemporary U.S. according to Walzer? Given that social meaning, how according to Walzer should money and commodities be distributed?

2. In his essay "Rights and Agency," Amartya Sen develops a criticism of the ordinary understanding of moral rights as side constraints affirmed by Robert Nozick. State the side constraint conception of moral rights and Sen's criticism of it.

3. Some people build houses in the flood plain of a river that overflows its banks, on the average, once every hundred years. In July, 2020 the river floods and many people's housing is destroyed. They have suffered bad luck. They apply for compensation to their government, which as it happens is dedicated to the ideal of distributive justice developed by Ronald Dworkin in his essay "Equality of Resources." Do they have a just claim for compensation according to Dworkin's view? Why or why not?

4. Suppose that in Potzrebie, a poor country in Latin America, in the year 2020 no one gets AIDS except people who use dirty needles in the course of illegal drug transactions or people who have sex without using a wonderful form of "birth control," developed in 2010, that can be used costlessly by men or women, protects perfectly against all sexually transmitted disease, and can be taken in two dosages, only the higher of which prevents pregnancy. The government in Potzrebie has a program that makes clean needles available to drug users at no charge and "birth control" available to all sexually mature citizens. Fortunately, by this date there is a cure for AIDS, but unfortunately, the cure costs 100 million dollars for each person cured. Should the government provide the cure to all afflicted? The government is perplexed and hires the philosopher Elizabeth Anderson to advise it as to what policy is required by justice in this situation. Elizabeth Anderson is still alive and still believes everything she wrote in "What is the Point of Equality?" back in 1999. What does she tell the government it morally ought to do? Explain what features of Anderson's view lead her to give this advice.

5. In a society with separate distributive spheres or "spheres of justice," according to Walzer, justice requires that there be no dominant goods. Describe Walzer's notion of dominance and explain why according to Walzer justice requires the prevention of dominance.

6. Elucidate the distinction between the norm of priority and the norm of equality as characterized by Derek Parfit.

7. State the difference principle, a component of John Rawls's theory of justice. Why doesn’t the difference principle necessarily recommend equal distribution of goods across individuals?

8. Imagine a government that limits its functions to provision of police protection for citizens and a military force for national defense. The government enforces a scheme of taxation such that for each citizen taxed, the costs of taxation are less than the benefits of police protection plus
national defense. According to Robert Nozick, would this government as described qualify as a legitimate state that violates no one’s Lockean natural rights? Why or why not?

9. The government of Potzrebie legally bans several recreational drugs on the ground that their use will cause some citizens to become significantly less able to fulfill the responsibilities of democratic citizens including the duty to participate in the selection of public officials via free elections. Would this legal prohibition as described violate the norm that Douglas Husak calls justificatory neutrality on the good? Why or why not?

10. In Losing Ground, a book that investigates federal antipoverty programs in the U.S, Charles Murray presents a thought experiment in which a government is granted a very large budget and is assigned the task of using this budget effectively to reduce the incidence of smoking, which is presumed to be an undesirable behavior, disadvantageous for the individual smoker. Describe the thought experiment that Murray carries out and explain the general lesson he draws from it.

11. Assume for the sake of the argument that the French-speaking culture in Quebec will gradually wither and die, as English becomes the language that everyone in Canada uses, unless laws are passed that encourage the use of the French language in Quebec and discourage the use of English (for example, by requiring children to be educated in French-speaking schools only), in which case French-speaking culture will remain the predominant culture of Quebec. In such a case, Will Kymlicka might advocate these preservationist legal measures and Chandran Kukathas definitely would not. Summarize Kukathas’s main arguments against group-differentiated cultural rights.

12. In The Law of Peoples, John Rawls addresses issues of international justice. What position does Rawls adopt in this book concerning the obligations of prosperous nations to provide economic assistance to poor nations? What are the main grounds he offers to support this position?

13. In Spheres of Justice Walzer states that a hierarchical society into which people acquire their social status by being born into castes with unequal rights and privileges, and in which the distribution of all important social goods is integrated around the values of a single religion, can be fully just. How does he reconcile this claim with his advocacy of the ideal of complex equality?

14. In “Equality as a Moral Ideal” Harry Frankfurt considers the ideal of economic equality—everyone in society having the same income and wealth. What position does he take regarding this ideal of economic equality? What are the main reasons he offers to support his position?

15. Suppose that surprising but conclusive medical research conducted in the first years of the twenty-first century establishes that heroin usage is physically harmless even over the long run and causes no loss of mental capacity, but does tend to induce the user to lose all desire and ambition to be self-supporting and indeed to have any ambition at all beyond having the experience of using heroin. Given these facts, would Freeman’s arguments provide good reasons for legally prohibiting sale and use of heroin? Why or why not?

16. What exactly is “luck egalitarianism” or “equality of fortune” as defined by Elizabeth Anderson in her essay “What Is the Point of Equality?”

17. In “Minority Cultures and the Cosmopolitan Alternative,” Jeremy Waldron discusses “views that locate the coherence and meaning of human life in each person’s immersion in the culture and ethnicity of a particular community.” He is interested in how such views might be used to justify cultural rights in the name of which individual freedom might reasonably be limited. Summarize the main lines of argument that Waldron asserts.

18. In a course reading Richard Arneson criticizes the view of Ronald Dworkin and others that if we wish to integrate personal responsibility into the theory of justice, and allow that the life
outcomes people reach are rightly determined by their individual choices, we must hold that principles of justice must be concerned with resources not welfare or well-being or utility. What possibility is it claimed that Dworkin has overlooked?

19. Of Walzer’s claim that a society’s institutions and individual conduct are just if they conform to the shared understandings of its members, Joshua Cohen (In an review of *Spheres of Justice*) argues that this claim “is either conservative or empty.” Explain what Cohen means by this objection and state his argument for it.