

TEST QUESTIONS

(ESSAY, MULTIPLE CHOICE, TRUE/FALSE, AND FILL-IN-THE-BLANK)

* indicates the question appear on the student website.

An answer bank follows each chapter's questions.

CHAPTER 1 QUESTIONS

Essay Questions

1. Give your own example of something that is plausibly intrinsically valuable and something that is plausibly *only* extrinsically valuable. Explain your reasoning.
2. What is the difference between act consequentialism and rule consequentialism?
3. What is value hedonism? Give an example of something that *seems* intrinsically valuable but, according to the theory, is not. Discuss whether this example proves that value hedonism is false.
4. What is the doctrine of double effect? Give your own example of an action that the doctrine would apply to and explain what the doctrine says about the morality of that action.
5. Explain Kant's Universal Law formulation of the categorical imperative. Explain how the formulation would apply to *either* (i) lying promises *or* (ii) helping others in need.
6. What is the difference between a merely rights-focused approach and a rights-based theory? Why does Timmons make this distinction?
7. Give your own example of a case in which a virtuous person, acting in character, performs a morally right action. What virtues are exhibited in this case? Explain how the person in your case, in addition to acting rightly, also experienced the appropriate *feelings*.
8. What is the difference between a prima facie duty and an all-things-considered duty? Give an example of an action that someone has a prima facie but not an all-things-considered duty to perform.
9. Describe one of Timmons's arguments for the claim that moral theory can help focus and sharpen our moral thinking about particular issues.
10. Describe the hypothetical situation in which persons are to decide on basic principles of justice, according to John Rawls's social contract theory. (*Hint: This is the "original position" in which the decisions are made under a "veil of ignorance."*)

Multiple-Choice Questions

- *1. In ethics, the terms “right” and “wrong” are used primarily to evaluate the morality of
- A. persons.
 - B. actions.
 - C. consequences.
 - D. concrete objects.
2. Which of the following is an example of a value-based moral theory?
- A. consequentialism
 - B. virtue ethics
 - C. both A and B
 - D. neither A nor B
- *3. Which of the following is an example of a duty-based moral theory?
- A. consequentialism
 - B. natural law theory
 - C. Kantian moral theories
 - D. none of the above
4. Necessarily, if something is intrinsically good, then
- A. its value depends on its relationship to something else that is intrinsically good.
 - B. its value depends on features that are *inherent* to it.
 - C. it is an action that is morally right.
 - D. it is also intrinsically value-neutral.
- *5. Which of the following is a feature of consequentialist moral theory?
- A. It is a value-based theory.
 - B. It involves the idea of alternative actions open to the agent.
 - C. It is a strongly impartialist moral theory.
 - D. all of the above
6. Which of the following is a kind of consequentialist theory that explains right action in terms of the net balance of pleasure (or lack of pain) produced by that action?
- A. hedonistic utilitarianism
 - B. perfectionist consequentialism
 - C. rule consequentialism
 - D. By definition, consequentialist theories do *not* mention pain.
- *7. To say that the consequentialist account of right action is a *maximizing* conception is to say that, according to the account,
- A. we are obligated to convince as many people as possible to accept consequentialism.
 - B. we ought to perform that action the consequences of which will have at least as much overall value as any of the alternative actions.

- C. we are to perform that action the consequences of which will have the least overall value compared to any of the alternative actions.
- D. none of the above

8. According to rule consequentialism, the rightness or wrongness of an action depends on

- A. that action's relationship to the operative rules of law.
- B. the logical consistency behind the motive of actions of the same type.
- C. whether a virtuous person would endorse a rule requiring, permitting, or prohibiting that action.
- D. whether that action is required, permitted, or prohibited by a rule the consequences of which are best.

*9. Which of the following is a basic intrinsic good, according to Aquinas's version of natural law theory?

- A. human life
- B. human procreation
- C. human sociability
- D. all of the above

10. According to the basic principle of natural law theory, an action is right if and only if (and because)

- A. the action only indirectly violates some of the basic values.
- B. the action is of a type that the laws of natural selection have favored.
- C. in performing the action one does not directly violate any of the basic values.
- D. none of the above

*11. To say that an action is intrinsically permissible (a feature mentioned in the doctrine of double effect) is to say that

- A. the action, apart from its effects, is morally permissible.
- B. the action, only because of its effects, is morally permissible.
- C. no actual person would ever endorse that action.
- D. the action is valuable because of its relationship to things that are intrinsically valuable.

12. The doctrine of double effect is so named because it concerns

- A. actions that are composites of simpler actions.
- B. cases in which performing an action would have at least one good effect and one bad effect.
- C. cases in which an action would have at least two good effects or two bad effects.
- D. cases in which two actions of the same type are performed at the same time.

*13. In satisfying Kant's Humanity formulation of the categorical imperative, we are obligated to adopt two very general goals: the goal of promoting the (morally permissible) ends of others and the goal of

- A. self-perfection.
- B. producing happiness.
- C. increasing welfare.
- D. self-sacrifice.

14. Kant's Universal Law formulation does not refer to an agent's wants; rather, it represents

- A. an ethical dilemma.
- B. a criterion for social acceptability.
- C. a way to measure the value of an action's consequences.
- D. a kind of consistency test.

*15. Kant refers to the special worth or value of persons as

- A. virtue.
- B. beauty.
- C. praiseworthiness.
- D. dignity.

16. A negative right, held by someone *A* to perform some action *X*, would be

- A. a claim by *A* that others refrain from interfering with *A*'s performing *X*.
- B. a claim by *A* that others assist *A* in performing *X*.
- C. a claim against *A* to the effect that *A* should not perform *X*.
- D. none of the above

*17. A positive right of *A* against *B* would involve *A*'s claim that

- A. nobody interfere with *B*'s pursuit of certain goods.
- B. *B* do or provide something to *A*.
- C. everybody must assist *B* in his pursuit of certain goods.
- D. none of the above

18. A utilitarian who recognizes rights will attempt to explain rights on the basis of utility by claiming that

- A. there are no moral rights; there is only utility.
- B. a moral right is a kind of claim that is justified by the fact that its recognition will not diminish overall welfare.
- C. a moral right is a kind of claim that is justified by the fact that its recognition will contribute to the maximization of overall welfare.
- D. all of the above

*19. Which of the following is an example of a vice of character?

- A. blindness
- B. physical weakness
- C. obesity
- D. cowardice

20. Which of the following is an example of a virtue of character?

- A. tallness
- B. honesty
- C. physical beauty
- D. simplicity

- *21. John considers what Mary has done and thinks to himself, *Mary did the right thing.* This thought is primarily a judgment about
- A. Mary's upbringing.
 - B. an action Mary performed.
 - C. Mary's moral character.
 - D. what John thinks he would have done.
22. Ross proposed that we have a duty of reparation—that is, the prima facie duty—to
- A. make amends to others for any past wrongs one has done to them.
 - B. show gratitude toward one's benefactors.
 - C. refrain from harming others.
 - D. improve oneself with respect to one's own virtue and knowledge.
- *23. Audi proposed that we expand Ross's list of prima facie duties to include
- A. veracity.
 - B. enhancement and preservation of freedom.
 - C. respectfulness.
 - D. all of the above
24. According to Ross, in determining which prima facie duty is the most "stringent" in some particular case and thus represents one's all-things-considered duty, one must
- A. appeal to a set of fixed rules to calculate which duty will prevail.
 - B. appeal to a moral authority.
 - C. use one's *judgment* rather than appealing to a fixed set of rules.
 - D. perform a utilitarian calculation.
- *25. Corresponding to the theoretical aim of moral theory is the principle of
- A. explanatory power.
 - B. parsimony.
 - C. practical guidance.
 - D. none of the above
26. Corresponding to the practical aim of moral theory is the principle of
- A. parsimony.
 - B. practical guidance.
 - C. explanatory power.
 - D. none of the above
- *27. Timmons claims that philosophers *argue* for their moral principles and that
- A. we should appeal to divine revelation to determine the soundness of those arguments.

- B. we can rationally evaluate their arguments.
- C. these arguments, being arbitrary, cannot be rationally evaluated.
- D. there is no way to determine which arguments are better than others.

28. Suppose Bob claims that infanticide is not wrong in certain cultures *just because* killing infants is permitted in those cultures. With this claim, we can reasonably infer that Bob accepts some version of

- A. an ethics of prima facie duty.
- B. consequentialism.
- C. divine command theory.
- D. ethical relativism.

*29. The basic idea of social contract theories of morality is that correct or justified moral rules or principles are the ones that result from

- A. a social leader's moral deliberations.
- B. an actual or hypothetical social agreement of some sort.
- C. a contract that has been signed by most of the affected parties.
- D. none of the above

30. According to the principle of greatest equal liberty proposed by John Rawls, each person is to have an equal right to

- A. the highest level of happiness that is attainable by the least happy person in the society.
- B. the social and economic inequalities that are built into society.
- C. opportunities and resources that belong to that person but nobody else.
- D. the most extensive basic liberty compatible with a similarly liberty for others.

True/False Questions

1. The *practical aim* of a moral theory is to offer practical guidance for how we might arrive at correct or justified moral verdicts about matters of moral concern.
- *2. *Duty-based* moral theories include versions of consequentialism and virtue ethics.
3. Principles of *value* specify conditions under which an action is right (or wrong).
- *4. According to perfectionist consequentialism, an action is right if and only if (and because) it is what a morally perfect person would perform.
5. Both utilitarianism and perfectionist consequentialism come in act- and rule-based forms.
- *6. According to utilitarianism, it is human welfare or happiness alone that is intrinsically valuable.

7. The doctrine of double effect requires that certain actions be *proportional*—that is, that the evil brought about by the action is not out of proportion to the good being aimed at.
- *8. Unlike with other moral theories, applying the natural law theory is a mechanical process.
9. To say that persons are ends in themselves is to say that they have a special worth or value that demands of us that we have a certain positive regard for them.
- *10. Central to Kant's theory is the idea that there are several basic moral principles, none of which can be derived from any other.
11. The right to free speech is an example of a *positive* right.
- *12. According to rights-based theory, sometimes it is not possible to respect all the fundamental moral rights of others.
13. A vice is a character trait that contributes to making someone a morally bad person.
- *14. Virtue ethics entails that there are only good and bad *people*; there are no good or bad *actions*.
15. According to the ethics of *prima facie* duty, there is a single moral principle from which all other moral principles can be derived.
- *16. According to Ross the duty of nonmaleficence is the *prima facie* duty to ensure that pleasure is distributed according to merit.
17. Timmons claims that moral theory can help focus and sharpen our moral thinking about particular issues.
- *18. Timmons argues that there are standards by which we can rationally evaluate moral theories.
19. John Rawls intends his theory to be a complete social contract account of morality.
- *20. The point of the veil of ignorance, according to Rawls, is to ensure that no one is able to design principles to favor his particular condition.

Fill-in-the-Blank Questions

1. According to the basic categories of right conduct, a right action can be either obligatory or _____ (i.e., all right to do and all right not to do).

- *2. Things that are intrinsically _____ are neither intrinsically good nor intrinsically bad.
3. The _____ aim of a moral theory is to discover those underlying features of actions, persons, or other items of moral evaluation that *make* them right or wrong.
- *4. Consequentialism is a(n) _____ theory of right action because, according to it, the rightness (or wrongness) of an action depends on how much intrinsic value it would likely produce compared to how much intrinsic value alternative actions would likely produce.
5. According to value hedonism, only states of _____ have intrinsic negative value.
- *6. _____ consequentialism is any version of consequentialism according to which it is the net intrinsic value of the consequences of particular alternative actions open to an agent in some situation that determines the rightness or wrongness of those alternative actions.
7. An action meets the condition of _____ (mentioned by the law of double effect) if it is not possible to bring about the good effect of that action except by performing an action that will bring about the evil effect in question.
- *8. According to natural law theory, there are objectively true moral principles that are grounded in facts about human _____.
9. The _____ rule says, "Do unto others as you would have them do unto you."
- *10. According to Kant's _____ formulation of his categorical imperative, we should treat persons as ends in themselves and never as a mere means.
11. Perhaps the most basic idea of a right is that of a(n) _____ of one person against some other party.
- *12. A rights-based theory is a moral theory according to which rights are more basic than right _____.
13. Virtue ethics makes the concepts of virtue and _____ central in moral theory.
- *14. According to virtue ethics, an action is right if and only if (and because) it is what a virtuous agent, acting in _____, would not avoid doing in the circumstances under consideration.
15. According to the ethics of prima facie duty, when one prima facie duty prevails in some conflict-of-duties situation, it becomes one's _____ duty.

- *16. To say that one has a prima facie duty to perform some action is to say that one has some moral _____ to perform the action.
17. According to Timmons, different moral theories differ partly because of how they propose to _____ our moral thinking about practical issues.
- *18. A moral theory the principles of which are extremely difficult to apply will be at odds with the principle of _____ guidance.
19. According to the _____ principle, which is a fundamental principle of justice proposed by John Rawls, social and economic inequalities are to be arranged so that they are both (i) reasonably expected to be to everyone's advantage and (ii) attached to positions and offices open to all.
20. Rawls uses the label justice as _____ for his conception of justice.

Chapter 1 Answer Key

Multiple-Choice Questions

- | | |
|--------------|--------------|
| <u>1. B</u> | <u>16. A</u> |
| <u>2. C</u> | <u>17. B</u> |
| <u>3. C</u> | <u>18. C</u> |
| <u>4. B</u> | <u>19. D</u> |
| <u>5. D</u> | <u>20. B</u> |
| <u>6. A</u> | <u>21. B</u> |
| <u>7. B</u> | <u>22. A</u> |
| <u>8. D</u> | <u>23. D</u> |
| <u>9. D</u> | <u>24. C</u> |
| <u>10. C</u> | <u>25. A</u> |
| <u>11. A</u> | <u>26. B</u> |
| <u>12. B</u> | <u>27. B</u> |
| <u>13. A</u> | <u>28. D</u> |
| <u>14. D</u> | <u>29. B</u> |
| <u>15. D</u> | <u>30. D</u> |

True/False Questions

- | | |
|-------------|--------------|
| <u>1. T</u> | <u>11. F</u> |
| <u>2. F</u> | <u>12. T</u> |
| <u>3. F</u> | <u>13. T</u> |
| <u>4. F</u> | <u>14. F</u> |
| <u>5. T</u> | <u>15. F</u> |
| <u>6. T</u> | <u>16. F</u> |
| <u>7. T</u> | <u>17. T</u> |

- 8. F
- 9. T
- 10. F

- 18. T
- 19. F
- 20. T

Fill-in-the-Blank Questions

- 1. optional
- 2. value-neutral
- 3. theoretical
- 4. comparative
- 5. pain
- 6. Act
- 7. necessity
- 8. nature
- 9. golden
- 10. Humanity

- 11. claim
- 12. action
- 13. vice
- 14. character
- 15. all-things-considered
- 16. reason
- 17. organize
- 18. practical
- 19. difference
- 20. fairness

INSTRUCTOR'S MANUAL AND TEST QUESTIONS

TO ACCOMPANY

**DISPUTED MORAL ISSUES
A READER
Fourth Edition**

Mark Timmons

Prepared by
Christopher Howard

New York—Oxford
Oxford University Press
2017

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INTRODUCTION

Resources for Students and Instructors

This third edition includes an Instructor's Manual and Computerized Testbank on CD and a Companion Website (www.oup.com/us/timmons) that offers resources for both students and instructors.

Instructor Resources both in the Instructor's Manual and in the Companion Website include the following:

- **Sample syllabi**
- Lecture notes in **PowerPoint** format
- **Chapter goals and summaries**
- A **test bank** that includes essay, multiple choice, true/false, and fill-in-the-blank questions
- Suggested readings and **media resources** (articles, films, etc.)

Student Resources on the Companion Website include the following:

- **Self-quizzes**, which include multiple choice, true/false, and fill-in-the-blank questions
- Helpful **web links**
- Suggested readings and **media resources** (articles, films, etc.)

SAMPLE SYLLABI

Syllabus 1

Course Description

In this course we will connect various disputed moral issues with moral theory to better understand the nature of these disputes. There are many such disputed issues, but this semester we shall concentrate on the following:

- Sexual morality
- World hunger and poverty
- Cloning and genetic enhancement
- Abortion

We begin the course with a very brief introduction to the philosophical study of moral issues, including what is called *moral* (or *ethical*) *theory*. As we shall see, philosophers often approach specific moral issues by making use of a particular moral theory and applying the theory to the problem. (That's why what we will be studying is sometimes called *applied ethics*.) So, as we proceed, not only will we be learning about the philosophical controversies surrounding the above-mentioned issues, we will also be learning about moral theory.

Objectives

There are two main course objectives: (i) to familiarize you with the moral controversies surrounding the above-listed topics, thus helping you come to a reasoned position on these (and related) issues, and (ii) to help you sharpen your ability to think clearly and critically about such issues.

Materials

Timmons, M., ed. *Disputed Moral Issues: A Reader*. 4th ed. New York: Oxford University Press, 2016.

Exams and Grades

There will be four exams—one for each topic—and each will be worth 25 percent of your final grade. The exams will include multiple-choice and short essay questions. The exam schedule is below. Taking an exam early is never allowed, so please take a look at the exam schedule to make sure you don't have a conflict with the course schedule.

Missed Exam Policy

If you miss an exam and can produce a valid excuse (e.g., medical emergency), you will be allowed to do a make-up exam on the final meeting day of the course, Wednesday, December 7. This is the only time allowed for make-up exams. Make-ups will be essay exams.

Class Sessions

I will present some material, but discussion is also an important part of the course. Come to class having read the assigned material and ready to discuss. Class discussion (including asking questions) is strongly encouraged. Also, make sure to bring your textbook to class — this will help us remember and examine case studies and moral theories.

PowerPoint Slides

I will post PowerPoint slides for each topic. You should print these off before class and bring them with you to class. These slides will provide a basic framework for the sessions. But please note: The exams will not just cover what is in the slides.

Attendance

Doing well in this course depends in large part on understanding and learning the material that I present in class and that will be discussed in the Friday sessions. The book we will be using contains essays by various authors, and many of these essays may at first be difficult to understand. Also, roughly 60 percent of the material I present in class sessions will be my own and is not in the book. So, I strongly recommend that you not miss any class sessions.

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Course Etiquette

Come to class on time; I try to begin on time and typically do. You are not allowed to get up in the middle of class and leave, unless you have a very good reason. If for some reason you know in advance that you have to leave early, please let me know ahead of time. Silence cell phones before entering class (don't just set them to "vibrate"). No text messaging. No using laptops, even to take notes.

University Policies

For policies against plagiarism and the University's Code of Academic Conduct, see: _____<URL>

For policies against threatening behavior by students, see: _____<URL>

Students with Particular Needs

Those registered with the <OFFICE> remember to submit appropriate documentation to the instructor if they are requesting special accommodations.

Office Hours

_____<TIME AND LOCATION>

Course Syllabus and Exam Schedule

Date	Topic	Reading
Mon 8/22	General Introduction	
Wed 8/24		Ch. 1.1: "What Is a Moral Theory?"
Mon 8/29	Sexual Morality	Ch. 3: Introduction Ch. 1.2.B: Natural Law Theory

		Ch. 3: Vatican Declaration
Wed 8/31		Ch. 3: Corvino, <i>What's Wrong with Homosexuality</i>
Wed 9/7		Ch. 1.2.C: Kantian Moral Theory Ch. 3: Mappes, <i>A Liberal View of Sexuality-Morality</i>
Mon 9/12		Ch. 1.2.E: Virtue Ethics Ch. 3, Halwani, <i>Virtue Ethics and Adultery</i>
Wed 9/14		Review of Ch. 3
Mon 9/19		EXAM 1: Covers General Introduction and Sexual Morality
Wed 9/21	World Hunger and Poverty	Ch. 14: Introduction Ch. 14: Hardin, <i>Lifeboat Ethics</i>
Mon 9/26		Ch. 1.2.A: Consequentialism Ch. 14: Singer, <i>The Life You Can Save</i>
Wed 9/28		Ch. 14: Singer, continued
Mon 10/3		Ch. 14: Arthur, <i>World Hunger</i>
Wed 10/5		Ch. 14: Sen, <i>Poverty and Hunger</i>
Mon 10/10		Ch. 14: O'Neill, <i>A Kantian Approach to World-Hunger</i> (Review 1.2.C: Kantian Moral Theory)
Wed 10/12		Review of Ch. 14
Mon 10/17		EXAM 2: Covers World Hunger and Poverty
Wed 10/19	Cloning and Genetic Enhancement	Ch. 11: Introduction Ch. 1.2.D: Rights-Based Moral Theory
Mon 10/24		Ch. 11: Kass, <i>Preventing a Brave New World</i>
Wed 10/26		Ch. 11: Pence, <i>Will Cloning Harm People?</i>
Mon 10/31		Ch. 11: Sandel, <i>The Case against Perfection</i>
Wed 11/2		Ch. 11: Kamm, <i>Is There a Problem with-Enhancement?</i>
Mon 11/7		Ch. 11: Singer, <i>Parental Choice and Human-Improvement</i>
Wed 11/9		Review of Ch. 11
Mon 11/14		EXAM 3: Covers Cloning and Genetic-Enhancement
Wed 11/16	Abortion	Ch. 10: Introduction Ch. 10: Warren, <i>On the Moral and Legal Status of Abortion</i>
Mon 11/21		Ch. 10: Thomson, <i>A Defense of Abortion</i>
Wed 11/23		Ch. 10: Lee and George, <i>The Wrong of Abortion</i>
Mon 11/28		Ch. 10: Hursthouse, <i>Virtue Theory and Abortion</i>
Wed 11/30		Ch. 10: Marquis, <i>Why Abortion Is Immoral</i>
Mon 12/5		Ch. 10: Sumner, <i>A Moderate View</i>
Wed 12/7		Review of Ch. 10
Mon 12/12		FINAL EXAM: Covers Abortion 8-10 a.m.

Please note that some changes in the reading schedule may have to be made as the class progresses. In that case, I will revise the syllabus and post a notice about the changes on this site. It is your responsibility to keep tabs on where we are in the class, particularly if you miss any sessions.

Syllabus 2

Course Description

This is a course in what is often called *applied ethics* (also called *practical ethics*), which concerns the philosophical examination of controversial moral issues. There are many such issues, but in this course we shall concentrate on the following:

- Sexual morality
- The ethical treatment of animals
- Abortion
- Cloning and genetic enhancement
- Drugs and addiction

We begin the course with a brief introduction to philosophy (as a discipline) followed by an introduction to the philosophical study of moral issues, including what is called *moral* (or *ethical*) *theory*. As you will see, philosophers often approach specific moral issues by making use of a particular moral theory and *applying* the theory to the problem. (That's why what you will be studying is sometimes called *applied ethics*). So, as we proceed, not only will you be learning about the philosophical controversies surrounding the above-mentioned issues, you will also be learning about moral theory.

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Materials

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Papers, Exams, Quizzes, Participation, and Grades

Papers: There will be three short papers, worth 50 points each.

Exams: Midterm and Final exam, worth 100 points each.

Class participation: I expect everyone to participate consistently in class discussion, worth 10 points.

Final grades for the course will be based entirely on the scores received on papers, exams, and participation. No extra credit is offered.

Class Sessions

I will present some material, but discussion is also an important part of the course. Come to class having read the assigned material and ready to discuss. Class discussion (including asking questions) is strongly encouraged. Also, make sure to bring your textbook to class—this will help us remember and examine case studies and moral theories.

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- No use of laptops in class.
- No use of other electronic devices, text messaging, etc.
- No reading of newspapers or other materials other than the text for this course.
- Silence all cellphones (don't just set your device to "vibrate").

I reserve the right to drop any student from the course for violation of these rules.

University Policies

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For policies against threatening behavior by students, see: _____<URL>

Students with Particular Needs

Those registered with <OFFICE> should remember to submit appropriate documentation to the instructor if you are requesting special accommodations.

Office Hours

—————<TIME> | <LOCATION>—————

Week	Readings <i>M</i> : Monday <i>W</i> : Wednesday	Topics	Notes/Paper Due Dates
1. Jan. 11	<i>W</i> : Ch. 1.1: What Is a Moral Theory?	Introduction to Moral Theory	
2. Jan. 18	<i>W</i> : Ch. 1.2.B: Natural Law Theory, and Vatican Declaration	Sexual Morality	
3. Jan. 23 & 25	<i>M</i> : Corvino, <i>What's Wrong with Homosexuality</i> <i>W</i> : Ch. 1.2.C: Kantian Moral Theory, and Mappes, <i>A Liberal View of Sexual Morality</i>	Sexual Morality	
4. Jan. 30 & Feb. 1	<i>M</i> : Ch. 1.2.E: Virtue Ethics and Halwani, <i>Virtue Ethics and Adultery</i> <i>W</i> : Review Mappes and Halwani	Sexual Morality	Paper 1 due Feb. 1
5. Feb. 6 & 8	<i>M</i> : Ch. 1.2.A: Consequentialism and Singer, <i>All Animals Are Equal</i> <i>W</i> : Singer, cont.	Ethical Treatment of Animals	
6. Feb. 13 & 15	<i>M</i> : Ch. 1.2.G: Social Contract Theory and Carruthers, <i>Against the Moral Standing of Animals</i> <i>W</i> : Cohen, <i>Do Animals Have Rights?</i>	Ethical Treatment of Animals	
7. Feb. 20 & 22	<i>M</i> : Norcross, <i>Puppies, Pigs and People</i>	Ethical Treatment of Animals	Midterm on Feb. 22

	W: Midterm		
8. Feb. 27 & Mar. 1	<i>M: Warren, On the Moral and Legal Status of Abortion</i> <i>W: Thomson, A Defense of Abortion</i>	Abortion	
9. Mar. 6 & 8	<i>M: Lee and George, The Wrong of Abortion</i> <i>W: Hursthouse, Virtue Theory and Abortion</i>	Abortion	
10. Mar. 20 & 22	<i>M: Marquis, Why Abortion Is Immoral</i> <i>W: Sumner, A Moderate View</i>	Abortion	Paper 2 due March 22
11. Mar. 27 & 29	<i>M: Kass, Preventing a Brave New World</i> <i>W: Pence, Will Cloning Harm People?</i>	Cloning and Genetic Enhancement	
12. Apr. 3 & 5	<i>M: Sandel, The Case against Perfection</i> <i>W: Kamm, Is There a Problem with Enhancement?</i>	Cloning and Genetic Enhancement	
13. Apr. 10 & 12	<i>M: Singer, Parental Choice and Human Improvement</i> <i>W: Review topic</i>	Cloning and Genetic Enhancement	
14. Apr. 17 & 19	<i>M: Boaz, Drug-Free America or Free America?</i> <i>W: de Marneffe, Criminalize, Don't Legalize</i>	Drugs and Addiction	
15. Apr. 24 & 26	<i>M: Goodin, Permissible Paternalism</i> <i>W: Addiction and Drug Policy</i>	Drugs and Addiction	

16. May 1 & 3	<i>M:</i> Review topic <i>W:</i> Prepare for final-exam	Drugs and Addiction	Paper 3 due May 1
17. May 10 10:30–12:30			Final Exam

CHAPTER SUMMARIES

Chapter 1 Summary

This aim of this chapter is provide readers with basic information about moral theories generally and about six moral theories in particular, including consequentialism, natural law theory, Kantian ethics, rights theories, virtue ethics, the ethics of prima facie duty, and social contract theory.

The chapter is divided into three parts. Part 1, “What Is a Moral Theory?” takes up the following three topics: (i) the main concepts of the right and the good that are central to most moral theories, (ii) the main theoretical and main practical aims of a moral theory, and (iii) the role of principles in a moral theory.

Part 2, “Seven Essential Moral Theories,” explains the rudiments of each of the six types of moral theory previously mentioned. For each type of theory, basic concepts are explained, and since the focus of the book is on questions of right and wrong, basic principles of right conduct are formulated for each type of theory. For instance, in the section on consequentialist moral theory, after explaining what makes a theory consequentialist, the rudiments of utilitarianism (one species of consequentialism) are presented by first explaining the concepts of welfare and utility and then presenting the following utilitarian principle of right conduct:

An action is right if and only if (and because) it would (if performed) likely produce at least as high a utility (net overall balance of welfare) as would any other alternative action one might perform instead.

In this same section on consequentialism, welfarist versions of this type of theory (utilitarianism) are distinguished from perfectionist versions, and act versions are distinguished from rule versions. This material is presented compactly and illustrated with examples. In addition to basic concepts and principles featured in each of the theories, there is discussion of how one is to proceed in applying the principles in question.

The section on natural law theory includes a presentation of the principle (or doctrine) of double effect, which figures importantly in many discussions of applied ethical issues. The section on Kantian ethics discusses both the universal law and the humanity formulations of the categorical imperative. The section on rights theory, in addition to explaining the concept of a right, distinguishes the idea of a right-based moral theory from approaches to ethical issues that simply feature rights (“rights-focused” approaches). The section on virtue ethics explains how some contemporary theorists in the virtue ethics tradition appeal to the idea of a virtuous agent in explaining right and wrong action. The section on the ethics of prima facie duty explains the fundamental ideas in the theories of W. D. Ross and (more recently) Robert Audi. Finally, the section on social contract theory explains the basic idea of such theories using John Rawls’s two principles of distributive justice as fairness as an example of this species of theory.

Part 3, “Coping with Many Moral Theories” addresses questions about how to evaluate a moral theory and how moral theories can help illuminate moral issues as well as provide a foundation for helping to determine what is right and wrong with respect to practical moral problems.

The chapter is written so that each of the sections in Part 2 that describe the various types of moral theory can serve as modules to which students can refer when reading selections that appeal to one or another of the six theories.

Chapter Goals

- Provide students with some understanding of those moral theories that play a role in the articles featured in the anthology. This is the main goal.
- This main goal is addressed by (i) explaining the main aims of a moral theory, (ii) explaining the basic concepts and principles of six types of moral theory, and (iii) explaining how moral theories can be of use in illuminating moral problems and in attempting to reason about them.
- The chapter is written so that each section devoted to a particular type of moral theory can be read independently of reading the others, thus making it convenient for readers to consult one or another section when reading the articles in the collection.
- The discussions of moral theory and the six types of moral theory will help students understand the six selections from Bentham, Aquinas, Kant, Locke, Aristotle, Ross, and Rawls that are included in chapter 2.

Chapter 2 Summary

This chapter includes excerpts from the writings of Bentham, Aquinas, Kant, Locke, Aristotle, Ross, and Rawls each of which represents one of the seven major ethical theories that figure in most of the selections in the remaining chapters.

The selection from Mill is an excerpt from his *Utilitarianism* in which he defends a version of act utilitarianism against various objections and offers a proof of the principle of utility. The classic natural law tradition in ethics is represented by a selection from Aquinas's *Summa Theologiae* in which he sets forth a conception of the good that provides the basis for an account of right action grounded in human nature.

The selection by Kant is from *Groundwork of the Metaphysics of Morals*, sections I and II, in which he defends the claim that only a good will is good without qualification and proceeds to defend the categorical imperative as the fundamental principle of right action. The idea of natural rights, which plays a significant role in applied ethics, is represented in the selection from Locke's *Two Treatises of Government*.

The selection by Aristotle from *Nicomachean Ethics* is focused on the concept of virtue and its role in leading a flourishing life. The work of Aristotle has inspired the relatively recent emergence of virtue ethical accounts of right action that increasingly play a role in addressing disputed moral issues. The selection from W. D. Ross's *The Right and the Good* features a pluralist ethic of prima facie duty. The final selection of John Rawls's *A Theory of Justice* represents a version of social contract theory as it applies to issues of distributive justice.

Chapter Goals

- The main goal is to provide readings from classic proponents of the seven ethical traditions that play an especially important role in philosophical approaches to moral issues.
- Reading and discussion questions at the end of each selection are intended to help students understand each of the theories as articulated and defended by the authors.

Chapter 3 Summary

This chapter focuses on the morality of certain types of sexual activity, including premarital sex, masturbation, homosexuality, and adultery. The Introduction sets up the rest of the chapter by raising the following guiding questions:

- For the various types of sexual behavior discussed in the chapter selections, are there any conditions under which acts of those types are morally wrong?
- For those sexual activities and practices that are morally wrong, what is the best explanation of why they are wrong?

After explaining how the terms “conservative,” “moderate,” and “liberal” are to be used in connection with issues of sexual morality, the Introduction describes general approaches to sexual morality that are represented in the readings (including natural law theory, Kantian ethics, virtue ethics, and consequentialism) and then concludes by briefly discussing each of the specific topics regarding sexual behavior and marriage previously mentioned.

The first selection is an excerpt from the *Vatican Declaration on Some Questions of Sexual Ethics*, which represents the Natural Law perspective of the Catholic Church on matters of premarital sex, masturbation, and homosexuality. The Church appeals to the so-called finality or purpose of the sex organs in arguing that these forms of sexual behavior are morally wrong under all circumstances. The idea that certain forms of sexual behavior are wrong because they violate the finality or purpose of the sexual organs—often referred to as the “unnaturalness argument”—is critically discussed in the article by John Corvino, “What’s Wrong with Homosexuality?” This article raises what are by now standard objections to the unnaturalness argument against homosexuality. Corvino also criticizes the idea that homosexuality is harmful to individuals and to society.

The third selection by Thomas Mappes, “A Liberal View of Sexual Morality and the Concept of Using Another Person,” makes use of central ideas in Kant’s moral theory—the idea that people ought to be treated as ends in themselves and never as mere means—in developing a general sexual ethic whose implications regarding sexual behavior are comparatively liberal. The fourth article by Raja Halwani, “Virtue Ethics and Adultery,” which, as the title indicates, appeals to the basic tenets of virtue ethical accounts of right action, can be seen as staking out a position that is not as conservative as Catholic Church view but not as liberal as Mappes’s Kantian view.

Chapter Goals

- Familiarize students with the topic of sexual morality: both general theoretical approaches and specific issues.
- Help students understand how general moral theories such as the natural law theory are used in arguing for conclusions about relatively specific types of sexual behavior.
- Get students to reflect critically on certain popular arguments, in particular, the unnaturalness argument against homosexuality as well as the more general idea that immoral behavior is somehow unnatural.

- Provide a balance of views on issues regarding sexual behavior, ranging from conservative, to moderate, to liberal.
- Help students reflect critically on the various topics and arguments in the chapter through the use of reading and discussion questions provided for each selection.

Chapter 4 Summary

The articles in this chapter raise the following questions about pornography:

- Is either the production or consumption of pornography morally wrong?
- For any such activities that are wrong, what explains why they are wrong?
- Would it be morally acceptable for a government to pass laws that make the production and consumption of pornography illegal?

It raises parallel questions about hate speech:

- Is hate speech morally wrong?
- If it is, what is the best explanation of why it is wrong?
- Furthermore, would it be morally permissible for a government to pass laws that would make hate speech illegal?

The chapter Introduction to these topics is organized into five sections. Section 1, What Is Pornography? explains the nature of pornography and its types as recognized by the 1986 Attorney General's Commission on Pornography and distinguishes pornography from erotica. Section 2, Liberty Limiting Principles, reviews the harm principle, the offense principle, the principle of legal paternalism, and the principle of legal moralism that have figured in discussions of government censorship. Section 3, Pornography and Censorship, provides a brief discussion of censorship in relation to the First Amendment of the U.S. Constitution. Section 4, Hate Speech, defines this kind of speech, and Section 5, Theory Meets Practice, connects the moral issues featured in the chapter with consequentialism and Kantian ethics, moral theories that tend to be featured in disputes over pornography, hate speech, and censorship.

The first selection, "Pornography and Harm" is from the 1986 Attorney General's Commission on Pornography and is useful for distinguishing types of pornography and explaining the grounds for censoring some of those types. Nadine Strossen in her "Why Censoring Pornography Would Not Reduce Discrimination or Violence against Women" is critical of the 1986 commission's claims about the effects of pornography. In "Enter Here—At Your Own Risk: The Moral Dangers of Cyberporn," Susan Dwyer addresses the question of whether there are moral risks that are peculiar to cyberpornography.

Turning from pornography to hate speech, John Arthur, in "Sticks and Stones," argues that hate speech, despite wronging its victims, should be protected by the First Amendment. In the final selection, "Speech Codes and Expressive Harm," Andrew Altman argues that because hate speech involves *expressive* harm campus bans on hate speech are morally justified.

Chapter Goals

- Introduce students to the main concepts—pornography and hate speech—debated in the chapter as well as to important distinctions among types of pornography.
- Acquaint students with the liberty limiting principles that play a crucial role in debates over censorship in the United States.

- Provide a balance of readings on the chapter's topics that connect with consequentialism and Kantian ethics, moral theories that have traditionally played an important role in debates over pornography, hate speech, and censorship.
- Stimulate understanding and discussion of the chapter's topics by the use of reading and discussion questions following each selection.

Chapter 5 Summary

This chapter raises the following moral questions about drugs:

- Is it morally permissible to take drugs?
- In those cases (if any) in which taking drugs is morally wrong, what explains its wrongness?
- Is it morally acceptable for a government to pass laws that make the production and consumption of such drugs illegal?

The chapter introduction is divided into five sections. Section 1, *Drugs*, defines the term “drug,” distinguishes medical from nonmedical uses, and briefly explains of each of the types of drug that have been the subject of moral and legal controversy. Section 2, *Addiction*, explains what addiction is and distinguishes two views on the nature of addiction. Section 3, *Liberty Limiting Principles*, rehearses the four main principles that were introduced in the chapter on pornography, hate speech, and censorship. Section 4, *Drugs, Liberty, and the Law*, distinguishes drug prohibition from criminalization (a distinction that plays a role in some of the chapter’s articles) and briefly discusses questions about drug laws. Section 5, *Theory Meets Practice*, briefly introduces readers to consequentialist, Kantian, and virtue ethics approaches to the topics featured in the chapter.

The selections on drugs include David Boaz’s “Drug Free America or Free America,” which makes a case for the legalization of controversial drugs, and Peter de Marneffe’s “Decriminalize, Don’t Legalize,” who argues against the legalization of the sale, manufacture, and distribution of large quantities of drugs, though he argues in favor of decriminalization of individual drug use. In his “Addiction and Drug Policy,” Daniel Shapiro challenges what he calls the “standard view” of drug addiction (according to which they are addictive because of their pharmacological effects) and proposes a more complex competing view.

Chapter Goals

- Introduce important distinctions that are often ignored in debates over the morality and legality of drug use. Such distinctions include medical versus non-medical uses of drugs, categories of morally controversial drugs, and drug legalization versus drug criminalization.
- Provide a balance of readings discussing the morality and legality of drug use that makes contact not only with various moral theories but also with liberty limiting principles.
- Raise the moral issue of gambling whose moral permissibility is perhaps taken for granted.
- Raise questions about the nature of addiction, which is most often cited as a basis for arguing that use of certain drugs is immoral and also plays a role in arguments over gambling.
- Stimulate understanding and critical thought through the use of reading and discussion questions for each chapter selection.

Chapter 6 Summary

The main moral questions addressed in this chapter are:

- Are all instances of sexism and racism necessarily wrong?
- What best explains why wrongful instances of sexism and racism are morally wrong?
- Given a history of racism and/or sexism in a country, is some sort of reparation or compensation owed to members of the victimized group?
- Supposing that some form of reparation or compensation is owed, what form should it take? For example, are affirmative action policies that we find in universities and other organizations morally justified?

The chapter introduction explains what sexism and racism are, and in relation to both draws various distinctions including the difference between attitudes that constitute prejudice and actions that are discriminatory. Also included are a brief discussion of reparation and an explanation of how consequentialism, Kantian ethics, the ethics of prima facie duty, and virtue ethics address the moral questions raised by sexism and racism.

The first selection, “Sexism,” by Ann B. Cudd and Leslie E. Jones, distinguishes various forms of sexism and addresses a number of objections to feminist struggles against sexism. J. L. A. Garcia, in “The Heart of Racism,” challenges certain conceptions of racism, defending what he calls a “volitional” conception of racism, which is challenged by Tommie Shelby, in “Is Racism in the Heart?”

In the final two essays of the chapter, Louis J. Pojman’s “Why Affirmative Action Is Immoral” and Thomas E. Hill, Jr.’s “The Message of Affirmative Action,” consider the morality of affirmative action policies. Appealing to the Kantian idea of equal respect, Pojman argues that such policies cannot be morally justified. Hill, on the other hand, argues that some affirmative action policies can be morally justified on the basis of recognizing the significance of what he calls “cross time” ideals or virtues.

Chapter Goals

- To acquaint students with the concepts of sexism, racism, and reparation, which are the focus of the chapter’s essays.
- By providing readings that discuss the nature of sexism and racism help students deepen their appreciation for the importance of properly conceptualizing these types of attitudes and acts for purposes of morally diagnosing such evils.
- Stimulate discussion of the moral issues concerning certain forms of prejudice and discrimination by use of the reading and discussion questions that go with each of the readings.
- Connect the moral issues of reparation and affirmative action with the moral theories of Kant, consequentialism, the ethics of prima facie duty, and virtue ethics.

Chapter 7 Summary

This chapter explores questions about the ethics of immigration that has become a major social and political topic in the United States in recent years. Among the most fundamental moral questions about immigration policy are these (a list not intended to be exhaustive):

- Do wealthy nation-states have an obligation to adopt an open immigration policy that allows non-citizens to immigrate to those states particularly in light of the plight of the world's poor and oppressed?
- If not, what explains why they have a right to embrace a closed immigration policy?
- If such countries as the United States have a non-overridden right to adopt a closed immigration policy, how (if at all) does this impact its obligations to help alleviate worldwide poverty and oppression?
- Even if a wealthy country is not obligated to allow foreigners to immigrate to improve their standard of living, is such a country nevertheless obligated to allow political refugees and persons who are stateless to migrate to that country and be allowed to seek citizenship?
- More generally, which criteria of selection are morally justified in determining who may and who may not immigrate to a country?

In his “The Moral Dilemma of U.S. Immigration Policy: Open Borders versus Social Justice,” Stephen Macedo approaches the issue as one of distributive justice and, in particular, obligations of the United States to those who are impoverished. The dilemma, as he see it, concerns the question of whether the citizens of the United States have a comparatively stronger obligation to ameliorate the conditions of its own poor than it does in addressing the plight of noncitizens who can be helped by immigrating to the United States. Joseph H. Carens, in “Migration and Morality: A Liberal Egalitarian Perspective,” defends open immigration policies grounded in egalitarian moral principles. Christopher Heath Wellman, in “Immigration and Freedom of Association,” appeals to the idea of freedom of association in mounting an argument for the claim that a closed-border policy is morally justifiable. His view is subjected to critical scrutiny in the final selection, “Freedom of Association Is Not the Answer” by Sarah Fine.

Chapter Goals

- Familiarize students with the basic controversies over the ethics of immigration.
- Help students become familiar with debates between so-called cosmopolitans and their opponents with regard to immigration.
- Help students understand certain relations between, for example, freedom of association and questions about immigration.
- Help students reflect critically on the issues featured in the chapter through the use of reading and discussion questions.

Chapter 8 Summary

As of 2012, two U.S. states, Oregon and Washington, have legalized physician-assisted suicide under certain conditions but not without moral and legal controversy. In the 2012 presidential election a ballot initiative that would have legalized physician-assisted suicide in Massachusetts failed to pass, despite the fact that the Western New England Polling Institute showed that 60 percent of the residents of that state were in favor of allowing patients to end their lives by legally obtaining life-ending drugs. Since 1997, 900 patients in Oregon have received life-ending drugs legally; over 600 of them did end their lives by taking the prescribed drugs. In Washington State roughly 135 patients have died from taking a legally prescribed life-ending drug. This moral controversy raises these questions:

- Is euthanasia or physician-assisted suicide ever morally permissible?
- In those cases where either of these activities is wrong, what best explains their wrongness?

The introduction to this chapter begins by distinguishing various forms of euthanasia—active and passive, voluntary, involuntary, and non-voluntary—because some forms may be more morally problematic than others. The selections featured in the chapter appeal primarily to natural law theory and to consequentialism in addressing the central moral questions that are raised in the chapter.

The first selection, “Active and Passive Euthanasia” by James Rachels, is critical of what Rachels takes to be the American Medical Association’s 1973 position on euthanasia, arguing that its position is based on the mistaken moral assumption that killing is worse than letting die. Against Rachels’s claim about the moral irrelevance of the killing/letting die distinction, Philippa Foot, in her “Killing and Letting Die,” defends the distinction and its moral relevance by appeal to the role that an individual’s agency plays in actively killing in contrast to letting die.

In “A Case Against Euthanasia,” Daniel Callahan is critical of pro-euthanasia arguments and criticizes the legalization of euthanasia and physician-assisted suicide found in contemporary Dutch law and in the Oregon Death with Dignity Act. In the final selection, “In Defense of the Oregon’s Physician-Assisted Suicide Law,” Michael B. Gill defends the Oregon law against arguments that appeal to the nature of personal autonomy as well as arguments that appeal to the moral foundations of the medical profession. Gill’s selection includes a discussion of the doctrine of double effect sometimes used in arguments by those who oppose physician-assisted suicide. In the chapter’s final selection, David Velleman, in “Against a Right to Die,” argues against an *institutional* right to die that would require caregivers to honor a patient’s request to be helped to die.

Chapter Goals

- Make student aware of the various distinctions among types of euthanasia and physician-assisted suicide.
- Provide a range of readings that represent different moral positions on the chapter’s topics.

- Help students understand the practical importance of various distinctions that are featured in moral, legal, and medical discussions of life and death issues: intention/foresight and killing/letting die.
- Help students reflect critically on the various topics and arguments in the chapter through the use of reading and discussion questions provided for each selection.

Chapter 9 Summary

This chapter focuses on two questions:

- Do any nonhuman animals have direct moral standing?
- If so, what does this imply about various practices such as eating meat and using animals as subjects for experimentation?

According to the chapter introduction, to say that some creature has direct moral standing is to say that independent of its relation to other things or creatures, it possesses features in virtue of which it deserves to be given moral consideration by agents who are capable of making moral choices. Different moral theories often understand direct moral standing in different ways. To claim, for instance, that nonhuman animals have rights is one such way. Another way is to claim that such creatures possess inherent value. In the selections featured in this chapter, utilitarianism, rights-focused approaches, and the ethics of prima facie duties are presented.

In the opening selection, “All Animals Are Equal,” Peter Singer argues on utilitarian grounds that nonhuman animals, because they can suffer, have interests that should be taken into account in our dealings with animals. Refusing to do so, he argues, is to be guilty of “speciesism,” a kind of discrimination that Singer compares to racism and sexism. In “Do Animals Have Rights?” Carl Cohen argues for a negative answer to his title question by critically examining Tom Regan’s arguments that attempt to ground animal rights on claims about their inherent value. Approaching questions about the ethical treatment of animals from a contractualist moral perspective, Peter Carruthers, in “Against the Moral Standing of Animals,” argues that although animals do not have direct moral standing as do humans, they do possess an indirect standing that imposes moral limits on how they may be treated. In the chapter’s final selection, “Puppies, Pigs, and People: Eating Meat and Marginal Cases,” Alastair Norcross defends the view that meat eating is morally wrong, in opposition to the view of those who argue that humans enjoy some morally relevant property that explains why humans but not animals are protected against using them for food and experimentation.

Chapter Goals

- Introduce students to the notion of something possessing direct moral standing and how different moral theories conceptualize this notion.
- Show students how utilitarian and rights-focused approaches to moral questions play out in disputes over the ethical treatment of animals.
- Help familiarize readers with important distinctions within rights-focused approaches to moral questions, including the distinction between the content and strength of rights.
- Raise the moral issue of animal confinement in zoos.
- Introduce students to the ethics of prima facie duties and how it might be used in thinking about the ethical treatment of animals generally and meat eating in particular.

Chapter 10 Summary

This chapter raises the following moral question:

- At what stage of pregnancy (if any) and for what reasons (if any) is abortion ever morally permissible?

The chapter introduction defines various biological terms that figure in the moral debate over abortion. These include “zygote,” “embryo,” “fetus,” “abortion,” and “viability.” The distinction between direct and indirect moral standing (explained in the chapter on the ethical treatment of animals) is also discussed as well as taxonomy of types of reasons for having an abortion, some of which may serve to justify abortion. Also included in the introduction is a chart that summarizes the stages of fetal development.

The first selection by Mary Ann Warren, “On the Legal and Moral Status of Abortion,” defends the claim that the fetus (using this term to refer to the unborn during all stages of pregnancy) is not a person. Based on this claim, she argues for a liberal position on abortion. Judith Jarvis Thomson’s classic, “A Defense of Abortion,” follows Warren’s article in which she argues that even if the personhood of the fetus from conception is granted, one may only arrive at a moderate view on abortion and not a conservative position as many have supposed.

Patrick Lee and Robert P. George’s “The Wrong of Abortion” defends the conservative position on abortion by arguing that a human fetus from conception is a human being with a full right to life even if, during gestation, it is an undeveloped human being. In “Abortion and Virtue Ethics,” Rosalind Hursthouse first explains the rudiments of a virtue ethical approach to right and wrong action and then applies that theory to the issue of abortion, defending what is fairly described as a moderate position. Don Marquis, in “Why Abortion is Immoral,” represents one of the most forceful defenses of an anti-abortion stance, arguing that the same considerations that make killing a normal innocent human being wrong also make abortion seriously presumptively wrong. In the final selection, “Abortion: A Moderate View,” W. L. Sumner appeals to a criterion of sentience—often featured in utilitarian approaches to moral issues—and argues for a moderate position on abortion.

Chapter Goals

- Introduce students to basic concepts—both moral and nonmoral—that figure in the debate over the morality of abortion.
- Provide readings that represent a broad spectrum of positions on abortion—conservative, moderate, and liberal—and that feature some of the most powerful arguments for these positions.
- Emphasize that in addition to strong conservative and strong liberal positions (which the media often emphasizes), there are moderate positions that have been ably defended by philosophers and others, thus providing students with a more balanced view of the issue than they might otherwise have.

- Help students understand how various moral theories including natural law theory, rights focused approaches, virtue ethics, and consequentialism have been marshalled in the debate over abortion.
- Get students to focus on very basic moral questions, including what makes killing wrong—a topic that is nicely discussed in Marquis's article.
- Through reading and discussion questions at the end of each article, help students focus on central arguments as well as prompt them to think critically about the various readings.

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Chapter 11 Summary

This chapter addresses ethical questions that concern biological techniques that may be used to produce human beings as well as treat disease. A major focus of moral concern is over so-called reproductive cloning through which it may become possible to create human beings through a process of nuclear transfer. What is called “therapeutic cloning” has as its purpose the creation of embryos (and here we are mainly concerned with human embryos) for purposes of producing embryonic stem cells that may then be used for medical purposes. The main questions raised by these types of cloning are:

- Is either type of cloning (therapeutic or human) ever morally permissible?
- If not, what best explains why such activities are morally wrong?

This chapter also addresses the related topic of genetic enhancement—the manipulation of genetic material to improve the capacities and talents of human beings. Hence, the main ethical questions:

- Is genetic manipulation for purposes of enhancement ever morally permissible?
- If not, why is such manipulation for such purposes morally impermissible?

The chapter introduction provides a brief explanation of reproductive and therapeutic cloning, which involves a brief discussion of the relevance of types of stem cells and their importance disputes over therapeutic cloning. Following brief sections on the worldwide effort to ban cloning and the topic of genetic enhancement, the introduction concludes with a section in which the topics of the chapter are related to natural law theory, Kantian ethics, consequentialism, rights approaches and virtue ethics.

In the lead article, “Preventing a Brave New World,” Leon Kass raises four main objections to reproductive cloning. One of the major objections to reproductive cloning is the worry that in some way or other it will harm human beings—both individuals and the species. Gregory E. Pence, in “Will Cloning Harm People?” argues that the various harm-based worries critics raise are exaggerated and do not add up to an in principle substantial objection to reproductive cloning. Turning from the issue of cloning to the issue of genetic enhancement, Michael J. Sandel, “The Case against Perfection,” gives reasons for opposing various forms of genetic enhancement, while Frances Kamm, in “Is There a Problem with Enhancement,” argues that Sandel fails to make a convincing case against such enhancement. In the final selection, Peter Singer, in “Parental Choice and Human Improvement,” considers the issue of allowing a “genetic marketplace” in which prospective parents could pay for genetic alterations of embryos with the aim of having a child that is likely to have enhanced abilities.

Chapter Goals

- Provide basic factual information about cloning and genetic enhancement so that students are adequately prepared to engage in the ethical disputes featured in this chapter.

- Provide a balance of essays, both pro and con, on the topics of reproductive cloning and genetic enhancement.
- Through the use of certain selections featured in the chapter, illustrate how some of the main theories of morality—Kantianism, consequentialism, and virtue ethics in particular—play an important role in the dispute over cloning and enhancement.
- Through the use of reading and discussion questions, stimulate understanding and critical thought about the featured topics.
- The chapter also includes references to recommended web and text resources that point students to relevant additional material.

Chapter 12 Summary

The death penalty continues to spark controversy worldwide. This chapter features disputes over the morality of this practice and thus addresses the following questions:

- Is the death penalty ever a morally permissible form of punishment?
- If it is ever morally permitted, what best explains why such killing is permissible?

The introduction to the chapter explains the concept of legal punishment and the retributive and consequentialist theories of punishment, which serve as important background for understanding the death penalty dispute. The presentation of these two general theories of punishment is organized around two questions:

- What (if anything) morally justifies the practice of punishment?
- How much and what kinds of punishment are morally justified for various legal offenses?

In connection with the retributivist's answer to the second question, the principle of *lex talionis* (roughly, "eye for an eye") and the principle of proportionality are explained. In connection with the consequentialist theory of punishment, a distinction between deterrence and prevention is explained.

The first selection is a short excerpt from Kant's 1797 *Metaphysics of Morals* in which he famously advocates the retributivist theory of punishment and defends what he calls the "principle of equality," which in connection with the crime of murder requires that the murderer be executed. Retributivist justifications of the death penalty are subjected to critical scrutiny by Stephen Nathanson, in "An Eye for an Eye?" Nathanson examines the principle of *lex talionis* and the principle of proportionality as they are used in defending the death penalty, arguing that the former is unacceptable as a principle of justice while the latter does not have determinate implications for which punishments ought to be meted out for various crimes. Finally, Nathanson argues that considerations of human dignity favor abolishing the death penalty.

In "A Defense of the Death Penalty," Ernest van den Haag defends the morality of the death penalty against the kinds of argument marshalled by Nathanson. Van den Haag's response includes an appeal to common sense in arguing that the death penalty is a crime deterrent. This particular common sense argument is subjected to critical scrutiny by Jeffrey H. Reiman, in "Civilization, Safety, and Deterrence." The final selection by James S. Liebman, Jeffrey Fagan, Valerie West, and Jonathan Lloyd presents results of empirical research on the error rate involving capital sentences in the United States (cases in which the sentence was the death penalty) between 1973 and 1995. They found that in 68% of capital cases that underwent judicial review, 68% were overturned owing to various errors involving, for example, suppression of relevant evidence by the prosecution bearing on the innocence of the accused.

Chapter Goals

- Provide crucial theoretical background for understanding the main arguments featured in the debate over the death penalty by presenting the retributivist and consequentialist theories of the morality of punishment.
- Provide a balance of views regarding the death penalty, both abolitionist and retentionist.
- Make students aware of some of the empirical research that bears importantly on the death penalty issue.
- Help students reflect critically on the various topics and arguments in the chapter through the use of reading and discussion questions provided for each selection.

Chapter 13 Summary

This chapter explores the morality of war, terrorism, and torture, particularly as they have been discussed in the aftermath of 9/11. The main questions raised in the introduction are:

- Is war, terrorism, or torture ever morally permissible?
- If any of these activities are ever morally permissible, what best explains why this is so.

The introduction then presents and discusses proposed definitions of “war,” “terrorism,” and “torture” after which there is a brief presentation of certain aspects of natural law, rights-focused, Kantian, and consequentialist approaches to these topics. In connection with natural law theory, the various principles of just war theory are explained.

The first two articles, “The Problem With Prevention” by David Rodin and “Preventive War—What’s It Good For?” by Walter Sinnott-Armstrong, debate the morality of engaging in launching a preventive strike and thus initiating a preventive war defined by Rodin as “a first strike against a potential future aggressor who does not yet pose an imminent threat.”

The articles by Michael Walzer and Andrew Valls concern the morality of terrorism. Walzer considers all forms of terrorism morally wrong and critically examines the kinds of “excuses” that one finds being offered for terrorist activity. He argues that all such excuses genuinely fail to excuse terrorist activity. Valls is concerned with the question of whether there can be cases of terrorism that satisfy the provisions of just war theory. He argues for the condition claim: if just war theory can sometimes justify going to war and killing in war, it also sometimes justify the actions of terrorists.

In his essay on torture Alan M. Dershowitz discusses the imaginary case of the “ticking bomb terrorist” who knows the whereabouts of a ticking bomb set to go off that will kill a great many innocent people. Is it morally permissible to torture this person to obtain the information that would save the endangered people? Dershowitz appeals to an act consequentialist moral principle in defending an affirmative answer to this question. He explores the implications of this answer for democratic societies governed by the rule of law. The ticking bomb hypothetical case that Dershowitz and many others use to argue against an absolute prohibition on torture is subjected to critical scrutiny by Marcia Baron in the final essay of the chapter.

Chapter Goals

- Familiarize students with the basic controversies over the morality of war, terrorism, and torture.
- Provide students with various conceptual tools, including definitions of key terms including those of “war,” “terrorism,” and “torture” that are crucial for thinking clearly about the moral issues in question.
- Provide a basis for thinking about issues that concern the moral legitimacy of engaging in preventive as opposed to preemptive wars.

- ~~Help students understand how certain moral approaches to war, particularly just war theory, provide a theoretical basis for thinking about the morality of war.~~
- ~~Provide some balance in perspectives about the morality of terrorism and of torture.~~
- ~~Help students reflect critically on the issues featured in the chapter through the use of reading and discussion questions.~~

Chapter 14 Summary

The central questions addressed in this chapter are:

- Are economically advantaged people morally required to participate in a scheme of redistribution so that some of their wealth goes to people who are severely economically disadvantaged?
- If so, what best explains this obligation?

The chapter introduction has readers focus on the duty of beneficence, understood as the duty to help those in dire need of help, and distinguishes questions about the scope, content, and strength of this duty (assuming there is such a duty). These questions include:

- To whom is the duty owed? (scope)
- For those who can afford to help others in dire need, what in particular are such advantaged people required to do? (content)
- How strong is this duty compared to other duties? (strength)

The selections in this chapter represent (collectively) attempts to answer these questions from the perspective of consequentialism and Kantian ethical theory, though the introduction discusses how an ethic of prima facie duty would address these questions.

The lead selection by Garrett Hardin appeals to consequentialist considerations in arguing for the claim that affluent countries and citizens are required to not aid those in need. His idea is that in the long run it is likely that humanity will be worse off as a result of helping.

Peter Singer, by contrast, argues that the broadly consequentialist requirement to reduce human misery when one can do so without sacrificing anything of comparable moral significance imposes a strong moral obligation on relatively affluent people to come to the aid of those in desperate need of help. Singer is author of one of the most well-known and widely anthologized articles on the topic, his 1972 “Famine, Affluence, and Morality.” In the previous edition, I replaced that article with selections from Singer’s recent book, *The Life You Save*. His main argument in the book is the same as in the earlier article. One reason for switching to the newer material is that in it Singer addresses various objections that have been raised against his earlier article, which thereby advances the debate over moral obligations to relieve the suffering of those in need. The Singer selection is followed by John Arthur, in “World Hunger and Moral Obligation,” who explicitly argues against Singer’s claim that the affluent have a much stronger obligation to help those in need than many people recognize. Arthur claims that once considerations of entitlement, including various rights and desert, are factored into what one is morally obligated to do by way of helping those in need, that one is not required to make the kinds of sacrifices Singer’s position calls for.

Amartya Sen, in “Property and Hunger,” argues for recognition of a right of those in need to receive aid from those in a position to give it. What is particularly interesting about Sen’s approach is that he makes a case for recognizing the intrinsic value of rights

possession in addition to any consequentialist benefit such rights may bring about. Finally, in her “A Kantian Approach to World Hunger,” Onora O’Neill appeals to Kant’s principle of humanity in addressing questions that are the topic of this chapter. According to O’Neill, the Kantian requirement that we treat others as ends in themselves provides the proper basis for recognition of a duty to help those in need.

Chapter Goals

- Familiarize students with the ethical issue of world hunger and poverty, focusing in particular on the duty of beneficence.
- Provide a range of philosophical views on the topic of world hunger, poverty, and moral obligation.
- Help students reflect critically on the various topics and arguments in the chapter through the use of reading and discussion questions provided for each selection.
- Get students to consider in a general way on the duty of beneficence and what it requires.

Chapter 15 Summary

This chapter features three articles that address very general ethical questions concerning the effects of human action on the environment and three that address the more specific ethical issues that are raised by the alleged effects of human consumption on climate change in general and global warming in particular. The general ethical questions are these:

- Do biological entities other than humans and higher nonhuman animals have at least some degree of direct moral standing?
- What about non-living things such as mountains and streams? What sort of direct moral standing (if any) do they have?
- If either some nonhuman biological creatures or non-living things have direct moral standing, what does this imply about how human beings ought to treat such things?

These questions figure prominently in debates over the very idea of an environmental ethic, understood as an ethic that holds that among the beings that have direct moral standing are nonconscious beings. The more specific questions are these:

- What ethical implications does climate change (including global warming) have for individuals who live in a consumer society?
- What ethical implications does climate change have for governments, particularly those such as the U.S. government whose consumer population apparently contributes a high percentage of the greenhouse gasses that contribute to the phenomenon of global warming?

The chapter introduction presents four approaches to this question of scope: anthropocentrism, sentientism, biocentrism, and ecocentrism. It also includes a definition and discussion of environmental ethic and some projections with respect to climate change that are based on the 2007 Intergovernmental Panel on Climate Change.

In the chapter selections, William F. Baxter, in "People of Penguins: The Case for Optimal Pollution," defends a decidedly anthropocentric position that is opposed by Aldo Leopold in his "The Land Ethic," a selection from the final chapter of his classic, *A Sand County Almanac*. Thomas Hill, in his well-known "Ideals of Human Excellence and Preserving the Natural Environment," advocates what is properly described as a virtue-theoretic approach to ethical issues concerning the environment. Stephen M. Gardner, in "A Perfect Moral Storm: Intergenerational Ethics, and the Problem of Moral Corruption," argues that climate change involves the convergence of three harmful factors that, as he explains, makes climate change a very difficult issue to address. How to respond to climate change is addressed in the articles by Walter Sinnott-Armstrong, "It's Not My Fault: Global Warming and Individual Moral Obligation," and Bjorn Lomborg, "Let's Keep Our Cool about Global Warming."

Chapter Goals

- Introduce students to various approaches to moral standing—anthropocentrism, sentientism, biocentrism, and ecocentrism—that figure prominently in general debates about ethics and the environment.
- Introduce students to the ethical issues concerning consumerism and its effects on climate change.
- Provide a balance of selections addressing both the most general ethical questions raised in connection with the environment and what is perhaps the most discussed special issue of consumption and climate change.
- Through the use of reading and discussion questions for each of the chapter's selections, prompt students to focus on the central claims and arguments of the selections as well as prompt them to raise questions about the readings.

TEST QUESTIONS
(ESSAY, MULTIPLE CHOICE, TRUE/FALSE, AND FILL-IN-THE-BLANK)

* indicates the question appear on the student website.

An answer bank follows each chapter's questions.

CHAPTER 1 QUESTIONS

Essay Questions

1. Give your own example of something that is plausibly intrinsically valuable and something that is plausibly *only* extrinsically valuable. Explain your reasoning.
2. What is the difference between act consequentialism and rule consequentialism?
3. What is value hedonism? Give an example of something that *seems* intrinsically valuable but, according to the theory, is not. Discuss whether this example proves that value hedonism is false.
4. What is the doctrine of double effect? Give your own example of an action that the doctrine would apply to and explain what the doctrine says about the morality of that action.
5. Explain Kant's Universal Law formulation of the categorical imperative. Explain how the formulation would apply to *either* (i) lying promises *or* (ii) helping others in need.
6. What is the difference between a merely rights-focused approach and a rights-based theory? Why does Timmons make this distinction?
7. Give your own example of a case in which a virtuous person, acting in character, performs a morally right action. What virtues are exhibited in this case? Explain how the person in your case, in addition to acting rightly, also experienced the appropriate *feelings*.
8. What is the difference between a prima facie duty and an all-things-considered duty? Give an example of an action that someone has a prima facie but not an all-things-considered duty to perform.
9. Describe one of Timmons's arguments for the claim that moral theory can help focus and sharpen our moral thinking about particular issues.
10. Describe the hypothetical situation in which persons are to decide on basic principles of justice, according to John Rawls's social contract theory. (*Hint*: This is the "original position" in which the decisions are made under a "veil of ignorance.")

Multiple-Choice Questions

- ~~*1. In ethics, the terms “right” and “wrong” are used primarily to evaluate the morality of~~
- ~~A. persons.~~
 - ~~B. actions.~~
 - ~~C. consequences.~~
 - ~~D. concrete objects.~~
- ~~—2. Which of the following is an example of a value-based moral theory?~~
- ~~A. consequentialism~~
 - ~~B. virtue ethics~~
 - ~~C. both A and B~~
 - ~~D. neither A nor B~~
- ~~*3. Which of the following is an example of a duty-based moral theory?~~
- ~~A. consequentialism~~
 - ~~B. natural law theory~~
 - ~~C. Kantian moral theories~~
 - ~~D. none of the above~~
- ~~—4. Necessarily, if something is intrinsically good, then~~
- ~~A. its value depends on its relationship to something else that is intrinsically good.~~
 - ~~B. its value depends on features that are *inherent* to it.~~
 - ~~C. it is an action that is morally right.~~
 - ~~D. it is also intrinsically value-neutral.~~
- ~~*5. Which of the following is a feature of consequentialist moral theory?~~
- ~~A. It is a value-based theory.~~
 - ~~B. It involves the idea of alternative actions open to the agent.~~
 - ~~C. It is a strongly impartialist moral theory.~~
 - ~~D. all of the above~~
- ~~—6. Which of the following is a kind of consequentialist theory that explains right action in terms of the net balance of pleasure (or lack of pain) produced by that action?~~
- ~~A. hedonistic utilitarianism~~
 - ~~B. perfectionist consequentialism~~
 - ~~C. rule consequentialism~~
 - ~~D. By definition, consequentialist theories do *not* mention pain.~~
- ~~*7. To say that the consequentialist account of right action is a *maximizing* conception is to say that, according to the account,~~
- ~~A. we are obligated to convince as many people as possible to accept consequentialism.~~
 - ~~B. we ought to perform that action the consequences of which will have at least as much overall value as any of the alternative actions.~~

- C. we are to perform that action the consequences of which will have the least overall value compared to any of the alternative actions.
 - D. none of the above
- 8. According to rule consequentialism, the rightness or wrongness of an action depends on
 - A. that action's relationship to the operative rules of law.
 - B. the logical consistency behind the motive of actions of the same type.
 - C. whether a virtuous person would endorse a rule requiring, permitting, or prohibiting that action.
 - D. whether that action is required, permitted, or prohibited by a rule the consequences of which are best.
- *9. Which of the following is a basic intrinsic good, according to Aquinas's version of natural law theory?
 - A. human life
 - B. human procreation
 - C. human sociability
 - D. all of the above
- 10. According to the basic principle of natural law theory, an action is right if and only if (and because)
 - A. the action only indirectly violates some of the basic values.
 - B. the action is of a type that the laws of natural selection have favored.
 - C. in performing the action one does not directly violate any of the basic values.
 - D. none of the above
- *11. To say that an action is intrinsically permissible (a feature mentioned in the doctrine of double effect) is to say that
 - A. the action, apart from its effects, is morally permissible.
 - B. the action, only because of its effects, is morally permissible.
 - C. no actual person would ever endorse that action.
 - D. the action is valuable because of its relationship to things that are intrinsically valuable.
- 12. The doctrine of double effect is so named because it concerns
 - A. actions that are composites of simpler actions.
 - B. cases in which performing an action would have at least one good effect and one bad effect.
 - C. cases in which an action would have at least two good effects or two bad effects.
 - D. cases in which two actions of the same type are performed at the same time.
- *13. In satisfying Kant's Humanity formulation of the categorical imperative, we are obligated to adopt two very general goals: the goal of promoting the (morally permissible) ends of others and the goal of

- A. self-perfection.
- B. producing happiness.
- C. increasing welfare.
- D. self-sacrifice.

~~14. Kant's Universal Law formulation does not refer to an agent's wants; rather, it represents~~

- ~~A. an ethical dilemma.~~
- ~~B. a criterion for social acceptability.~~
- ~~C. a way to measure the value of an action's consequences.~~
- ~~D. a kind of consistency test.~~

~~*15. Kant refers to the special worth or value of persons as~~

- ~~A. virtue.~~
- ~~B. beauty.~~
- ~~C. praiseworthiness.~~
- ~~D. dignity.~~

~~16. A negative right, held by someone *A* to perform some action *X*, would be~~

- ~~A. a claim by *A* that others refrain from interfering with *A*'s performing *X*.~~
- ~~B. a claim by *A* that others assist *A* in performing *X*.~~
- ~~C. a claim against *A* to the effect that *A* should not perform *X*.~~
- ~~D. none of the above~~

~~*17. A positive right of *A* against *B* would involve *A*'s claim that~~

- ~~A. nobody interfere with *B*'s pursuit of certain goods.~~
- ~~B. *B* do or provide something to *A*.~~
- ~~C. everybody must assist *B* in his pursuit of certain goods.~~
- ~~D. none of the above~~

~~18. A utilitarian who recognizes rights will attempt to explain rights on the basis of utility by claiming that~~

- ~~A. there are no moral rights; there is only utility.~~
- ~~B. a moral right is a kind of claim that is justified by the fact that its recognition will not diminish overall welfare.~~
- ~~C. a moral right is a kind of claim that is justified by the fact that its recognition will contribute to the maximization of overall welfare.~~
- ~~D. all of the above~~

~~*19. Which of the following is an example of a vice of character?~~

- ~~A. blindness~~
- ~~B. physical weakness~~
- ~~C. obesity~~
- ~~D. cowardice~~

~~20. Which of the following is an example of a virtue of character?~~

- A. tallness
- B. honesty
- C. physical beauty
- D. simplicity

- *21. John considers what Mary has done and thinks to himself, *Mary did the right thing*. This thought is primarily a judgment about
- A. Mary's upbringing.
 - B. an action Mary performed.
 - C. Mary's moral character.
 - D. what John thinks he would have done.
- 22. Ross proposed that we have a duty of reparation—that is, the prima facie duty—to
- A. make amends to others for any past wrongs one has done to them.
 - B. show gratitude toward one's benefactors.
 - C. refrain from harming others.
 - D. improve oneself with respect to one's own virtue and knowledge.
- *23. Audi proposed that we expand Ross's list of prima facie duties to include
- A. veracity.
 - B. enhancement and preservation of freedom.
 - C. respectfulness.
 - D. all of the above
- 24. According to Ross, in determining which prima facie duty is the most “stringent” in some particular case and thus represents one's all-things-considered duty, one must
- A. appeal to a set of fixed rules to calculate which duty will prevail.
 - B. appeal to a moral authority.
 - C. use one's *judgment* rather than appealing to a fixed set of rules.
 - D. perform a utilitarian calculation.
- *25. Corresponding to the theoretical aim of moral theory is the principle of
- A. explanatory power.
 - B. parsimony.
 - C. practical guidance.
 - D. none of the above
- 26. Corresponding to the practical aim of moral theory is the principle of
- A. parsimony.
 - B. practical guidance.
 - C. explanatory power.
 - D. none of the above
- *27. Timmons claims that philosophers *argue* for their moral principles and that
- A. we should appeal to divine revelation to determine the soundness of those arguments.

- B. we can rationally evaluate their arguments.
 - C. these arguments, being arbitrary, cannot be rationally evaluated.
 - D. there is no way to determine which arguments are better than others.
- ~~28. Suppose Bob claims that infanticide is not wrong in certain cultures *just because* killing infants is permitted in those cultures. With this claim, we can reasonably infer that Bob accepts some version of~~
- ~~A. an ethics of prima facie duty.~~
 - ~~B. consequentialism.~~
 - ~~C. divine command theory.~~
 - ~~D. ethical relativism.~~
- ~~*29. The basic idea of social contract theories of morality is that correct or justified moral rules or principles are the ones that result from~~
- ~~A. a social leader's moral deliberations.~~
 - ~~B. an actual or hypothetical social agreement of some sort.~~
 - ~~C. a contract that has been signed by most of the affected parties.~~
 - ~~D. none of the above~~
- ~~30. According to the principle of greatest equal liberty proposed by John Rawls, each person is to have an equal right to~~
- ~~A. the highest level of happiness that is attainable by the least happy person in the society.~~
 - ~~B. the social and economic inequalities that are built into society.~~
 - ~~C. opportunities and resources that belong to that person but nobody else.~~
 - ~~D. the most extensive basic liberty compatible with a similarly liberty for others.~~

True/False Questions

- ~~1. The *practical aim* of a moral theory is to offer practical guidance for how we might arrive at correct or justified moral verdicts about matters of moral concern.~~
- ~~*2. *Duty based* moral theories include versions of consequentialism and virtue ethics.~~
- ~~3. Principles of *value* specify conditions under which an action is right (or wrong).~~
- ~~*4. According to perfectionist consequentialism, an action is right if and only if (and because) it is what a morally perfect person would perform.~~
- ~~5. Both utilitarianism and perfectionist consequentialism come in act and rule-based forms.~~
- ~~*6. According to utilitarianism, it is human welfare or happiness alone that is intrinsically valuable.~~

- ~~—7. The doctrine of double effect requires that certain actions be *proportional*—that is, that the evil brought about by the action is not out of proportion to the good being aimed at.~~
- ~~*8. Unlike with other moral theories, applying the natural law theory is a mechanical process.~~
- ~~—9. To say that persons are ends in themselves is to say that they have a special worth or value that demands of us that we have a certain positive regard for them.~~
- ~~*10. Central to Kant's theory is the idea that there are several basic moral principles, none of which can be derived from any other.~~
- ~~—11. The right to free speech is an example of a *positive* right.~~
- ~~*12. According to rights-based theory, sometimes it is not possible to respect all the fundamental moral rights of others.~~
- ~~—13. A vice is a character trait that contributes to making someone a morally bad person.~~
- ~~*14. Virtue ethics entails that there are only good and bad *people*; there are no good or bad *actions*.~~
- ~~—15. According to the ethics of prima facie duty, there is a single moral principle from which all other moral principles can be derived.~~
- ~~*16. According to Ross the duty of nonmaleficence is the prima facie duty to ensure that pleasure is distributed according to merit.~~
- ~~—17. Timmons claims that moral theory can help focus and sharpen our moral thinking about particular issues.~~
- ~~*18. Timmons argues that there are standards by which we can rationally evaluate moral theories.~~
- ~~—19. John Rawls intends his theory to be a complete social contract account of morality.~~
- ~~*20. The point of the veil of ignorance, according to Rawls, is to ensure that no one is able to design principles to favor his particular condition.~~

Fill-in-the-Blank Questions

- ~~—1. According to the basic categories of right conduct, a right action can be either obligatory or _____ (i.e., all right to do and all right not to do).~~

- ~~*2. Things that are intrinsically _____ are neither intrinsically good nor intrinsically bad.~~
- ~~3. The _____ aim of a moral theory is to discover those underlying features of actions, persons, or other items of moral evaluation that *make* them right or wrong.~~
- ~~*4. Consequentialism is a(n) _____ theory of right action because, according to it, the rightness (or wrongness) of an action depends on how much intrinsic value it would likely produce compared to how much intrinsic value alternative actions would likely produce.~~
- ~~5. According to value hedonism, only states of _____ have intrinsic negative value.~~
- ~~*6. _____ consequentialism is any version of consequentialism according to which it is the net intrinsic value of the consequences of particular alternative actions open to an agent in some situation that determines the rightness or wrongness of those alternative actions.~~
- ~~7. An action meets the condition of _____ (mentioned by the law of double effect) if it is not possible to bring about the good effect of that action except by performing an action that will bring about the evil effect in question.~~
- ~~*8. According to natural law theory, there are objectively true moral principles that are grounded in facts about human _____.~~
- ~~9. The _____ rule says, "Do unto others as you would have them do unto you."~~
- ~~*10. According to Kant's _____ formulation of his categorical imperative, we should treat persons as ends in themselves and never as a mere means.~~
- ~~11. Perhaps the most basic idea of a right is that of a(n) _____ of one person against some other party.~~
- ~~*12. A rights-based theory is a moral theory according to which rights are more basic than right _____.~~
- ~~13. Virtue ethics makes the concepts of virtue and _____ central in moral theory.~~
- ~~*14. According to virtue ethics, an action is right if and only if (and because) it is what a virtuous agent, acting in _____, would not avoid doing in the circumstances under consideration.~~
- ~~15. According to the ethics of prima facie duty, when one prima facie duty prevails in some conflict of duties situation, it becomes one's _____ duty.~~

- ~~*16. To say that one has a prima facie duty to perform some action is to say that one has some moral _____ to perform the action.~~
- ~~-17. According to Timmons, different moral theories differ partly because of how they propose to _____ our moral thinking about practical issues.~~
- ~~*18. A moral theory the principles of which are extremely difficult to apply will be at odds with the principle of _____ guidance.~~
- ~~-19. According to the _____ principle, which is a fundamental principle of justice proposed by John Rawls, social and economic inequalities are to be arranged so that they are both (i) reasonably expected to be to everyone's advantage and (ii) attached to positions and offices open to all.~~
- ~~-20. Rawls uses the label justice as _____ for his conception of justice.~~

Chapter 1 Answer Key

Multiple-Choice Questions

- | | |
|------------------|------------------|
| -1. B | 16. A |
| -2. C | 17. B |
| -3. C | 18. C |
| -4. B | 19. D |
| -5. D | 20. B |
| -6. A | 21. B |
| -7. B | 22. A |
| -8. D | 23. D |
| -9. D | 24. C |
| 10. C | 25. A |
| 11. A | 26. B |
| 12. B | 27. B |
| 13. A | 28. D |
| 14. D | 29. B |
| 15. D | 30. D |

True/False Questions

- | | |
|------------------|------------------|
| -1. T | 11. F |
| -2. F | 12. T |
| -3. F | 13. T |
| -4. F | 14. F |
| -5. T | 15. F |
| -6. T | 16. F |
| -7. T | 17. T |

- ~~8.~~ F
- ~~9.~~ T
- ~~10.~~ F

- ~~18.~~ T
- ~~19.~~ F
- ~~20.~~ T

Fill-in-the-Blank Questions

- ~~1.~~ optional
- ~~2.~~ value-neutral
- ~~3.~~ theoretical
- ~~4.~~ comparative
- ~~5.~~ pain
- ~~6.~~ Act
- ~~7.~~ necessity
- ~~8.~~ nature
- ~~9.~~ golden
- ~~10.~~ Humanity

- ~~11.~~ claim
- ~~12.~~ action
- ~~13.~~ vice
- ~~14.~~ character
- ~~15.~~ all-things-considered
- ~~16.~~ reason
- ~~17.~~ organize
- ~~18.~~ practical
- ~~19.~~ difference
- ~~20.~~ fairness

CHAPTER 2 QUESTIONS

Essay Questions

- 1. Explain Mill's method for assessing the relative quality of a pleasure. Do you think this method is adequate (i.e., will it reliably produce correct judgments regarding the quality of particular pleasures)? Why or why not?
- 2. Explain and evaluate Mill's rationale for thinking "it is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied."
- 3. Do you think Aquinas would argue that biblical knowledge (e.g., knowledge of scripture) is required to have moral knowledge? Why or why not?
- 4. Is Aquinas right that the first precept of natural law is self-evident? Could a reasonable person deny that precept?
- 5. According to Aristotle, what is the function of a human being? How does he argue for this claim?
- 6. Explain two of Kant's formulations of his fundamental principle of morality and explain the differences between them.
- 7. How does Kant argue that suicide is morally wrong? Is this argument plausible? Why or why not?
- 8. What role does the claim that we were created by God play in Locke's view about our natural rights? Could someone believe in rights without believing in God?
- 9. Explain Ross's view about how we should investigate moral questions.
- 10. Describe John Rawls's "original position" and give an example of a guiding social principle (not mentioned by Rawls) that you would agree to in this position. Would you agree to this principle if you were not behind a "veil of ignorance"? Why or why not?

Multiple-Choice Questions

- *1. According to Mill, the value of a particular pleasure depends on
 - A. its quantity alone.
 - B. its quality alone.
 - C. both its quantity and its quality.
 - D. neither its quantity nor its quality.
- 2. According to Mill, the only things desirable as ends are

- ~~A. virtuous character traits.~~
 - ~~B. satisfactions of prima facie duties.~~
 - ~~C. pleasure and freedom from pain.~~
 - ~~D. satisfactions of the categorical imperative.~~
- 3. One common objection to utilitarianism is that the principle of utility is
- ~~A. too complicated.~~
 - ~~B. too demanding.~~
 - ~~C. too easy to satisfy.~~
 - ~~D. none of the above~~
- 4. According to Mill, the only evidence it is possible to produce that anything is desirable is that
- ~~A. God has deemed it desirable.~~
 - ~~B. experts on desirability have deemed it desirable.~~
 - ~~C. people do actually desire it.~~
 - ~~D. rational insight reveals it to be desirable.~~
- 5. Mill thinks that each person desires
- ~~A. to do his or her duty.~~
 - ~~B. to be virtuous.~~
 - ~~C. his or her own happiness.~~
 - ~~D. none of the above~~
- 6. Mill thinks that if something is desirable, but not desirable as an end, then it must be
- ~~A. desirable as a rule.~~
 - ~~B. desirable in theory.~~
 - ~~C. desirable as a means.~~
 - ~~D. none of the above~~
- *7. Aquinas's moral theory is a version of
- ~~A. consequentialism.~~
 - ~~B. natural law theory.~~
 - ~~C. rights-based theory.~~
 - ~~D. virtue ethics.~~
- 8. According to Aquinas, the first precept of natural law is
- ~~A. "good is to be done, evil to be avoided."~~
 - ~~B. "one ought to do what one will."~~
 - ~~C. "one ought to do only what can be done without contradiction."~~
 - ~~D. "pleasure is to be sought, pain to be avoided."~~
- *9. According to Aquinas, every law is ordained to
- ~~A. the truth.~~
 - ~~B. human perfection.~~

- C. the common good.
- D. individual happiness.

- 10. According to Aquinas's moral theory, morality is ultimately grounded in
 - A. agreements made between individuals.
 - B. pleasure and the absence of pain.
 - C. facts about human nature.
 - D. virtue.
- *11. Which of the following is *not* an example Aquinas gives of a self-evident proposition?
 - A. "Every whole is greater than its part."
 - B. "The light of Thy countenance, O Lord, is signed upon us."
 - C. "Things equal to one and the same are equal to one another."
 - D. "Man is a rational being."
- *12. Kant's moral theory is a version of
 - A. consequentialism.
 - B. virtue ethics.
 - C. utilitarianism.
 - D. none of the above
- 13. According to Kant, an imperative that represents an action as a necessary means to something that is willed is what kind of imperative?
 - A. categorical
 - B. universalizable
 - C. hypothetical
 - D. noumenal
- 14. According to Kant, all imperatives are expressed by the word
 - A. "want."
 - B. "ought."
 - C. "will."
 - D. "may."
- *15. Locke can be thought of as accepting a
 - A. natural law conception of morality.
 - B. Kantian theory.
 - C. version of utilitarianism.
 - D. version of virtue ethics.
- 16. According to Locke, our natural rights are bestowed on us by
 - A. nature.
 - B. God.
 - C. human psychology.
 - D. society.

~~17. Which of the following is *not* an example of a natural right that Locke uses?~~

- ~~A. the right to life~~
- ~~B. the right to liberty~~
- ~~C. the right to citizenship~~
- ~~D. the right to property~~

~~*18. Aristotle's moral theory is a version of~~

- ~~A. virtue ethics.~~
- ~~B. consequentialism.~~
- ~~C. rights-based theory.~~
- ~~D. utilitarianism.~~

~~19. Aristotle defines virtue as~~

- ~~A. the ability to control one's anger.~~
- ~~B. a disposition to avoid extremes in feeling and action.~~
- ~~C. intellectual knowledge.~~
- ~~D. the capacity to ascertain what God would desire.~~

~~*20. Which of the following is an example of a virtue?~~

- ~~A. pleasure~~
- ~~B. hunger~~
- ~~C. desire~~
- ~~D. courage~~

~~21. According to Aristotle, if something has a function, then its good depends on~~

- ~~A. its function.~~
- ~~B. its substance.~~
- ~~C. our beliefs about it.~~
- ~~D. cultural practices.~~

~~*22. Aristotle claims that a state of character arises from the repetition of similar~~

- ~~A. beliefs.~~
- ~~B. relationships.~~
- ~~C. activities.~~
- ~~D. opinions.~~

~~*23. Ross's moral theory is a version of~~

- ~~A. consequentialism.~~
- ~~B. the ethics of *prima facie* duty.~~
- ~~C. Kantian theory.~~
- ~~D. virtue ethics.~~

~~-~~

~~24. According to Ross, when our duties conflict with each other we should~~

- ~~A. not do anything because duties cannot actually conflict with each other.~~
- ~~B. use moral judgment to determine which duty should be obeyed.~~

- ~~C. consult authorities instead of relying on our own judgment.~~
- ~~D. wait until the conflict ceases on its own.~~

- *25. Ross claims that the essential defect of utilitarianism is that it ignores
- ~~A. the value of pleasure.~~
 - ~~B. autonomy.~~
 - ~~C. epistemological responsibility.~~
 - ~~D. the personal character of duty.~~
- ~~26. Which of the following is *not* a prima facie duty that Ross discusses?~~
- ~~A. the duty to keep promises~~
 - ~~B. the duty not to harm others~~
 - ~~C. the duty to protect our natural environment~~
 - ~~D. the duty of nonmaleficence~~
- *27. Ross argues that the existing body of moral convictions of the best people is the cumulative product of
- ~~A. the moral reflection of many generations.~~
 - ~~B. generations of bias and self-confirmation.~~
 - ~~C. ignorance.~~
 - ~~D. political discourse.~~
- ~~28. An unjust society, according to John Rawls, can be roughly characterized as any society where~~
- ~~A. some have more goods (e.g., happiness) than others.~~
 - ~~B. political power is mostly given to the wealthy and upper class.~~
 - ~~C. there are inequalities that are not to the benefit of all.~~
 - ~~D. liberty is restricted to those who have not earned it.~~
- *29. What information is available to occupants within Rawls's original position?
- ~~A. knowledge of how one is talented compared to others~~
 - ~~B. knowledge of one's social status~~
 - ~~C. knowledge of one's abilities, such as intelligence, strength, and so on~~
 - ~~D. none of the above~~
- ~~30. The main purpose of the veil of ignorance in Rawls's theory of justice is to~~
- ~~A. prevent people in the original position from making rational decisions about guiding social principles.~~
 - ~~B. prevent people in the original position from selecting principles that favor their particular positions.~~
 - ~~C. guarantee that people in the original position do not form alliances with others.~~
 - ~~D. ensure that everyone in the original position is aware of his or her own conception of the good.~~

True/False Questions

- ~~—1. Mill believes that utilitarianism is a doctrine worthy only of swine.~~
- ~~*2. According to Mill, it's compatible with the principle of utility that some kinds of pleasure are more desirable than others.~~
- ~~—3. Mill thinks that the rightness of an act depends on the motive from which it's done.~~
- ~~*4. According to Mill, if happiness were not acknowledged to be an end, then nothing could ever convince any person that it was so.~~
- ~~—5. Aquinas argues that all the precepts of the natural law follow from a first precept.~~
- ~~*6. Aquinas denies that the first precept of the natural law is known by all.~~
- ~~—7. Aquinas denies that the conclusions that follow from the first common principles of natural law are known by all.~~
- ~~*8. According to Kant, breaking a promise is not wrong so long as no one is harmed by breaking that promise.~~
- ~~—9. Kant argues that only a good will can be conceived of as good without qualification.~~
- ~~*10. Kant maintains that the value of a good will is determined entirely by its effects on others.~~
- ~~—11. Kant argues that all imperatives command either hypothetically or categorically.~~
- ~~*12. Aristotle claims that the good for human beings is friendship.~~
- ~~—13. According to Aristotle, happiness is *complete*.~~
- ~~*14. Aristotle argues that virtue is a feeling.~~
- ~~*15. Ross argues that there is a single moral principle that can be used to derive all specific moral obligations.~~
- ~~—16. According to Ross, if we have a prima facie duty to do something, then we necessarily ought to do it (i.e., we necessarily have an actual or proper duty to do it).~~
- ~~—17. Ross argues that our duties are highly impersonal in nature; that is, they do not depend on our relationships to others.~~
- ~~—18. John Rawls argues that a just society must be one in which there are no inequalities.~~
- ~~—19. Rawls proposes a consequentialist theory of justice.~~

~~*20. According to Rawls, the principles of justice would be chosen by free, rational, and altruistic persons who seek to advance the interests of others for their own sake.~~

Fill-in-the-Blank Questions

- ~~*1. A common objection to the view that life has no higher end than pleasure (i.e., Mill's utilitarianism) is that it's a doctrine worthy only of _____.~~
- ~~—2. The Greatest Happiness principle says that actions are right in proportion as they tend to promote _____.~~
- ~~—3. For Mill, _____ and freedom from pain are the only things desirable as ends.~~
- ~~—4. For Mill, bodily pleasures are inferior to (i.e., less valuable than) _____ pleasures.~~
- ~~*5. According to Aquinas, _____ law is that part of God's eternal law that concerns how human beings ought to conduct themselves.~~
- ~~*6. According to Aquinas, a(n) _____ proposition is one in which its subject contains the notion of its predicate.~~
- ~~—7. Aquinas claims that law is nothing else but a dictate of _____ reason.~~
- ~~—8. According to Aquinas, the first indemonstrable principle is that the same thing cannot be affirmed and _____ at the same time.~~
- ~~*9. Kant's fundamental principle of morality is known as the _____.~~
- ~~*10. One of Kant's formulations of his fundamental principle of morality presents appeals to the principle: "Act only on that maxim whereby thou canst at the same time will that it should become a _____ law."~~
- ~~—11. One of Kant's formulations of his fundamental principle of morality states that rational nature exists as a(n) _____ in itself.~~
- ~~*12. According to Locke, all men are subject to the _____ of nature.~~
- ~~—13. Locke maintains that "in the state of nature everyone has the _____ power of the law of nature."~~
- ~~*14. According to Locke, all men are naturally in a state of perfect _____.~~
- ~~*15. According to Aristotle, a happy or good life essentially involves a life of activity in accordance with _____.~~

- ~~16. Aristotle claims that virtue is not acquired by a process of nature but is rather acquired through _____.~~
- ~~*17. The view that there is a plurality of irreducible moral rules that are basic in moral thought is known as moral _____.~~
- ~~18. Ross claims that the moral convictions of thoughtful and well-educated people are the _____ of ethics.~~
- ~~*19. According to John Rawls, the difference principle expresses a conception of _____ because it is a principle of mutual benefit.~~
- ~~20. Rawls refers to _____ as the situation where “our considered judgments are duly pruned and adjusted” in such a way that, after reflection, the principles of justice and our judgments coincide.~~

Chapter 2 Answer Key

Multiple-Choice Questions

- | | |
|------------------|------------------|
| 1. C | 16. B |
| 2. C | 17. C |
| 3. B | 18. A |
| 4. C | 19. B |
| 5. C | 20. D |
| 6. C | 21. A |
| 7. B | 22. C |
| 8. A | 23. B |
| 9. C | 24. B |
| 10. C | 25. D |
| 11. B | 26. C |
| 12. D | 27. A |
| 13. C | 28. C |
| 14. B | 29. D |
| 15. A | 30. B |

True/False Questions

- | | |
|-----------------|------------------|
| 1. F | 11. T |
| 2. T | 12. F |
| 3. F | 13. T |
| 4. T | 14. F |
| 5. T | 15. F |
| 6. F | 16. F |

- ~~-7. T~~
- ~~-8. F~~
- ~~-9. T~~
- ~~10. T~~

- ~~17. F~~
- ~~18. F~~
- ~~19. F~~
- ~~20. F~~

Fill-in-the-Blank Questions

- ~~-1. swine~~
- ~~-2. happiness~~
- ~~-3. pleasure~~
- ~~-4. mental~~
- ~~-5. natural~~
- ~~-6. self-evident~~
- ~~-7. practical~~
- ~~-8. denied~~
- ~~-9. categorical~~
- ~~10. universal~~

- ~~11. end~~
- ~~12. law~~
- ~~13. executive~~
- ~~14. freedom~~
- ~~15. virtue~~
- ~~16. habituation~~
- ~~17. pluralism~~
- ~~18. data~~
- ~~19. reciprocity~~
- ~~20. reflective-equilibrium~~

CHAPTER 3 QUESTIONS

Essay Questions

- ~~*1. Explain and evaluate the Vatican's view about the proper function of sexual activity.~~
- ~~*2. Explain and evaluate Corvino's response to "unnaturalness" arguments against homosexuality.~~
- ~~3. In the excerpt by Corvino, he explicates Aquinas's use of natural law theory. Aquinas argues that homosexuality (and other non-procreative sex acts) are morally wrong. Compare Aquinas's views, as articulated by Corvino, with those expressed in the Vatican Declaration. How do Aquinas's arguments and those contained in the Vatican Declaration proceed? How are they different? Do they try to establish the same conclusions?~~
- ~~*4. Explain Corvino's critique of Wolfe's claim, taken from Jeffrey Satinover, that homosexuals suffer "a very dramatic decrease in life expectancy—in some studies, for male homosexuals, on the order of twenty-five to thirty years." Is Corvino's critique convincing? Why or why not?~~
- ~~5. Corvino considers several possible meanings of the term "unnatural." In the context of determining whether homosexual sex is "unnatural," has Corvino exhausted all the relevant possibilities? Are his rejections of the "unnaturalness arguments" convincing?~~
- ~~*6. Mappes develops his argument by considering cases of deception, coercion, and offers. How does Mappes think these three kinds of case differ? Do you think that there are morally relevant differences between deceiving, coercing, and offering? Construct your own cases to illustrate the morally relevant differences (if you think there are any).~~
- ~~7. What would Mappes say about cases of an adult having sex with a child when that child seems to consent to the interaction?~~
- ~~*8. Explain Mappes's positive argument for the permissibility of homosexual relations. Why does he think these relations (and the sexual acts involved) are often permissible?~~
- ~~9. Explain and evaluate one of Halwani's arguments against utilitarianism.~~
- ~~*10. Halwani says that what is essential to an ethics of virtue is the claim that "judgments about character are prior to judgments about the rightness or wrongness of behavior." What does this claim mean? Do you think this claim is correct?~~

Multiple-Choice Questions

- ~~*1. The Vatican takes what kind of approach to sexual morality?
A. a Kantian approach
B. a utilitarian approach
C. a natural law approach
D. a consequentialist approach~~

- ~~2. The Vatican is best described as holding what sort of position on sexual morality?
A. conservative
B. liberal
C. moderate
D. all of the above~~

- ~~*3. According to the Vatican, a proper function of sexual behavior is
A. pleasurable interaction between mutually consenting individuals.
B. mutual self-giving and human procreation in the context of true love.
C. the production of character-building temptation.
D. the repression of corrupting inclinations.~~

- ~~*4. Which of the following is a claim the Vatican would deny?
A. Masturbation is sometimes morally permissible.
B. Premarital sex is always morally wrong.
C. Homosexual acts are always morally wrong.
D. Knowledge of sexual morality can be acquired through reason.~~

- ~~5. The “finality” of sex, according to the Vatican’s use of the term, is
A. the totality of all sexual acts.
B. the proper function of sex.
C. the last sexual act.
D. one’s sexual orientation.~~

- ~~*6. What does the Vatican consider morally wrong?
A. homosexuality
B. premarital sex
C. masturbation
D. all of the above~~

- ~~7. According to the Vatican Declaration, what is the ultimate source of moral knowledge?
A. writings by the Church Fathers, such as Thomas Aquinas
B. pastoral teachings from bishops and pastors
C. divine law as revealed by God
D. reason~~

- ~~*8. Corvino considers the following argument: Homosexuals are “born that way”; therefore, homosexual activity is good and natural. Corvino claims that this argument is unsound. Why?~~
- ~~A. It ignores the possibility that homosexuality is a lifestyle choice.~~
 - ~~B. It assumes that all innate desires are good ones.~~
 - ~~C. It is equivalent to recognizing that homosexuality is unusual.~~
 - ~~D. None of the above~~
- ~~*9. Which of the following does Corvino take to be a problematic “hidden assumption” of harm arguments against homosexuality?~~
- ~~A. If a practice is riskier than the alternatives, then that practice is moral, prudent, or otherwise to be pursued.~~
 - ~~B. If a practice is riskier than the alternatives, then that practice is immoral, imprudent, or otherwise to be avoided.~~
 - ~~C. If a practice is safer than the alternatives, then that practice is immoral, imprudent, or otherwise to be avoided.~~
 - ~~D. none of the above~~
- ~~*10. In Corvino’s reading of Aquinas, “unnatural” sexual acts are those that are~~
- ~~A. deliberately pro-creative.~~
 - ~~B. non-consensual.~~
 - ~~C. deliberately non-procreative.~~
 - ~~D. uncommonly practiced among adults.~~
- ~~*11. The two kinds of anti-homosexuality arguments to which Corvino responds are~~
- ~~A. naturalness arguments and arguments from fidelity.~~
 - ~~B. harm arguments and arguments from divine command.~~
 - ~~C. unnaturalness arguments and harm arguments.~~
 - ~~D. naturalness arguments and economic arguments.~~
- ~~*12. Corvino thinks that even on the assumption that homosexuality is riskier than celibacy or heterosexuality, it will follow that homosexuality should “always and everywhere be discouraged by reasonable people” only if~~
- ~~A. the risks are worth it.~~
 - ~~B. the risks are not worth it.~~
 - ~~C. homosexuality is *far* riskier than celibacy or heterosexuality.~~
 - ~~D. none of the above~~
- ~~*13. According to Corvino, the “unnaturalness” charge can carry moral weight only if those who level it can do two things:~~
- ~~A. (i) explain the harms of anal sex and (ii) establish that all homosexuals will inevitably suffer those harms.~~
 - ~~B. (i) specify exactly what they mean by “unnaturalness” and (ii) explain why unnaturalness (so defined) matters morally.~~
 - ~~C. (i) establish that one’s sexual orientation is a matter of choice and (ii) that people who choose homosexuality have an intrinsic desire for self-harm.~~

D. (i) explain the value of naturalness and (ii) why nothing “unnatural” can be of value.

- ~~14. According to Aquinas, unnatural sexual acts are~~
 - ~~A. merely violations of right reason.~~
 - ~~B. morally permissible.~~
 - ~~C. violations of nature itself.~~
 - ~~D. harmful to those who perform them.~~
- ~~*15. The idea of “using someone as a mere means” is centrally relevant to which of the following moral theories?~~
 - ~~A. consequentialism~~
 - ~~B. Kantianism~~
 - ~~C. utilitarianism~~
 - ~~D. natural law theory~~
- ~~*16. The primary difference between a proposal that is a threat and a proposal that is an offer is~~
 - ~~A. with a threat, if you decline, you become worse off, unlike with offers.~~
 - ~~B. threats are necessarily given with a harsh tone of voice, unlike offers.~~
 - ~~C. offers may only occur between friends.~~
 - ~~D. all of the above~~
- ~~17. In a case of dispositional coercion, a victim’s consent is~~
 - ~~A. coerced.~~
 - ~~B. bypassed.~~
 - ~~C. ignored.~~
 - ~~D. unconditional.~~
- ~~18. According to the Humanity formulation of Kant’s principle, we must treat persons~~
 - ~~A. never as a means.~~
 - ~~B. never as a mere means.~~
 - ~~C. in ways that produce the most good for everyone concerned.~~
 - ~~D. in ways that serve one’s own best interests.~~
- ~~*19. Person A says to B: “I am going to steal your car unless you agree to clean out my garage on Saturday.” A’s proposal is~~
 - ~~A. a threat.~~
 - ~~B. an offer.~~
 - ~~C. both A and B~~
 - ~~D. neither A nor B~~
- ~~20. Tina’s six-year-old daughter needs to have an expensive medical procedure to survive, and Tina cannot afford the procedure. The doctor tells Tina that he will do the procedure for free if Tina will have sex with him. The doctor is best described as making~~

- A. a threat.
- B. a threat disguised as an offer.
- C. an offer.
- D. an exploitative offer.

*21. Mappes suggests that the morally significant sense of “using another person” is best understood by reference to the notion of

- A. ~~occurrent coercion.~~
- B. ~~deception.~~
- C. ~~involuntary consent.~~
- D. ~~voluntary informed consent.~~

~~22. Mappes’s idea of a “coercive offer” is best understood as~~

- A. ~~taking advantage of a desperate situation.~~
- B. ~~offering something extremely enticing or seductive.~~
- C. ~~threatening someone as if making an offer.~~
- D. ~~deceiving someone to acquire something desirable.~~

*23. According to Halwani, virtue ethics approaches adultery from which two of the following perspectives?

- 1. The nature of love
- 2. The nature of adultery
- 3. The nature of marriage
- 4. The nature of the virtuous person

- A. 1 and 4
- B. 1 and 3
- C. 2 and 4
- D. 2 and 3

~~24. Why does Halwani think that virtue ethics has an advantage over other ethical theories in evaluating cases of adultery?~~

- A. ~~Virtue ethics states that certain acts, like adultery, are wrong because they violate certain rules.~~
- B. ~~Virtue ethics states that adultery is always wrong in every case.~~
- C. ~~Virtue ethics appeals to character traits, the history of agents involves, and the circumstances at hand.~~
- D. ~~Virtue ethics takes factors in account that other theories have thus far ignored.~~

*25. According to Halwani, although a virtuous person might, under certain circumstances, commit adultery, this would be

- A. a kind of moral failure.
- B. a vicious act.
- C. contrary to duty.
- D. a violation of the categorical imperative.

~~26. Halwani’s position on adultery is an application of which moral theory?~~

- A. ~~consequentialism~~
- B. ~~virtue ethics~~

- C. utilitarianism
- D. the ethics of prima facie duty

- ~~27. According to virtue ethics, to determine whether an action is morally wrong, we should ask:
 - A. What does the Bible forbid?
 - B. What would a virtuous agent acting in character avoid doing?
 - C. What does the doctrine of double effect require?
 - D. all of the above~~
- *28. Halwani argues that
 - A. infidelity is generally (but not necessarily) wrong when you are involved in an exclusive relationship.
 - B. we all have an obligation to be monogamous, regardless of the kind of relationship we are in.
 - C. sex outside of marriage is always morally wrong.
 - D. adultery is wrong in all conceivable cases.
- ~~29. Which of the following is *not* a premise in Halwani's argument that adultery is wrong?
 - A. Sex is permissible only if it takes place in a context where commitment is guaranteed
 - B. Love and exclusive commitment are components of a marriage.
 - C. Given the connection between love, commitment, and sex, sexual fidelity is an ideal in marriage.
 - D. If fidelity is an ideal in marriage, a virtuous person would strive to realize it and would avoid engaging in activities that are contrary to this ideal.~~
- *30. According to Halwani, virtue ethics has the advantage of
 - A. rejecting the distinction between virtue and vice.
 - B. rejecting the distinction between sex in the context of love and sex in the context of pleasure.
 - C. accepting that both "moral" and "nonmoral" considerations are relevant to well-being.
 - D. maintaining that morality is only a matter of convention.

True/False Questions

- ~~1. The Vatican claims that homosexual activity is permissible but only in contexts of mutual love and respect.~~
- ~~2. The Vatican argues that their position can be known only through revelation through reflection on biblical texts.~~
- ~~*3. According to the Vatican, the proper function of sexual activity is the production of pleasure.~~

- ~~*4. The Vatican holds that humans can know divine law.~~
- ~~*5. The Catholic Church holds that sexuality is one of the basic factors shaping human life.~~
- ~~6. The Catholic Church believes all expressions of sexuality are immoral.~~
- ~~7. According to Corvino, there is an inherent connection between the origin of homosexual orientation and the moral value of homosexual activity.~~
- ~~*8. According to Corvino, if a practice is riskier than the alternatives, it follows that that practice is immoral, imprudent, or otherwise to be avoided.~~
- ~~*9. Corvino defends a tight connection between the origin of homosexual orientation and the moral value of homosexual activity.~~
- ~~10. Corvino thinks that all innate desires are good ones.~~
- ~~11. According to Corvino, opponents of homosexuality tend to display a “blame the victim” mentality.~~
- ~~*12. According to Mappes, Kant’s view entails that treating someone as a means is always wrong.~~
- ~~-~~
- ~~13. Mappes claims that forcible rape is the most obvious way of sexually using another person via deception.~~
- ~~*14. Mappes does not endorse a conservative view of sexual morality.~~
- ~~15. Mappes allows that some sexual offers may be permissible.~~
- ~~*16. Halwani maintains that two virtuous people in the same situation will sometimes act differently.~~
- ~~17. According to Halwani, sexual fidelity is not an ideal in a romantic commitment.~~
- ~~*18. According to Halwani, adultery is generally wrong because it involves the breaking of a promise.~~
- ~~*19. Halwani believes there is no one single answer to the question, “Would a virtuous person refrain from committing adultery?”~~
- ~~20. In Halwani’s view, virtue ethics is in tension with the phenomenon of moral luck.~~

Fill-in-the-Blank Questions

- 1. According to the Vatican, homosexual acts are objectively _____.
- *2. The Vatican argues that facts (such as those revealed through sociological research) provide no _____ for judging the morality of human acts and, as such, cannot be used to argue for the permissibility of masturbation.
- 3. The Vatican claims that “the sexual function has its true meaning and is morally good only in legitimate _____.”
- *4. The Vatican claims that “the faithful . . . must follow the laws of the _____ in declaring their marital consent.”
- 5. According to the natural law theory applied in the Vatican Declaration, the principles of morality are _____.
- *6. The central tenet of conventional sexual morality is that non-marital sex is _____.
- 7. Aquinas holds that unnatural vices are _____ than natural ones.
- *8. Corvino considers various possible meanings of “_____” to determine whether they apply to homosexual conduct and to evaluate their moral significance.
- 9. Corvino focuses on two types of arguments against homosexuality, those that focus on its being harmful and those that focus on its being _____.
- *10. Corvino thinks it’s a mistake to assume a tight connection between the origin of homosexual orientation and the _____ of homosexual activity.
- 11. In his article, Mappes develops a(n) _____ theory of morality.
- *12. Mappes distinguishes two different forms of coercion: ocurrent and _____.
- 13. According to Mappes, lying and withholding information are both forms of _____.
- *14. To distinguish coercive offers and noncoercive offers, Mappes says we need to distinguish genuine _____ from mere wants.
- 15. _____ coercion involves the use of physical force.
- *16. _____ coercion involves the threat of harm.

- ~~17.~~ According to Halwani, the core idea in an ethics of virtue is that the basic judgments in ethics are not judgments about acts but about _____.
- ~~*18.~~ After pointing out that virtue ethics does not give us one formula for treating adultery, Halwani paraphrases Aristotle by stating that we should not demand exactness from a subject that is not _____.
- ~~19.~~ In arguing against utilitarianism, Halwani states that in cases where there is a conflict of rules, rule utilitarianism becomes _____ utilitarianism.
- ~~*20.~~ Virtue ethics claims that some judgments about virtue can be validated independently of any appeal to judgments about the _____ of actions.

Chapter 3 Answer Key

Multiple-Choice Questions

- | | |
|------------------|------------------|
| 1. C | 16. B |
| 2. A | 17. A |
| 3. B | 18. A |
| 4. A | 19. A |
| 5. B | 20. C |
| 6. D | 21. D |
| 7. C | 22. A |
| 8. B | 23. A |
| 9. B | 24. D |
| 10. B | 25. A |
| 11. C | 26. D |
| 12. A | 27. A |
| 13. B | 28. B |
| 14. A | 29. B |
| 15. B | 30. C |

True/False Questions

- | | |
|------------------|------------------|
| 1. F | 11. T |
| 2. F | 12. T |
| 3. F | 13. F |
| 4. T | 14. F |
| 5. T | 15. T |
| 6. F | 16. T |
| 7. F | 17. F |
| 8. F | 18. F |
| 9. F | 19. T |
| 10. T | 20. F |

Fill-in-the-Blank Questions

- ~~1. evil~~
- ~~2. norms~~
- ~~3. marriage~~
- ~~4. Church~~
- ~~5. perennial~~
- ~~6. immoral~~
- ~~7. unnatural~~
- ~~8. moral value~~
- ~~9. Kantian~~
- ~~10. dispositional~~

- ~~11. deception~~
- ~~12. needs~~
- ~~13. character~~
- ~~14. exact~~
- ~~15. occurrent~~
- ~~16. dispositional~~
- ~~17. reproduce~~
- ~~18. unions~~
- ~~19. life~~
- ~~20. rightness~~

Chapter 4 Questions

Essay Questions

- 1. How did the Meese Commission explain their disagreement over the harmfulness of nonviolent and nondegrading pornography? According to them, what does their disagreement reflect?
- 2. Strossen claims that “a public that learns to question everything it sees or hears is better equipped to reject culturally propagated values than is one that assumes the media have been purged of all ‘incorrect’ perspectives.” What does this claim mean? And how does it support her position about censorship and pornography?
- 3. Describe and evaluate one of Strossen’s arguments for the claim that censoring pornography would actually *harm* women.
- 4. Why does Dwyer think that cyberporn is more morally dangerous than traditional print and video pornography? Do you think she’s correct? Why or why not?
- 5. Dwyer claims that sexual fantasizing can be morally bad, independent of its “causal or probabilistic consequences.” First, explain why this involves a rejection of consequentialism. Next, evaluate Dwyer’s claim: Is it plausible that sexual fantasizing can be morally bad, independent of its causal or probabilistic consequences?
- 6. Why does Arthur believe that censorship “denigrates our status as equal, autonomous persons”? How might someone object to this claim?
- 7. How does Arthur respond to Lawrence’s argument against the legality of hate speech? How might Lawrence respond?
- 8. Explain the distinction between causal and expressive harm. Why does Altman think that campus bans on hate speech can be justified on the basis of expressive harm, but that it’s difficult to justify such bans on the basis of causal harm alone? Do you agree?
- 9. Why does Altman think hate speech couched in the discourse of science, philosophy, theology or other scholarly vocabularies should be protected, but hate speech using racist epithets and similarly abusive terms in a university context can be (justifiably) banned? Do you agree with Altman’s differential treatment of these two kinds of hate speech?
- 10. Altman thinks that the expressive harm of hate speech plays two related roles in the justification of speech codes. What are those two roles?

Multiple-Choice Questions

- ~~*1. Because the Meese Commission was concerned with the question of whether pornography causes harm, we can most directly think of it as applying what sort of ethical theory?~~
- ~~A. virtue ethics~~
 - ~~B. consequentialism~~
 - ~~C. Kantian theory~~
 - ~~D. natural law theory~~
- ~~—2. Which of the following is *not* a basic type of pornography that the Meese Commission distinguished?~~
- ~~A. violent pornography~~
 - ~~B. nonviolent but not degrading pornography~~
 - ~~C. nonviolent and degrading pornography~~
 - ~~D. violent but not degrading pornography~~
- ~~*3. According to the Meese Commission, identifying whether x is a cause of y requires determining whether~~
- ~~A. x would occur less often without y .~~
 - ~~B. y would occur less often without x .~~
 - ~~C. x would occur more often without y .~~
 - ~~D. y would occur more often without x .~~
- ~~—4. The Meese Commission members could not reach agreement about whether~~
- ~~A. exposure to violent pornography is linked to harm.~~
 - ~~B. exposure to nonviolent and degrading pornography is linked to harm.~~
 - ~~C. exposure to nonviolent and nondegrading pornography is linked to harm.~~
 - ~~D. child pornography essentially involves the exploitation of children.~~
- ~~*5. The Meese Commission defines child pornography as necessarily involving~~
- ~~A. the real or imagined sexual abuse of a child.~~
 - ~~B. sexual exploitation of an actual child.~~
 - ~~C. any sort of expression of pedophilic desires.~~
 - ~~D. none of the above~~
- ~~—6. Strossen claims that “censoring pornography would do women more harm than good.” This most clearly suggests that she’s applying what sort of moral theory?~~
- ~~A. natural law theory~~
 - ~~B. virtue ethics~~
 - ~~C. consequentialism~~
 - ~~D. Kantian theory~~
- ~~*7. Strossen considers four types of evidence alleging a causal link between pornography and harm to women. Which of the following is *not* one of these four types of evidence?~~
- ~~A. laboratory research~~

- B. ~~logical inference~~
- C. ~~anecdotal data~~
- D. ~~studies of sex offenders~~

- ~~8. According to Strossen, a censorship regime that permits anecdotal, book-blaming “evidence” would~~
- A. ~~endanger only work that portrays violence against women.~~
 - B. ~~prohibit all research on the alleged causal link between pornography and violence.~~
 - C. ~~endanger all feminist materials, not just works that portray violence against women.~~
 - D. ~~all of the above~~
- ~~*9. Which of these claims would Strossen accept?~~
- A. ~~Exposure to pornography probably does not lead to sexist, violent behavior.~~
 - B. ~~Censoring pornography would not significantly reduce exposure to sexist, violent imagery.~~
 - C. ~~Attempts to censor pornography would not effectively suppress pornography.~~
 - D. ~~all of the above~~
- ~~10. Which of the following objections to the Meese Commission’s report does Strossen mention?~~
- A. ~~All of the Commission’s members are religious conservatives.~~
 - B. ~~Most of the Commission’s members were already actively opposed to pornography.~~
 - C. ~~The Commission received extensive funding from Republican sources.~~
 - D. ~~The Commission’s members are all female.~~
- ~~*11. Dwyer thinks that some pornography is morally problematic because it provides the raw material for and helps to nurture which of the following kinds of morally bad action?~~
- A. ~~intentional killing~~
 - B. ~~stealing from family and friends~~
 - C. ~~dishonesty~~
 - D. ~~sexual fantasizing about harms to oneself and/or others~~
- ~~12. Dwyer thinks that consuming pornography is morally problematic for which of the following reasons?~~
- A. ~~its sexual content~~
 - B. ~~its alleged harmful effects on women~~
 - C. ~~its role in the social construction of sexuality and gender~~
 - D. ~~none of the above~~
- ~~*13. According to Dwyer, sexual fantasizing is a type of~~
- A. ~~feeling.~~
 - B. ~~unconscious response.~~

- C. action.
- D. belief.

- ~~14. Which of the following moral theories does Dwyer explicitly reject?
 - A. deontology
 - B. virtue ethics
 - C. Rossian pluralism
 - D. consequentialism~~
- ~~*15. According to Dwyer, a person's character is constituted by which of the following?
 - A. the regulative ideals to which he or she holds him or herself
 - B. his or her collection of moral beliefs
 - C. a (mere) concatenation of the practical principles that he or she accepts
 - D. none of the above~~
- ~~16. Dwyer thinks that a person's character is
 - A. static.
 - B. dynamic.
 - C. both dynamic and static.
 - D. neither static nor dynamic~~
- ~~*17. According to Dwyer, which of the following makes cyberpornography more morally dangerous than traditional print and video pornography?
 - A. the fact that it's highly addictive
 - B. the fact that it masks from the consumer his or her own agency
 - C. the fact that it's highly graphic
 - D. the fact that it tends to be more violent~~
- ~~18. According to Arthur, freedom of speech helps people exercise their capacities of reasoning and judgment, and as such it promotes
 - A. living a worthwhile life.
 - B. individual autonomy.
 - C. acting freely, without coercion.
 - D. all of the above~~
- ~~*19. Which of the following types of speech is *not* one of the "unprotected categories" that Arthur mentions?
 - A. libel
 - B. graphic descriptions of sexuality
 - C. incitement to lawlessness
 - D. "fighting words"~~
- ~~20. Which of the following statements would Arthur most likely agree with?
 - A. People have a political right to use hate speech, but it is still immoral to use such speech.~~

- ~~B. People have a political right to use hate speech, so it is also morally permissible for them to use such speech.~~
- ~~C. People do not have a political right to use hate speech.~~
- ~~D. There is no difference between what we have a political right to do and what we ought to do.~~

- ~~*21. Arthur discusses the suggestion that we ban racial epithets rather than banning all hate speech. According to this suggestion, racial epithets are a distinct type of speech act because~~
- ~~A. they have the potential to offend others.~~
 - ~~B. they express false statements.~~
 - ~~C. they are used in making unreasonable generalizations.~~
 - ~~D. they constitute acts of subordination that treat others as moral inferiors.~~
- ~~-22. Arthur maintains that there are better ways to prevent indirect harm than censorship, such as~~
- ~~A. passing and vigorously enforcing laws against the production of pornography.~~
 - ~~B. passing and vigorously enforcing laws against violence and discrimination.~~
 - ~~C. enforcing laws that require public school teachers to warn children about the dangers of exposure to hate speech.~~
 - ~~D. none of the above~~
- ~~-23. According to Altman, expressive harm is~~
- ~~A. a causal consequence of hate speech.~~
 - ~~B. a harm that derives from the kind of attitude expressed in the act of hate speech.~~
 - ~~C. both A and B~~
 - ~~D. neither A nor B~~
- ~~*24. According to Altman, justifications of speech codes that take account of which of the following kinds of harm have the best prospects for success?~~
- ~~A. causal harm~~
 - ~~B. expressive harm~~
 - ~~C. both causal and expressive harm~~
 - ~~D. auxiliary harm~~
- ~~-25. In Altman's terminology, which of the following would qualify as "low value" speech in a university context?~~
- ~~A. hate speech couched in the discourse of science~~
 - ~~B. the use of a racial epithet by one student directed at another~~
 - ~~C. both A and B~~
 - ~~D. neither A nor B~~
- ~~*26. Altman believes that there are significant difficulties associated with defending a pro-censorship position based solely on claims of which of the following kinds of harm?~~
- ~~A. expressive harm~~

- B. ~~causal harm~~
- C. ~~physical harm~~
- D. ~~intentional harm~~

~~27. Critics of speech codes adopted in the 1980s and early 1990s argued that these codes violated which of the following principles?~~

- A. ~~freedom of speech~~
- B. ~~freedom of the press~~
- C. ~~right to bear arms~~
- D. ~~right to privacy~~

~~*28. In Altman's characterization, racial epithets and similar terms of abuse are communicative tools for expressing an extreme form of which of the following?~~

- A. ~~moral blame~~
- B. ~~moral praise~~
- C. ~~moral contempt~~
- D. ~~none of the above~~

~~29. Which of the following objections to adopting speech codes does Altman discuss?~~

- A. ~~Speech codes encourage bigotry.~~
- B. ~~Speech codes treat hate speakers with less than equal consideration.~~
- C. ~~Speech codes result in causal harms.~~
- D. ~~all of the above~~

~~*30. According to Altman, a viewpoint-biased speech restriction should be troubling to whom?~~

- A. ~~those who value a strong right to privacy~~
- B. ~~those who value strong protections for freedom of speech~~
- C. ~~those who don't value strong protection for freedom of speech~~
- D. ~~those who value equal educational opportunity~~

True/False Questions

~~*1. The Meese Commission concluded that there is a link between violent pornography and violence against women.~~

~~2. The Meese Commission denies that there is any link between nonviolent and nondegrading pornography and harm against women.~~

~~*3. Regarding the issue of promiscuity, the Meese Commission members could not agree on whether sexual commitment is purely a matter of individual choice.~~

~~4. Strossen claims that the statement "There is no evidence that pornography does no harm" cannot be proved.~~

- ~~*5. Strossen cites a study by Carol Krafska, which found that women who were exposed to sexually “degrading” materials experienced lower self-esteem.~~
- ~~—6. Strossen cites some evidence showing that exposure to sexually explicit materials can cause a *decrease* in misogynistic violence.~~
- ~~*7. Strossen argues that misogynistic attitudes are much less likely to result from common types of mass media (e.g., commercial films) than from intense exposure to violent, misogynistic sexually explicit materials.~~
- ~~—8. According to Dwyer, debates about the moral status of pornography shouldn’t be construed exclusively as debates about free speech and censorship.~~
- ~~*9. Dwyer believes that what makes cyberpornography morally bad is that it perverts the true purpose of sex, namely, procreation.~~
- ~~—10. Dwyer thinks that fantasizing is not a type of action.~~
- ~~*11. According to Dwyer, the moral badness of sexual fantasizing can’t be cashed out except in terms of its causal or probabilistic consequences.~~
- ~~—12. Dwyer thinks that we have considerable latitude in fine-tuning our characters.~~
- ~~—13. In Arthur’s distinction of being wronged and being harmed, you are harmed if someone breaks into your car—even if that person takes nothing and does no damage.~~
- ~~*14. Arthur argues that hate speech has not been shown to cause harm to one’s self-esteem or physical harm.~~
- ~~—15. Arthur maintains that hate speech should not receive First Amendment protection *if* there is a causal link between it and harm.~~
- ~~*16. According to Altman, it’s easy to justify speech codes solely on the basis of the harmful causal effects of hate speech.~~
- ~~—17. Altman believes that the function of the university would not be seriously compromised by the prohibition of works that convey bigoted ideas and views.~~
- ~~*18. According to Altman, the university’s role as a “testing ground for claims to knowledge” makes it difficult for advocates of speech codes to justify those codes solely by appeal to the harmful causal consequences of hate speech.~~
- ~~—19. Altman thinks that the only form of harm done by the flying of the Confederate flag over Alabama’s capitol was causal harm.~~

~~*20. Altman thinks that speech codes are expressive affirmations of racial equality.~~

Fill-in-the-Blank Questions

~~—1. “The analysis of the hypothesis that pornography causes harm,” says the Meese Commission, “must start with the identification of _____ harms.”~~

~~*2. The Meese Commission concluded that violent pornography is linked not only to violence but also to significant _____ changes—that is, changes leading to a tendency to see sexual offenders as less responsible for their offenses.~~

~~—3. Sexual violence has more than one cause according to the Meese Commission. This problem, what they call the problem of _____ causation, presents a difficulty in determining whether pornography is a cause of sexual violence.~~

~~*4. Strossen states, “Even if we assumed that *seeing* pornography leads to committing sexist and violent acts, it would not follow that _____ pornography would reduce sexism or violence.”~~

~~—5. Strossen argues that a consistent correlation between pornography and violence would not be sufficient to prove a causal connection, but it would be _____ to prove such a connection.~~

~~*6. Strossen mentions evidence that censorship of pornography would make viewers more desirous of it and more receptive to its imagery. She calls this the _____ fruit effect.~~

~~—7. Dwyer holds that sexual fantasizing is a type of _____.~~

~~*8. For Dwyer, moral agency refers to a set of abilities or _____.~~

~~—9. According to Dwyer, character has a _____ rather than static nature.~~

~~*10. Dwyer believes that, among types of pornography, _____ is particularly morally dangerous.~~

~~—11. Dwyer thinks that one way in which the character of a consumer of cyberpornography is threatened is that the fantasist’s _____ is rendered obscure by his or her consumption.~~

~~*12. Arthur agrees with J. S. Mill that free and unfettered debate is vital for the pursuit of _____.~~

~~—13. According to Arthur, free speech is not only promoted by autonomy, it is also a(n) _____ of autonomy.~~

- *14. Arthur says that if a law censors some uses of fighting words—namely those focusing on race, color, creed, religion, or gender—but not others, then it violates the important principle of content _____.
- *15. According to Altman, it's difficult to justify _____ solely on the basis of the harmful causal effects of hate speech.
- 16. _____ is a means of combating the harms of hate speech, which consists in speaking out against the bigoted attitudes of hate speakers.
- *17. According to Altman, the flying of the Confederate flag over Alabama's capitol constituted a(n) _____ harm to blacks.
- 18. Altman thinks that a speech code must be _____ drawn to be justifiable.
- *19. As Altman notes, taking account of the expressive power of racial epithets involves some departure from the principle that restrictions on speech should be _____.
- 20. In Altman's characterization, racial epithets are communicative tools for expressing an extreme form of moral _____.

Chapter 4 Answer Key

Multiple-Choice Questions

- | | |
|-------|-------|
| –1. B | 16. B |
| –2. D | 17. B |
| –3. B | 18. D |
| –4. B | 19. B |
| –5. B | 20. A |
| –6. C | 21. D |
| –7. B | 22. B |
| –8. D | 23. B |
| –9. D | 24. C |
| 10. B | 25. B |
| 11. D | 26. B |
| 12. D | 27. A |
| 13. C | 28. C |
| 14. D | 29. B |
| 15. A | 30. B |

True/False Questions

- | | |
|-------|-------|
| –1. T | 11. F |
| –2. F | 12. T |

- ~~3. T~~
- ~~4. T~~
- ~~5. F~~
- ~~6. T~~
- ~~7. F~~
- ~~8. T~~
- ~~9. F~~
- ~~10. F~~

- ~~13. F~~
- ~~14. T~~
- ~~15. F~~
- ~~16. F~~
- ~~17. F~~
- ~~18. T~~
- ~~19. F~~
- ~~20. T~~

Fill-in-the-Blank Questions

- ~~1. hypothesized~~
- ~~2. attitudinal~~
- ~~3. multiple~~
- ~~4. censoring~~
- ~~5. necessary~~
- ~~6. forbidden~~
- ~~7. action~~
- ~~8. capacities~~
- ~~9. dynamic~~
- ~~10. cyberpornography~~

- ~~11. agency~~
- ~~12. truth~~
- ~~13. reflection~~
- ~~14. neutrality~~
- ~~15. speech codes~~
- ~~16. counterspeech~~
- ~~17. expressive~~
- ~~18. narrowly~~
- ~~19. viewpoint-neutral~~
- ~~20. contempt~~

CHAPTER 5 QUESTIONS

Essay Questions

- 1. How does David Boaz argue for the claim that “if society wants to ban cocaine and marijuana because of these drugs’ potential for misuse, society should logically also ban alcohol, tobacco, and similar legal drugs”? How might one argue against this claim?
- 2. Might Boaz’s solution to the drug problem itself cause some harm? If so, how might Boaz respond to the objection that people often freely choose to do things that are harmful to themselves?
- 3. How would society benefit, according to Boaz, if cocaine and marijuana were legalized?
- 4. Describe and evaluate one of de Marneffe’s arguments for the claim that “drug criminalization threatens personal autonomy in a way that drug prohibition does not.”
- 5. How does de Marneffe respond to the objection that his argument implies that the sale of tobacco and fatty foods should also be prohibited? Why would someone think his argument implies this in the first place?
- 6. Why, according to de Marneffe, does drug criminalization seem incompatible with respect for persons? Why isn’t drug prohibition incompatible with respect for persons in his view?
- 7. Under what conditions does Goodin think paternalistic policies will be the least controversial (and the most likely to be justified)? How does he use the Rose-Cipollone case to illustrate these conditions?
- 8. In some cases it may be difficult to tell whether an individual’s preference is authentically his or her own. Give your own example of a case like this. Does it present any difficulty for Goodin’s view?
- 9. Explain the objection in the addendum of Shapiro’s paper and Shapiro’s response to the objection. Do you think his response is successful?
- 10. Describe Shapiro’s preferred explanation of drug addiction. What do the terms “drug,” “set,” and “setting” mean in this explanation? Are there any features of drug addiction that it may fail to explain?

Multiple-Choice Questions

- ~~*1. Boaz argues that individuals have a natural right to live as they choose so long as they do not~~
- ~~A. harm themselves.~~
 - ~~B. violate the equal rights of others.~~
 - ~~C. cause any distress in others.~~
 - ~~D. become addicted to drugs.~~
- ~~—2. Which of the following does Boaz not mention as a goal of the War on Drugs?~~
- ~~A. to decrease knowledge about drugs~~
 - ~~B. to prohibit the cultivation of drugs~~
 - ~~C. to prohibit the import of drugs~~
 - ~~D. to prohibit the use of drugs~~
- ~~*3. Boaz argues that drug prohibition has severely limited~~
- ~~A. the use of hard drugs but not soft drugs.~~
 - ~~B. drug-related entrepreneurial opportunities.~~
 - ~~C. some fundamental American liberties.~~
 - ~~D. none of the above~~
- ~~—4. Boaz claims that police officers made more than one million drug law arrests in 1989. What proportion of these was, according to him, made for drug possession?~~
- ~~A. one-third~~
 - ~~B. almost one-half~~
 - ~~C. more than seven-eighths~~
 - ~~D. two-thirds~~
- ~~*5. Boaz argues that the prohibition of drugs creates a business that attracts those with a propensity (or “comparative advantage”) for~~
- ~~A. violence.~~
 - ~~B. drug addiction.~~
 - ~~C. law enforcement.~~
 - ~~D. risky behavior.~~
- ~~—6. Boaz argues that the following drug should be legalized:~~
- ~~A. marijuana~~
 - ~~B. cocaine~~
 - ~~C. heroin~~
 - ~~D. all of the above~~
- ~~*7. In arguing for his conclusion, Boaz appeals to~~
- ~~A. the rights people have with respect to their own bodies.~~
 - ~~B. the harms associated with the War on Drugs.~~
 - ~~C. both A and B~~
 - ~~D. neither A nor B~~
- ~~—8. Which of the following best characterizes de Marneffe’s view?~~

- A. The use, sale, and manufacturing of drugs should be legal.
- B. The use, sale, and manufacturing of drugs should be illegal.
- C. The use of drugs should be legal, but the sale and manufacturing of them should be illegal.
- D. The use of drugs should be illegal, but the sale and manufacturing of them should be legal.

- ~~*9. According to de Marneffe, which of the following is a reason we might call someone a drug addict?~~
- A. They use a drug to relieve a craving.
 - B. They use a drug even though they obviously shouldn't.
 - C. Although they believe they should use the drug *when they decide to use it*, at other times they believe they should not use the drug anymore.
 - D. all of the above
- ~~10. De Marneffe explains that we might call someone a drug addict to show that~~
- A. it is a mistake to suppose that drug use is sometimes evidence of low self-control.
 - B. drug addiction is a problem that drug legalization cannot address.
 - C. it is a mistake to suppose that drug use, even heavy drug use, is not autonomous.
 - D. none of the above
- ~~*11. Which of the following is evidence that de Marneffe cites in support of the claim that increased availability of a drug leads to increased use of that drug?~~
- A. Heroin use was much higher among military personnel in Vietnam than it was among veterans who returned to the United States.
 - B. The percentage of physicians who use psychoactive drugs is much higher than the general population.
 - C. Alcohol abuse declines when the law restricts the times it can be legally sold.
 - D. all of the above
- ~~12. Which of the following is one of de Marneffe's responses to the objection that drug prohibition would be paternalistic?~~
- A. Drug prohibition would be done for the benefit of *others*, not the benefit of those who wish to produce/sell drugs, so it is not paternalistic in an objectionable sense.
 - B. Drug prohibition would be paternalistic, but its consequences would be good enough to outweigh considerations about paternalism.
 - C. Drug prohibition would be targeted to *adults*, and one can only be paternalistic toward children.
 - D. Paternalism is always justified when the paternalistic practices truly are in the best interest of those affected.
- ~~*13. According to de Marneffe, what is the central difference between drug legalization and mere decriminalization?~~

- A. Legalization allows for the manufacture and sale of drugs; mere decriminalization doesn't.
- B. Mere decriminalization allows for the manufacture and sale of drugs; legalization doesn't.
- C. Legalization is a federal issue, but decriminalization is a state issue.
- D. none of the above; de Marneffe believes legalization and decriminalization are equivalent.

- 14. In response to the objection that it would be wrong to prohibit the manufacture and sale of fatty foods and tobacco products, de Marneffe argues that
- A. fatty foods and tobacco products are not actually harmful.
 - B. there is nothing wrong with limiting people's access to products that are harmful to them.
 - C. the benefits of prohibiting these products would not outweigh the costs.
 - D. all of the above

- *15. Goodin argues that paternalism is likely justified in cases where
- A. the quality of one's personal relationships is at stake.
 - B. one would not have a chance to benefit by learning from one's mistakes.
 - C. not interfering with a given practice could be harmful to society as a whole.
 - D. governmental regulation is approved through a public voting system.

- 16. Which of the following is an example of a preference that is not relevant, in Goodin's sense of the term?
- A. a person's preference to eat fatty foods because he or she believes consuming large amounts of fat is good for his health
 - B. a teenager's newfound preference for skateboarding, which is likely to be merely a part of a temporary "phase"
 - C. a person's preference to come in late to work, a preference that he or she would prefer not to have
 - D. none of the above

- *17. Which of the following is an example of a preference that is not settled, in Goodin's sense of the term?
- A. a person's preference to eat fatty foods because he believes consuming large amounts of fat is good for his or her health
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 - C. a person's preference to come in late to work, a preference that he or she would prefer not to have
 - D. none of the above

- 18. Which of the following is an example of a preference that is not preferred, in Goodin's sense of the term?
- A. a person's preference to eat fatty foods because he believes consuming large amounts of fat is good for his or her health

- ~~B. a teenager's newfound preference for skateboarding, which is likely to be merely a part of a temporary "phase"~~
- ~~C. a person's preference to come in late to work, a preference that he or she would prefer not to have~~
- ~~D. none of the above~~

~~*19. A policy that overrides people's nonpreferred preferences is not paternalistic in any morally offensive respect, according to Goodin, because~~

- ~~A. such a policy only respects people's own priorities.~~
- ~~B. the policy will respect the preferences that the people concerned prefer to have.~~
- ~~C. the policy will help people implement their own preferred preferences.~~
- ~~D. all of the above~~

~~-20. According to Goodin, which of the following understandings of rights leads us to suppose that paternalism and rights are necessarily at odds?~~

- ~~A. the divine theory of rights, according to which rights are grounded in the will of God~~
- ~~B. the consequentialist theory of rights, according to which having a right is just having an option that is the best of all available options~~
- ~~C. the interest theory of rights, according to which having a right is nothing more than having a legally protected interest~~
- ~~D. the choice theory of rights, according to which the point of having a right is that your choice in the matter will be respected~~

~~*21. Goodin discusses the subliminal effects of advertising to illustrate what it means for a preference to~~

- ~~A. be unstable.~~
- ~~B. be irrelevant.~~
- ~~C. not be one's own.~~
- ~~D. not be preferred.~~

~~-22. Goodin claims that public officials should refrain from paternalistic interference of an activity when~~

- ~~A. they are convinced that citizens engaged in the activity are acting on preferences that are relevant, settled, preferred, and perhaps their own.~~
- ~~B. the citizens engaged in the activity have very strong preferences in favor of performing the activity.~~
- ~~C. the citizens engaged in the activity believe it would be morally wrong for the government to interfere.~~
- ~~D. all of the above~~

~~*23. Shapiro claims that surveys have been confirmed by longitudinal studies that indicate that~~

- ~~A. excessive use of illegal drugs is the norm.~~
- ~~B. moderate and/or controlled use of illegal drugs is the norm.~~
- ~~C. an individual's illegal drug use inevitably diminishes over time.~~

D. those who begin using illegal drugs typically do not stop until they become addicted.

- ~~24. According to Shapiro, the standard view has to explain the preeminence of controlled use by arguing that~~
- ~~A. controlled use is preeminent.~~
 - ~~B. drug laws have no effect on access to illegal drugs.~~
 - ~~C. drug laws reduce access to illegal drugs.~~
 - ~~D. drug laws increase access to illegal drugs.~~
- *25. Shapiro cites a study of Vietnam veterans, which showed a significant decrease in heroin use after the veterans returned home. Which factor does Shapiro cite as explaining this decrease?
- A. the type of drug used
 - B. the duration over which the users used the drug
 - C. the pharmacological effects of heroin
 - D. the difference in social setting
- ~~26. Shapiro claims that humans are social or cultural animals, which is significant for his view because it implies that~~
- ~~A. social norms or rules play a significant role in influencing behavior.~~
 - ~~B. we are just products of our biochemistry.~~
 - ~~C. past experience plays a significant role in influencing behavior.~~
 - ~~D. none of the above~~
- *27. Which of the following is a central claim in Shapiro's argument?
- A. With easy access to drugs, we can expect a significant increase in drug addiction.
 - B. Even with easy access to drugs, most drug users don't become addicts.
 - C. Legal restrictions on drug use are justified because illegal drugs are inherently addictive.
 - D. Only by restricting access to drugs can we solve the drug problem.
- ~~28. The best explanation for drug addiction, according to Shapiro, appeals to~~
- ~~A. one's individual mindset and social setting.~~
 - ~~B. the pharmacological effects of drug use (e.g., withdrawal).~~
 - ~~C. one's genetic profile, which explains why some people have "addictive personalities."~~
 - ~~D. specific psychological disorders such as obsessive-compulsive disorder.~~
- *29. Shapiro discusses Mediterranean cultures' use of alcohol to show that
- A. even cultures with very low levels of alcohol consumption can have comparatively high levels of alcoholism.
 - B. the consumption of alcoholic beverages (e.g., wine) can have surprising health benefits.
 - C. increased use of a drug does not always lead to increased addiction.

D. all of the above

- ~~30. Shapiro discusses experiments about the role of expectations in the experience of drug use to show that~~
- ~~A. drug effects are inherently biological and are not influenced at all by expectations and other psychological factors.~~
 - ~~B. users who do not expect to get addicted to “hard” drugs almost always do.~~
 - ~~C. there is no such thing as drug addiction.~~
 - ~~D. sometimes a drug’s effects are the direct result of what one expects from the drug.~~

True/False Questions

- ~~1. According to Boaz, the per capita murder rate and the assault by firearm rate stayed the same throughout the prohibition of alcohol in the 1920s.~~
- ~~*2. According to Boaz, there seemed to be a decrease in the use of marijuana, cocaine, and heroin during the decade of the War on Drugs.~~
- ~~3. Boaz argues that drug prohibition creates greater social ills than legalization would.~~
- ~~*4. Boaz believes that the addiction theory provides strong evidence for the claim that those who abuse drugs are not responsible for their actions.~~
- ~~5. Boaz argues that the prohibition of drugs creates financial incentives for drug dealers.~~
- ~~*6. De Marneffe argues that it should be illegal to use drugs but legal to make and sell them.~~
- ~~7. According to de Marneffe, the fact that people like “dead heads” choose to orient their lives around activities that involve smoking marijuana provides a strong argument for legalizing the manufacture and sale of marijuana.~~
- ~~*8. De Marneffe admits that the costs of prohibition might outweigh its benefits, and he leaves it an open question whether drug prohibition would lead to increased crime and corruption.~~
- ~~9. The basic argument for drug prohibition, says de Marneffe, is that drug abuse will increase substantially if drugs are legalized.~~
- ~~*10. De Marneffe argues that if drug legalization will lead to an increase in drug abuse, then drug decriminalization will do the same.~~
- ~~11. Goodin argues that paternalistic policies are always at odds with the proper practices of liberal democracies.~~

- ~~*12. Goodin claims that the least controversial paternalistic policies are those that impose upon people what is objectively good for them.~~
- ~~—13. According to Goodin, young people who start smoking typically do so on the basis of preferences that are not settled.~~
- ~~*14. Goodin claims that policies that interfere with smoking can actually be justified in terms of smokers' own present or future preferences.~~
- ~~—15. Unlike those who claim that paternalism is never permissible, Goodin claims that it is always permissible.~~
- ~~*16. Shapiro argues that cravings, increased drug tolerance, and withdrawal symptoms can explain drug addiction.~~
- ~~—17. According to Shapiro, most users of illegal drugs do not become addicts.~~
- ~~*18. Shapiro argues that being addicted to smoking, an activity, cannot be reduced to being addicted to cigarettes, a drug.~~
- ~~—19. According to Shapiro, the view that drug addiction is the result of one's individual mindset and social setting has played an important role in the legal prohibition of drugs.~~
- ~~*20. Shapiro claims that drug addicts, before they start using drugs, were generally just as psychologically healthy as nonaddicts.~~

Fill-in-the-Blank Questions

- ~~—1. Boaz argues that the solution to the problems of a soaring murder rate, the destruction of inner city communities, the creation of a criminal subculture, and the fear millions of Americans experience on their own streets is to be found not in the creation of laws but in their _____.~~
- ~~*2. Boaz argues that prohibition creates _____ incentives for drug dealers by reducing the supply of the prohibited substances.~~
- ~~—3. Boaz quotes First Lady Nancy Reagan as saying, "If you're a casual drug user, you are an accomplice to _____."~~
- ~~*4. Boaz argues that the solution to the drug problem is to reestablish individual _____.~~
- ~~—5. Boaz discusses the _____ theory of alcoholism, according to which alcoholics have an addiction that they cannot control.~~

- ~~*6. De Marneffe claims that drug prohibition can be justified as *reducing* drug abuse even if it does not _____ it.~~
- ~~7. According to de Marneffe, the _____ principle says that the government may not limit a person's liberty in ways that impose a burden on him or her that is substantially worse than the worst burden anyone would bear in the absence of this policy.~~
- ~~*8. De Marneffe defines drug _____ as drug use that either harms the user or creates a significant risk of harm for the user.~~
- ~~9. De Marneffe bases his case for the decriminalization of drugs largely on an appeal to respect for the _____ of individuals (i.e., their freedom to make their own decisions).~~
- ~~*10. De Marneffe states, "Taking rights seriously also involves commitment to _____, according to which we may not evaluate government policies solely by subtracting aggregated costs from aggregated benefits, but must also make one-to-one comparisons of the burdens that individuals bear under these policies."~~
- ~~11. Goodin argues that some forms of control and interference can be morally justified on _____ grounds—that is, on the grounds that they would promote people's interests even if the people oppose them.~~
- ~~*12. According to Goodin, it is the _____ theory of rights that leads us to suppose that paternalism and rights are necessarily at odds.~~
- ~~13. In specifying what sorts of cases would involve justified paternalism, Goodin makes the point, "If the stakes are so high that losing the gamble will kill you, then there is no opportunity for subsequent _____."~~
- ~~*14. Goodin claims that advertising implants preferences in people in a way that largely or wholly bypasses their _____, in such a way that the preferences are often not authentically that person's own.~~
- ~~15. If you have a preference that is based on lots of false information, then Goodin would say your preference is not _____ and therefore is not protected by the presumption against paternalism.~~
- ~~*16. According to what Shapiro calls the "standard view" of addiction, certain drugs are highly addictive largely because of their _____—that is, their chemical composition and their effects on the brain.~~
- ~~17. The disagreeable effects that a drug user may experience upon trying to stop using the drug are known as _____ symptoms.~~

- *18. Shapiro claims that understanding addiction to smoking requires introducing the _____ of set and setting with pharmacology.
19. "Expectations," says Shapiro, "explain the well-known _____ effect: if people consume something they mistakenly believe will stop or alleviate their pain, it often does."
- *20. In response to the objection that legalizing hard drugs would make addiction to these drugs as prevalent as cigarette addiction, Shapiro states that, at worst, legalizing hard drugs would create a new _____ problem, rather than a large increase in the number of people ruining their lives.

Chapter 5 Answer Key

Multiple-Choice Questions

- | | |
|-------|-------|
| 1. B | 16. A |
| 2. A | 17. B |
| 3. C | 18. C |
| 4. D | 19. D |
| 5. A | 20. D |
| 6. D | 21. C |
| 7. C | 22. A |
| 8. D | 23. B |
| 9. D | 24. C |
| 10. C | 25. D |
| 11. A | 26. A |
| 12. A | 27. B |
| 13. C | 28. A |
| 14. B | 29. C |
| 15. B | 30. D |

True/False Questions

- | | |
|-------|-------|
| 1. F | 11. F |
| 2. T | 12. F |
| 3. T | 13. T |
| 4. F | 14. T |
| 5. T | 15. F |
| 6. F | 16. F |
| 7. F | 17. T |
| 8. T | 18. T |
| 9. T | 19. F |
| 10. F | 20. F |

Fill-in-the-Blank Questions

- ~~1. repeal~~
- ~~2. profit/financial~~
- ~~3. murder~~
- ~~4. responsibility~~
- ~~5. disease~~
- ~~6. eliminate~~
- ~~7. burdens~~
- ~~8. abuse~~
- ~~9. autonomy~~
- ~~10. individualism~~

- ~~11. paternalistic~~
- ~~12. choice~~
- ~~13. learning~~
- ~~14. judgment~~
- ~~15. relevant~~
- ~~16. pharmacology~~
- ~~17. withdrawal~~
- ~~18. interaction~~
- ~~19. placebo~~
- ~~20. health~~

CHAPTER 6 QUESTIONS

Essay Questions

- 1. Which view do you find more plausible: equality feminism or difference feminism (as these views are presented Cudd and Jones)? Explain your answer.
- 2. Of the objections to feminist struggles against sexism considered by Cudd and Jones (essentialism, skepticism, and defeatism), which is the strongest? Do the authors successfully answer these objections?
- 3. Garcia argues that Frye's account of sexism has several "problems of inconsistency." Describe one of these problems, and describe how Garcia argues that Frye's account has that problem.
- 4. When, if ever, does Garcia claim paternalism is immoral? How does Garcia respond to the objection that a paternalism-based understanding of sexism threatens to excuse those who treat adults paternalistically?
- 5. What are the problems with the "thick concept" and "stipulative" approaches to analyzing racism? How does Tommie Shelby's approach avoid these problems?
- 6. Discuss the example that Shelby uses to show that one can be racist without having any racially based disregard for the welfare of certain people. Explain why you do or don't agree that the example shows this.
- 7. Describe and evaluate Pojman's argument for the claim that affirmative action "can function as a disincentive to responsible parenting."
- 8. How does Pojman support the claim that "genetically and culturally, differences exist between people and may exist between groups"? How is this claim relevant to his position about affirmative action?
- 9. What does Thomas Hill mean by "a moral outlook that focuses on cross-temporal narrative values"? What makes this approach better, in his view, than strictly forward- or backward-looking approaches?
- 10. Apply Hill's framework for thinking about racism and sexism to an affirmative action policy (e.g., the policy used by universities that he discusses). What is the "message" of the policy?

Multiple-Choice Questions

- *1. Which of the following statements corresponds to Cudd and Jones' ultimate definition of sexism?
A. institutional preference for men over women

- ~~B. anything that creates, promoted, sustains, or exploits a distinction between the sexes based on biological differences~~
 - ~~C. pernicious distinctions between the sexes in institutional or interpersonal settings~~
 - ~~D. a historically and globally pervasive form of oppression against women~~
- ~~—2. What type of sexism holds that while women, as a group, are capable of performing a particular job, no individual woman is?~~
 - ~~A. intrinsic sexism~~
 - ~~B. extrinsic sexism~~
 - ~~C. individual extrinsic sexism~~
 - ~~D. intentional extrinsic sexism~~
- ~~*3. What is “the man standard”?~~
 - ~~A. a standard for experimental medical trials according to which doctors are to use only men as research subjects~~
 - ~~B. a shorthand term for what is also called “reverse sexism”~~
 - ~~C. accepting the behavior, activities, and attitudes of men to be the human norm.~~
 - ~~D. the unconscious desire of many employers to hire and promote men over women.~~
- ~~—4. Equality feminism maintains that which of the following is the primary medium of sexism?~~
 - ~~A. ignorance of the equality between men and women~~
 - ~~B. ignorance of the differences between men and women~~
 - ~~C. social institutions~~
 - ~~D. unconscious desires~~
- ~~—*5. Difference feminism maintains that which of the following is the primary medium of sexism?~~
 - ~~A. ignorance of the equality between men and women~~
 - ~~B. ignorance of the differences between men and women~~
 - ~~C. social institutions~~
 - ~~D. unconscious desires~~
- ~~—6. What feminist view holds that there are, in fact, differences between men and women?~~
 - ~~A. equality feminism~~
 - ~~B. difference feminism~~
 - ~~C. skeptics~~
 - ~~D. defeatists~~
- ~~—*7. Which of the following best characterizes Garcia’s account of racism?~~
 - ~~A. Racism consists of the performance of actions with negative consequences for a given race.~~
 - ~~B. Racism consists of racially based disregard for the welfare of certain people.~~

- C. Racism consists of the having unjustified beliefs about members of a given race.
- D. Only institutions can be racist, not individuals.

- ~~*8. Garcia tries to accommodate the fact that racist people normally believe in the superiority of their race by claiming that~~
 - ~~A. racism is a matter of what one believes and not what one feels.~~
 - ~~B. it is logically impossible for a racist person to not have such beliefs.~~
 - ~~C. these beliefs are essential to the nature of racism.~~
 - ~~D. while these beliefs are not necessary to be racist, they can be used to rationalize one's vicious disregard for another race.~~

- ~~9. The immorality of racism, according to Garcia, ultimately comes from~~
 - ~~A. its opposition to the virtues of benevolence and justice.~~
 - ~~B. the negative consequences of racist actions.~~
 - ~~C. the resulting oppression of human beings with dignity.~~
 - ~~D. none of the above~~

- ~~*10. Which of the following best characterizes Garcia's view about the relationship between individual and institutional racism?~~
 - ~~A. Individual racism is wrong, but institutional racism is not.~~
 - ~~B. Individual racism is wrong because it perpetuates institutional racism.~~
 - ~~C. Institutional racism is wrong because it results from individual racism.~~
 - ~~D. Individual and institutional racism are both wrong, but they involve fundamentally different kinds of racism.~~

- ~~11. Garcia discusses a case where a white and a black person are in a burning building, only one can be saved, and a hero saves the white person because of his race. The moral problem with this action, according to Garcia, is that~~
 - ~~A. it is based on a vicious disregard for the black person.~~
 - ~~B. it is the result of beliefs about the superiority of the white race.~~
 - ~~C. it is based on deliberation that gives too much weight to a relatively unimportant consideration.~~
 - ~~D. it is causally sufficient for the death of the black person, and thus is equivalent to murder.~~

- ~~*12. If there are really no such things as "races," then Garcia would agree that~~
 - ~~A. one could still make distinctions based on racial classifications, and this could allow for racism.~~
 - ~~B. there can be no such thing as racism per se.~~
 - ~~C. denying the existence of racism is itself a racist act.~~
 - ~~D. all biological categories will have to be invalid as well.~~

- ~~13. According to Tommie Shelby, what is the problem with applying the "stipulative" approach to Garcia's theory of racism?~~
 - ~~A. His theory would then entail that racism is not always wrong, and one of Garcia's requirements is that his project explain why racism *is* always wrong.~~

- ~~B. Doing so would make it too easy for Garcia's account to show that racism is always wrong (because the wrongness becomes a presupposition of his theory).~~
- ~~C. His theory would *only* account for the history, structure, psychological mechanisms, and social consequences of racism, and thus would lack moral significance.~~
- ~~D. His theory would then entail that other "thick" moral concepts (e.g., "murder") ought to be revised via stipulation.~~

~~*14. Shelby argues for the following connection between racist beliefs and racism:~~

- ~~A. Racist beliefs are necessary for one to be racist.~~
- ~~B. Racist beliefs are sufficient for one to be racist.~~
- ~~C. both A and B~~
- ~~D. neither A nor B: only racist *attitudes* are required for one to be racist~~

~~-15. Which of the following would Shelby consider a racist act?~~

- ~~A. any action that is motivated by racist ideology~~
- ~~B. any action that is an expression of negative feelings toward a racial group~~
- ~~C. any action that is harmful to a member of a minority group~~
- ~~D. any action that is intended to oppress or harm an individual~~

~~*16. Shelby says that the concept "fornication" can be used to illustrate one obstacle against the "thick concept" approach to moral analysis. This is because~~

- ~~A. there is little historical information about the practice of fornication.~~
- ~~B. the ordinary use of the concept is vague or inconsistent.~~
- ~~C. it is not obvious that fornication is wrong, and so any analysis of it would have to explain *why* it is wrong.~~
- ~~D. fornication is so common that it is difficult to take an objective stance with respect to it.~~

~~-17. According to Shelby, ideologies function to~~

- ~~A. remove people's ability to critical reflect on what they believe.~~
- ~~B. generate political divisions among people in democratic societies.~~
- ~~C. degrade the capacity to act rationally or intentionally.~~
- ~~D. establish or reinforce structures of social oppression.~~

~~-18. Shelby discusses the case of a woman with racist beliefs but a "pure" heart to show that~~

- ~~A. you don't need to have bad feelings toward a race to be racist.~~
- ~~B. having racist beliefs is sufficient for one to be racist.~~
- ~~C. both A and B~~
- ~~D. neither A nor B~~

~~*19. Pojman's argument against affirmative action is best understood as an application of which moral theory?~~

- ~~A. consequentialism~~
- ~~B. virtue ethics~~

- C. Kantian theory
- D. the ethics of prima facie duty

- *20. According to Pojman, affirmative action has what effect on those it is intended to help?
- A. It labels them as inferior.
 - B. It puts them in a position where they will be more likely to fail.
 - C. It doubly harms them.
 - D. all of the above
- 21. Which of the following best characterizes what Pojman calls “the compensation argument for preferential affirmative action”?
- A. Whites have benefited and still are benefiting from past injustices against blacks; therefore, white society should compensate blacks.
 - B. Historically blacks have been wronged and severely harmed by whites; therefore, white society should compensate blacks for the injury caused them.
 - C. Procedural affirmative action is justified because whites are, in general, wealthier than blacks.
 - D. all of the above; the argument includes the above three arguments.
- 22. Pojman’s main objection to “the compensation argument for preferential affirmative action” is that
- A. it involves a distorted notion of compensation.
 - B. the costs of affirmative action outweigh its future benefits.
 - C. much of the harm done to blacks was the result of state action.
 - D. those wronged by discrimination have already been justly compensated.
- *23. Which of the following best characterizes Pojman’s objection to “the argument for compensation from those who innocently benefited from past injustice”?
- A. All wrongs can be compensated, but there may be overriding reasons not to compensate.
 - B. The very notion of compensation is incoherent.
 - C. Sometimes a wrong cannot be compensated, and we just have to make the best of an imperfect world.
 - D. Whites have never benefited from past injustice.
- 24. Pojman’s main conclusion about affirmative action is that
- A. it is a necessary policy for addressing discrimination.
 - B. it is not a perfect policy, but it is the best one available for addressing discrimination.
 - C. it is as wrong as discrimination against blacks because it fails to treat whites with dignity as individuals.
 - D. it is not wrong because discrimination on the basis of race is not wrong.
- *25. Hill is critical of what sort(s) of attempts to justify affirmative action policies?
- A. forward-looking attempts

- ~~B. backward-looking attempts~~
- ~~C. both A and B~~
- ~~D. neither A nor B~~

- ~~26. The main aim of Hill's article is to~~
- ~~A. show that affirmative action is not morally permissible.~~
 - ~~B. argue that affirmative action policies are, in general, insufficient forms of reparations.~~
 - ~~C. compare the "messages" expressed when affirmative action is defended from different moral perspectives.~~
 - ~~D. all of the above~~
- ~~*27. Which of the following best characterizes what Hill thinks the message of affirmative action would be if we accepted a forward-looking justification?~~
- ~~A. "We concede that you have a valid claim to this benefit, and we yield to your demand, though this is not to suggest that we have confidence in your abilities or any desire to have you here."~~
 - ~~B. "A principle of reparation requires that we provide you this benefit."~~
 - ~~C. "Our policy in no way implies the view that your opportunities are less important than others."~~
 - ~~D. "Our sole concern is to bring about certain good results in the future, and giving you a break happens to be a useful means for doing this."~~
- ~~28. Which of the following best characterizes what Hill thinks the message of affirmative action would be if we accepted a backward-looking justification?~~
- ~~A. "We concede that you have a valid claim to this benefit, and we yield to your demand, though this is not to suggest that we have confidence in your abilities or any desire to have you here."~~
 - ~~B. "A principle of reparation requires that we provide you this benefit."~~
 - ~~C. "Our policy in no way implies the view that your opportunities are less important than others."~~
 - ~~D. "Our sole concern is to bring about certain good results in the future, and giving you a break happens to be a useful means for doing this."~~
- ~~*29. According to Hill, the reparation argument for affirmative action is objectionable because it conveys the idea that higher education, teaching, and doing research are mainly~~
- ~~A. responsibilities assumed by those entering an academic community.~~
 - ~~B. benefits awarded in response to self-centered demands.~~
 - ~~C. socially useless activities.~~
 - ~~D. designed to discriminate against women.~~
- ~~30. Hill's preferred way of thinking about affirmative action~~
- ~~A. entails that affirmative action is always a form of wrong discrimination.~~
 - ~~B. is an application of forward-looking consequentialist theories.~~

- C. takes into account cross-temporal narrative values such as trust, respect, and fair opportunity.
- D. implies that affirmative action is a form of reparation and thus is morally required.

True/False Questions

- 1. Difference feminists hold that social institutions are the cause of sexism.
- *2. According to skeptics of feminist theory, sexism is no longer a problem in Western countries.
- 3. The term “sexism” was intentionally modeled on “racism.”
- *4. According to Cudd and Jones, there are no cases in which one can be sexist without being culpable.
- 5. Garcia claims that race-based preferences are always racist.
- *6. Garcia argues that the core of racism is not a matter of belief but instead a matter of one’s desires, hopes, and goals.
- 7. In Garcia’s analysis of racism, a person or institution can be racist only if it actually performs racist actions.
- 8. Garcia’s theory implies that one can be racist without knowing that they are.
- *9. Tommie Shelby argues that every philosophical inquiry into the nature of racism must show that racism is inherently evil.
- 10. Shelby argues that racist beliefs are necessary *and* sufficient for racism (and thus that racist attitudes are not necessary).
- *11. According to Shelby, racism is fundamentally a kind of ideology.
- 12. Shelby would agree with Garcia that racism is “in the heart.”
- *13. Pojman argues that affirmative action requires discrimination against a different group.
- *14. According to Pojman, affirmative action is immoral because it treats white males with dignity as individuals but fails to treat blacks in this way.
- 15. Pojman questions the level-playing-field argument on the grounds that it may not be true that every group has the same average abilities.

- ~~*16. According to Pojman, if we want to improve our society, the best way to do it is to concentrate on families, children, early education, and the like—instead of focusing on higher levels of society.~~
- ~~—17. Hill claims that the message actually conveyed by our actions depends entirely on our intentions and reasons for acting.~~
- ~~*18. According to Hill, the historical/narrative perspective described in his essay treats the message of affirmative action as a mere side effect to be considered for or against affirmative action.~~
- ~~*19. Hill argues that some of the values that give affirmative action its point are best seen as cross-time values.~~
- ~~—20. Hill's article concludes that affirmative action will always be wrong because its inherent message will always be condescending.~~

Fill in the Blank Questions

- ~~—1. _____ sexism refers to invidious sexual inequalities in the explicit rules and implicit norms governing and structuring social institutions.~~
- ~~*2. _____ sexism involves interactions between persons who are not governed by explicit rules.~~
- ~~—3. _____ sexism refers to the psychological mechanisms and tacit beliefs that create, constitute, promote, sustain, and/or exploit invidious sexual inequalities.~~
- ~~*4. _____ feminists hold that social institutions are the result (rather than the cause) of sexism.~~
- ~~—5. Racism, according to Garcia, essentially involves our wants, intentions, likes, and dislikes and their distance from moral _____.~~
- ~~*6. Garcia claims that the immorality of racism consists in vicious failures in the moral virtues of _____ (i.e., regard for the welfare of others) and justice.~~
- ~~—7. Garcia discusses “environmental racism” to give an example of racist discrimination that is not intended to _____ anyone.~~
- ~~*8. According to Garcia, racism is an interesting case study in _____ models of wrongdoing, according to which an action is wrong because of the moral disvalue that goes into it rather than the nonmoral values of what comes out of it.~~

- ~~9. According to Tommie Shelby, it is enough for a philosophical inquiry into the nature of racism to have moral _____ (i.e., to reveal what is and isn't morally troublesome about racism).~~
-
- ~~*10. Shelby defines a(n) _____ as a widely accepted illusory system of belief that functions to establish or reinforce structures of social oppression.~~
- ~~11. Shelby discusses a(n) "_____ concept" approach to investigating the nature of racism, which treats the concept of racism as similar to the concept of murder (i.e., the phenomenon is obviously wrong and what it refers to is relatively clear).~~
- ~~*12. In response to Garcia, Shelby argues that, in determining whether an individual is racist, it is not enough to know that he or she harbors ill will toward blacks. We must also know *why* he or she has this ill will, and this, he says, requires learning about his or her _____ about the racial characteristics of black people.~~
- ~~13. Pojman supports procedural affirmative action (at least in principle), but he opposes _____ affirmative action.~~
- ~~*14. Pojman claims that the level playing field argument best supports a(n) _____ approach to affirmative action, rather than a race-based one.~~
- ~~15. Pojman argues that affirmative action is guilty of enacting the _____ principle, which states that we should promote people to positions beyond their present abilities, where they will likely fail.~~
- ~~*16. Pojman's main conclusion is that affirmative action is a form of _____ discrimination because it discriminates against whites in its attempt to level the playing field for blacks.~~
- ~~17. Hill describes utilitarian arguments for affirmative action as _____ looking arguments.~~
- ~~*18. According to Hill, W. D. Ross's principle of _____, which says that those who wrongfully injure others have a (prima facie) duty to apologize and make restitution, is often invoked in affirmative action debates.~~
- ~~*19. One problem Hill raises for backward-looking arguments for affirmative action is that "racism and sexism were (and are) _____, not merely tangible injuries . . . that can be adequately measured and repaid."~~
- ~~20. Hill's alternative approach to affirmative action is to take into account cross-temporal _____ values (i.e., values that take into account the *story* of interpersonal relationships relevant to the need for affirmative action).~~

Chapter 6 Answer Key

Multiple-Choice Questions

- | | |
|------------------|------------------|
| 1. D | 16. C |
| 2. C | 17. D |
| 3. C | 18. C |
| 4. C | 19. C |
| 5. D | 20. D |
| 6. B | 21. B |
| 7. B | 22. A |
| 8. D | 23. C |
| 9. A | 24. C |
| 10. C | 25. C |
| 11. C | 26. C |
| 12. A | 27. D |
| 13. B | 28. A |
| 14. C | 29. B |
| 15. A | 30. C |

True/False Questions

- | | |
|------------------|------------------|
| 1. F | 11. T |
| 2. T | 12. F |
| 3. T | 13. T |
| 4. F | 14. F |
| 5. F | 15. T |
| 6. T | 16. T |
| 7. F | 17. F |
| 8. T | 18. F |
| 9. F | 19. T |
| 10. T | 20. F |

Fill in the Blank Questions

- | | |
|-----------------------------|-----------------------------|
| 1. institutional | 11. thick |
| 2. interpersonal | 12. beliefs |
| 3. unconscious | 13. preferential |
| 4. difference | 14. class-based |
| 5. virtues | 15. Peter |
| 6. benevolence | 16. reverse |
| 7. harm | 17. forward |
| 8. infection | 18. reparation |
| 9. significance | 19. insults |
| 10. ideology | 20. narrative |

CHAPTER 7 QUESTIONS

Essay Questions

- 1. Describe one moral theory that has been used to defend cosmopolitanism, and describe how that theory is used to defend it.
- 2. Stephen Macedo sees the debate over U.S. immigration policy as a dilemma between what two moral demands? Describe each demand.
- 3. According to Macedo, what is “shared governance,” and what role, if any does, does it play in his view of immigration policy?
- 4. According to Joseph Carens, what are some typical concerns of liberal egalitarianism, and how is freedom of movement important to these concerns?
- 5. What is the “backlash” argument that Carens mentions, and how does he respond to it?
- 6. Carens mentions the objection that once you allow the “preservation of culture” to be a legitimate reason for restricting freedom of entry, you must also accept as legitimate some racially discriminatory immigration policies. What is this objection, and how does he respond to it?
- 7. What is the egalitarian case for open borders that Christopher Heath Wellman discusses? Discuss and evaluate one of his two objections to it.
- 8. Wellman accepts that it would be wrong for a country to institute an immigration policy that excludes entry to members of a specific race. How does he explain the wrongness of this?
- 9. Sarah Fine raises three objections to Wellman’s argument. (*Hint:* One focuses on harm to others, another focuses on the distinctiveness of the state, and the third focuses on the absence of justification for the state’s territorial rights.) Explain one of these objections, and raise one problem with it.
- 10. What are the two kinds of cases in which Fine believes there “might well be a presumption in favor of a group’s right to exclude would-be members”? (*Hint:* The first involves marital/religious freedom and the second is connected to her golf club example.) Does Fine believe these cases support Wellman’s argument? Why or why not?

Multiple-Choice Questions

- *1. The most common form of cosmopolitanism is _____ cosmopolitanism, according to which those in a position to do so have an obligation to assist those in need

because of poverty and to promote basic human rights.

- A. moral
- B. political
- C. cultural
- D. economic

—2. Stephen Macedo approaches the ethical issue of immigration from the perspective of _____ justice.

- A. feminist
- B. global
- C. distributive
- D. international

—*3. Which of the following is *not* mentioned by Macedo as a duty that societies have toward nonmembers?

- A. duties of fair dealing (e.g., nonexploitation)
- B. cosmopolitan egalitarian duties (e.g., ensuring that everyone has equal wealth)
- C. duties of rectification and redress (e.g., redressing those who were oppressed)
- D. humanitarian duties (e.g., preventing systematic violations of human rights)

—4. According to Macedo, we have special obligations to our fellow citizens arising from

- A. our relationships to noncitizens.
- B. consequentialist duties to promote the greatest good for the greatest number.
- C. membership in a legitimate self-governing community.
- D. nothing; we do not have special obligations to fellow citizens.

—*5. In accordance with the theory of justice proposed by John Rawls, Stephen Macedo argues, "We must consider the justifiability of policies from the standpoint of the _____ well-off among our fellow citizens."

- A. most
- B. least
- C. historically
- D. permanently

—6. Macedo describes his position on immigration as politically

- A. liberal.
- B. conservative.
- C. evangelical.
- D. neutral.

—*7. Which of the following statements would Macedo *disagree* with?

- A. States should give special weight to their own citizens.
- B. Immigration policies can have powerful economic effects.
- C. Self-governance is morally irrelevant to the immigration debate.

- D. There are reasons to think U.S. immigration policy has had detrimental effects on income distribution among citizens.
- 8. Joseph Carens argues that restrictions on free migration can be justified if
- A. such restrictions are decreed by a sovereign leader.
 - B. the restrictions are necessary to preserve a distinct culture or way of life.
 - C. both A and B are true
 - D. none of the above
-
- *9. Which of the following is *not*, according to Carens, a concern for all liberal egalitarians?
- A. the ability of people to pursue their own projects
 - B. equal opportunity
 - C. freedom of speech
 - D. keeping actual inequalities as small as possible
- 10. Carens argues that, for example, liberal egalitarianism has nothing to say about the question of whether a black doctor has a moral obligation to practice in a black community. This is because the only limit that liberal egalitarianism places on individuals' moral obligations, according to Carens, is that they
- A. must not conflict with the rights and duties that liberal egalitarianism itself prescribes.
 - B. must be in accord with utilitarian moral considerations.
 - C. must not conflict with reasonable standards of prudence.
 - D. none of the above
- *11. During his discussion of Japan, Carens claims that to answer the question of whether limitations on freedom of entry are justified, we have to weigh the claims of those trying to get in _____ the claims of those who are already inside.
- A. more heavily with
 - B. less heavily with
 - C. independently of
 - D. equally with
- 12. Carens argues that a policy of exclusion does not always imply that the culture and people being protected are superior because
- A. such a policy actually implies that the protected culture is inferior.
 - B. the exclusion may simply reflect an attachment to what is one's own (rather than a belief in superiority).
 - C. superiority and inferiority are inherently subjective concepts.
 - D. only superior cultures have freedom of movement.
- *13. Carens accepts that it is possible for the sudden opening of one country's borders to do more harm than good from a liberal egalitarian perspective. However, he argues that
- A. in practice, feasible policy options will not entail major costs to current citizens.

- B. liberal egalitarianism is false, and so this possibility is irrelevant.
- C. sometimes you have to do more harm than good in the short term to do more good in the long term.
- D. all of the above

- ~~14. Carens defends a form of~~
- ~~A. Kantian distributionism.~~
 - ~~B. antic cosmopolitanism.~~
 - ~~C. libertarian cosmopolitanism.~~
 - ~~D. egalitarian cosmopolitanism.~~

- ~~*15. Carens's main conclusion is that~~
- ~~A. liberal egalitarianism should almost always press for more openness toward immigrants and refugees.~~
 - ~~B. liberal egalitarianism, contrary to appearances, entails that only closed border immigration policies are acceptable.~~
 - ~~C. egalitarianism is founded on sentiments of envy and is therefore unjustified.~~
 - ~~D. liberal egalitarian objections to antic cosmopolitanism do not succeed.~~

- ~~16. Christopher Heath Wellman defends the position that~~
- ~~A. anti-egalitarianism is compatible with liberal cosmopolitanism.~~
 - ~~B. closing borders to all potential immigrations is an inherently racist social policy.~~
 - ~~C. nation-states have an obligation to open their borders to the least well-off potential immigrants.~~
 - ~~D. nation-states have a presumptive right to close their borders to all potential immigrants.~~

- ~~*17. Wellman cites a number of "unpalatable implications that follow from denying a country's right to freedom of association," including~~
- ~~A. the inability to explain why it would be wrong to force Canada to join NAFTA.~~
 - ~~B. the inability to explain why it would be wrong for the United States to forcefully annex Canada.~~
 - ~~C. both A and B~~
 - ~~D. neither A nor B~~

- ~~18. In response to the objection that freedom of association is much more important in the marital context than the political realm, Wellman says~~
- ~~A. there is no freedom of association in the marital context.~~
 - ~~B. his argument does not require that marital and political freedom of association be equally important.~~
 - ~~C. freedom of association is equally important in both contexts.~~
 - ~~D. none of the above~~

- ~~*19. Wellman accepts that there are other values besides the freedom of association, such as~~

- A. egalitarian values concerning the elimination of inequalities that make people vulnerable to oppression.
- B. libertarian values concerning individuals' property rights and freedom of movement.
- C. both A and B
- D. nothing; there are no values besides freedom of association

~~20. Wellman argues that insisting on unlimited property rights commits one to~~

- A. deontological theory.
- B. egalitarianism.
- C. consequentialism.
- D. anarchy.

*21. In response to the worry that the freedom of association could justify immigration policies that exclude entry to members of a given race, Wellman claims that

- A. such a policy would wrongly disrespect existing citizens who belong to that race.
- B. this is an implication of the freedom of association that we must accept.
- C. this is an unavoidable implication of all philosophical positions on immigration policy.
- D. none of the above

~~22. In his objection to "the second prong of the libertarian case for open borders," Wellman responds to the objection that he is essentially denying that we have a right to freedom of movement. Which of the following is part of his response?~~

- A. He would say this begs the question because the immigration question is identical to the freedom of movement question.
- B. He would present an argument showing that there is actually no right to freedom of movement.
- C. He would argue that some rights are not absolute (e.g., the right to marriage doesn't allow you to marry an unwilling partner).
- D. He would use deontological premises to deductively conclude that unjust public policies are morally objectionable.

*23. A central premise of Wellman's argument is that the state's right to freedom of association implies a right to _____ prospective members:

- A. exclude
- B. punish
- C. advocate
- D. none of the above

~~24. Sarah Fine's "internal critique" of Wellman's argument targets his claim that~~

- A. we have an absolute right to freedom of association (i.e., one that cannot be outweighed by anything else).
- B. freedom of association implies that a legitimate state has a presumptive right to exclude anyone from its territory.

- ~~C. immigration is harmful to low-income Americans.~~
- ~~D. egalitarianism is a Marxist doctrine.~~

- ~~*25. Fine asks us to consider an example in which a private club “regularly arranges noisy late-night gatherings” to show that~~
- ~~A. private clubs can rightfully exclude outsiders.~~
 - ~~B. the actions of groups can affect members outside that group.~~
 - ~~C. there is no difference between an individual’s and a group’s freedom of association.~~
 - ~~D. all of the above~~

- ~~-26. From the fact that emigration is often associated with significant costs, Fine concludes that~~
- ~~A. those who are willing (or forced) to leave a state often have substantial interests in living in another state.~~
 - ~~B. preventing potential immigrants from settling in a different state can be detrimental to their well-being.~~
 - ~~C. closing borders can have significant costs to potential immigrants.~~
 - ~~D. all of the above~~

- ~~-~~
- ~~*27. Suppose Wellman argued that just as you have a right not to marry someone who would be harmed by your refusal, a state is free to exclude others even if it causes harm to them. Fine would respond by saying that~~
- ~~A. the liberal state cannot claim to be primarily an intimate or expressive association.~~
 - ~~B. you do not have the right to refuse a legitimate marriage proposal.~~
 - ~~C. there is no difference between marital relationships and the relationship between a citizen and his state.~~
 - ~~D. refusing to marry someone cannot be a cause of harm.~~

- ~~-28. Fine argues that states are not clubs because~~
- ~~A. it is not possible today for would-be immigrants to get together to set up a state of their own.~~
 - ~~B. exclusion from a golf club is unlikely to have a devastating impact on the life of a would-be member.~~
 - ~~C. both A and B~~
 - ~~D. neither A nor B~~

- ~~*29. Wellman’s response to the “egalitarian” objection to the state’s right to exclude is that states can fulfill their duties to outsiders without allowing them into their territory. Fine thinks Wellman’s response is insufficient because~~
- ~~A. egalitarians are committed to utilitarian principles.~~
 - ~~B. Wellman himself is an immigrant.~~
 - ~~C. excluding people who wish to pursue interests specific to that state is still potentially harmful.~~
 - ~~D. the concept of “exporting justice” is internally contradictory.~~

- ~~30. Fine asks us to consider the example of a yoga group that practices in Central Park and is free to reject prospective members but isn't free to exclude others from making use of Central Park. The point of this example is to show that~~
- ~~A. Central Park qualifies as a state.~~
 - ~~B. there is a difference between rules of membership and rules about settlement within a physical territory.~~
 - ~~C. territorial rights only belong to individuals.~~
 - ~~D. Wellman is committed to an absurd theory of group membership.~~

True/False Questions

- ~~1. Stephen Macedo concludes that all borders should be "open" borders.~~
- ~~*2. According to Macedo, states only have obligations towards their own citizens.~~
- ~~3. Macedo argues that immigration policies in the United States have no economic impact.~~
- ~~*4. Macedo accepts that high levels of immigration by poor and low-skilled workers may worsen the standing of poorer American citizens.~~
- ~~5. According to Macedo, an immigration policy is not morally acceptable unless its effect on the distribution of goods is defensible from the standpoint of the least well-off Americans.~~
- ~~*6. Joseph Carens argues that there is a presumption against free migration (i.e., free migration is unjust unless showed to be otherwise).~~
- ~~7. Carens maintains that freedom of movement is essential for equality of opportunity.~~
- ~~*8. According to Carens, if you take seriously the freedom and equality of all individuals, then you should deny all freedom of movement across state borders.~~
- ~~9. Carens holds that one can be a *member* of a society without having the formal status of a state's citizen.~~
- ~~*10. Carens accepts the possibility that opening a state's borders could lead to massive immigration that causes chaos and a breakdown in state government. He argues that his possibility shows that there is no presumption in favor of freedom of movement.~~
- ~~11. Christopher Heath Wellman denies that those in wealthy societies have obligations to help the world's poor and oppressed.~~
- ~~*12. Wellman argues that both individuals and groups can have rights.~~

- ~~–13. Wellman argues that only cultural groups have a right to limit immigration, and this right is based on their desire to preserve their distinctive way of life.~~
- ~~*14. In his discussion of the egalitarian case for open borders, Wellman argues that the only way to help victims of political injustice is by sheltering them in one’s political territory.~~
- ~~–15. Wellman agrees that individuals have a right to freedom of movement.~~
- ~~*16. Sarah Fine argues that there is no difference between a state’s right to allow people onto its territory and its right to control who becomes a citizen.~~
- ~~–17. One of Fine’s critiques of Wellman is that he fails to adequately consider the potentially harmful effects of excluding would-be immigrants.~~
- ~~*18. Fine would argue that freedom of association alone cannot deliver a right to exclude would-be immigrants from entering and settling within a state.~~
- ~~–19. Fine’s article demonstrates that she agrees with Wellman that a closed-border policy is defensible in most cases.~~
- ~~*20. Fine would argue that religious affiliation is either an intimate or expressive association.~~

Fill-in-the-Blank Questions

- ~~*1. The introduction to this chapter discusses several empirical issues that arise in the context of the ethics of immigration. The impact immigration has on job competition and wages is categorized as a(n) _____ issue.~~
- ~~–2. The idea that all human beings, regardless of their political affiliation, belong to a community that should be cultivated is known as _____.~~
- ~~*3. When he discusses John Rawls’s theory of distributive justice, Macedo discusses a thought experiment where we are in an “original position” behind a “veil of _____” and ask ourselves which principles of social justice we would choose if we didn’t know which social position we would occupy.~~
- ~~–4. Macedo refers to the view that “we have special obligations to poorer fellow citizens, and that obligations of distributive justice in particular apply only to citizens” as the _____ view.~~
- ~~*5. Macedo asserts that the vast majority of Americans profess a belief in some _____ political principles (or principles of “the Left”), such as equality of opportunity.~~

- ~~6. Joseph Carens asserts that all liberal egalitarians are committed to _____ opportunity.~~
- ~~*7. Carens refers to “the right to go where you want to” as freedom of _____.~~
- ~~8. Carens denies that there is a significant moral difference between freedom of entry and freedom of _____ (i.e., the freedom to enter a state).~~
- ~~*9. Carens mentioned the possibility that a rich country might open its borders and be thrown into chaos as a result of massive immigration. He calls this the public-_____ problem.~~
- ~~10. Carens mentions the “brain _____ hypothesis,” according to which migration causes the best educated and most talented individuals to leave poor countries, thus harming those countries’ economic development.~~
- ~~*11. Carens discusses the objection that the basic problem in the immigration debate does not concern free movement but rather concerns the conditions that motivate individuals to leave the land where they were born and raised. He describes this as the view that the demand for free movement is essentially _____.~~
- ~~12. Christopher Heath Wellman’s conclusion about immigration policy is based on what he calls a state’s right to freedom of _____.~~
- ~~*13. The freedom of association possessed by individuals, according to Wellman, corresponds to every state’s right to exclude all foreigners from its _____ community.~~
- ~~14. A(n) _____ right, as discussed by Wellman, is a right that can be outweighed by sufficiently compelling circumstances.~~
- ~~*15. Wellman states that he defends a(n) _____ right to limit immigration rather than a consequentialist account of what would maximize happiness.~~
- ~~16. According to Wellman, your freedom of _____ allows you to leave or travel within your country.~~
- ~~*17. Sarah Fine argues that a successful defense of the state’s right to prevent others from entering its land would require a justification of the state’s _____ rights rather than just its right to exclude others from membership.~~
- ~~18. Part of Fine’s “harm to others” objection to Wellman involves an extrapolation from individual self-determination to _____ self-determination.~~
- ~~*19. According to Fine, a(n) _____ association (i.e., the kind of association that explains religious freedom) has as its primary purpose the expression of a point of~~

view.

-
- ~~20. Fine's first "internal" objection to Wellman uses the premise that "behavior that is _____ to others wrongly causes them to be worse off than they would be otherwise."~~

Chapter 7 Answer Key

Multiple-Choice Questions

- | | |
|------------------|------------------|
| 1. A | 16. D |
| 2. C | 17. C |
| 3. B | 18. B |
| 4. C | 19. C |
| 5. B | 20. D |
| 6. A | 21. A |
| 7. C | 22. C |
| 8. B | 23. A |
| 9. C | 24. B |
| 10. A | 25. B |
| 11. D | 26. D |
| 12. B | 27. A |
| 13. A | 28. C |
| 14. D | 29. C |
| 15. A | 30. B |

True/False Questions

- | | |
|------------------|------------------|
| 1. F | 11. F |
| 2. F | 12. T |
| 3. F | 13. F |
| 4. T | 14. F |
| 5. T | 15. T |
| 6. F | 16. F |
| 7. T | 17. T |
| 8. F | 18. T |
| 9. T | 19. F |
| 10. F | 20. T |

Fill-in-the-Blank Questions

- | | |
|----------------------------|------------------------------|
| 1. economic | 11. epiphenomenal |
| 2. cosmopolitan | 12. association |
| 3. ignorance | 13. political |
| 4. civic | 14. presumptive |

- ~~5. liberal~~
- ~~6. equal~~
- ~~7. movement~~
- ~~8. exit~~
- ~~9. order~~
- 10. drain

- 15. deontological
- ~~16. movement~~
- ~~17. territorial~~
- ~~18. group~~
- ~~19. expressive~~
- ~~20. harmful~~

CHAPTER 8 QUESTIONS

Essay Questions

- 1. Describe James Rachels's cases of Smith and Jones and the conclusion he draws from them. What does Rachels think these cases show about the 1973 AMA policy against active euthanasia?
- 2. How does Rachels respond to the argument that active and passive euthanasia are morally different because in passive euthanasia the doctor does nothing whereas in active euthanasia the doctor kills the patient?
- 3. What is the difference between a right to noninterference and a right to goods and services, according to Philippa Foot? How is this difference supposed to explain the moral relevance of the killing/letting die distinction?
- 4. How does Foot respond to Rachels's case of the child that is drowned in two different ways? Explain why you do (or don't) find the response convincing.
- 5. What are the social attitudes toward suicide that Callahan mentions? Do you think these attitudes are appropriate? Even if they are, do you think that would show that something is wrong with suicide? Explain your answers.
- 6. Michael Gill discusses objections to autonomy-based justifications of physician-assisted suicide. Describe one of these objections and explain how Gill responds.
- 7. How, according to Gill, do some philosophers argue that the moral foundations of the medical profession prohibit physicians from assisting in a patient's suicide? How does Gill respond?
- 8. What is the principle of double effect, and what role, according to Gill, does it play in some opponents' positions on physician-assisted suicide? Describe one of Gill's objections to this way of appealing to the principle.
- 9. Velleman ultimately concludes that we should either (i) adopt a policy of permitting euthanasia by default or (ii) gradually eliminate the institutional rules that currently serve as barriers to euthanasia. Which option do you think is preferable? Why?
- 10. One of Velleman's conclusions is that health professionals should (at most) be permitted to offer euthanasia to their patients, with the caveat that, if requested, a caregiver is free to veto the request, even when it's made "explicitly and spontaneously." This would mean that, strictly speaking, patients do not have the right to die. Do you agree that caregivers should be permitted to veto a patient's request for euthanasia?

Multiple-Choice Questions

- ~~*1. The decision to remove Terri Schiavo's feeding tube, thus allowing her to die of dehydration, is a case of:~~
- ~~A. voluntary euthanasia.~~
 - ~~B. physician-assisted suicide.~~
 - ~~C. passive euthanasia.~~
 - ~~D. active euthanasia.~~
- ~~2. All cases of euthanasia in which the patient has consented to the active bringing of his or her death are cases of~~
- ~~A. voluntary euthanasia.~~
 - ~~B. involuntary euthanasia.~~
 - ~~C. nonvoluntary euthanasia.~~
 - ~~D. passive euthanasia.~~
- ~~*3. Which of the following is, according to the introduction to chapter 8, typically defined as the act or practice of killing or allowing someone to die?~~
- ~~A. murder~~
 - ~~B. ethical killing~~
 - ~~C. suicide~~
 - ~~D. euthanasia~~
- ~~4. Cases in which a doctor is involved to some degree in assisting an individual to commit suicide are known as~~
- ~~A. merey killing.~~
 - ~~B. physician-assisted suicide.~~
 - ~~C. involuntary euthanasia.~~
 - ~~D. all of the above~~
- ~~*5. Which of the following conditions would make a slippery-slope argument fallacious?~~
- ~~A. The envisioned results of the action or practice under consideration turn out not to be bad.~~
 - ~~B. The central idea of the argument—that the action or practice under consideration will lead us down a path to disaster—turns out not to be plausible.~~
 - ~~C. both A and B are correct; either condition would make the argument fallacious.~~
 - ~~D. neither A nor B is correct; neither condition would make the argument fallacious.~~
- ~~6. If the killing/letting die distinction is morally relevant, then that would show that the following distinction is also morally relevant:~~
- ~~A. killing/murder~~
 - ~~B. physician/patient~~
 - ~~C. active/passive euthanasia~~
 - ~~D. involuntary/nonvoluntary euthanasia~~

- ~~7. Rachels believes that active euthanasia is better than passive euthanasia in cases where~~
- ~~A. the patient will suffer more if he or she is allowed to die, compared to how much he or she would suffer if the physician actively ended his or her life.~~
 - ~~B. the patient will suffer less if he or she is allowed to die, compared to how much he or she would suffer if the physician actively ended his or her life.~~
 - ~~C. the patient clearly states that he or she would prefer to live as long as possible.~~
 - ~~D. none of the above~~
- ~~*8. Rachels compares the cases of Smith and Jones to show that~~
- ~~A. killing is in itself morally worse than letting die.~~
 - ~~B. letting die in itself is morally worse than killing.~~
 - ~~C. killing is not in itself morally worse than letting die.~~
 - ~~D. none of the above~~
- ~~9. In Rachels's thought experiment with Smith and Jones, Smith's action (i.e., his holding the child underwater) is supposed to be an example of~~
- ~~A. killing.~~
 - ~~B. letting die.~~
 - ~~C. assisted suicide.~~
 - ~~D. none of the above~~
- ~~*10. In Rachels's thought experiment with Smith and Jones, Jones's action (i.e., his watching the child, who slipped accidentally, drowned in the tub) is supposed to be an example of~~
- ~~A. killing.~~
 - ~~B. letting die.~~
 - ~~C. assisted suicide.~~
 - ~~D. none of the above~~
- ~~11. Which of the following best characterizes Rachels's argument?~~
- ~~A. Both active and passive euthanasia involve the intentional termination of a human life with dignity; therefore, both are morally wrong.~~
 - ~~B. Neither active nor passive euthanasia involves the intentional termination of a human life with dignity; therefore, both are morally permissible.~~
 - ~~C. There is no inherent moral difference between killing and letting die; therefore, there is no inherent moral difference between active and passive euthanasia.~~
 - ~~D. There is no inherent moral difference between killing and letting die; therefore, both active and passive euthanasia are morally wrong.~~
- ~~*12. Philippa Foot explains the moral relevance of the killing/letting die distinction by appealing to~~
- ~~A. rights of noninterference.~~
 - ~~B. rights to goods and services.~~
 - ~~C. both A and B~~
 - ~~D. neither A nor B~~

- ~~13. Which of the following is an example of a duty that corresponds to a right to goods and service?~~
- ~~A. John's duty to return to Mary that car that he borrowed from her~~
 - ~~B. John's duty to allow Mary to pursue goals that she values~~
 - ~~C. John's duty to not harm Mary~~
 - ~~D. John's duty to not commit suicide~~
- ~~*14. The question of whether the killing/letting die distinction is morally relevant can be posed by asking whether we are equally to blame for allowing people in Third World countries to starve as we would be for~~
- ~~A. killing them by sending poisoned food.~~
 - ~~B. refusing to give them the money they need to purchase food.~~
 - ~~C. withholding medicine that they need to survive.~~
 - ~~D. depriving them of knowledge they need to produce food.~~
- ~~15. Foot's Rescue I and Rescue II cases are intended to~~
- ~~A. contrast evil intentions with good intentions.~~
 - ~~B. contrast originating a harmful sequence with allowing a harmful sequence to continue.~~
 - ~~C. show that evil intentions always involve the origination of harmful sequences.~~
 - ~~D. all of the above~~
- ~~16. Callahan is against the legalization of euthanasia because he believes legalization would~~
- ~~A. be contrary to the Constitution of the United States.~~
 - ~~B. teach society the wrong kind of lesson.~~
 - ~~C. violate our right to self-determination.~~
 - ~~D. none of the above~~
- ~~*17. Callahan discusses the Dutch Commission on Euthanasia in 1990 to show that~~
- ~~A. laws permitting euthanasia can and have been abused.~~
 - ~~B. doctors who perform euthanasia may not report doing so.~~
 - ~~C. both A and B~~
 - ~~D. neither A nor B~~
- ~~18. Callahan cites the Oregon Death with Dignity Legal Defense and the Education Center's finding that "after four full years . . . there have been no missteps, abuses or coercive tendencies" regarding laws permitting euthanasia. In response he argues that~~
- ~~A. they can't know this to be true without an anonymous survey.~~
 - ~~B. other studies have found contrary results.~~
 - ~~C. even if the finding is true, it is irrelevant to the *moral* status of euthanasia.~~
 - ~~D. the findings are suspect because the study was performed by advocates of euthanasia.~~

- ~~*19. Michael Gill begins by discussing arguments against autonomy-based justifications of euthanasia. According to these arguments, autonomy-based justifications are contradictory because~~
- ~~A. the value of autonomy relates only to the making of big decisions.~~
 - ~~B. terminally ill patients are not capable of freely choosing to end their own lives.~~
 - ~~C. killing a person destroys his or her ability to make autonomous decisions.~~
 - ~~D. above of the above~~
- ~~–20. According to Gill, the moral value of autonomy mostly consists in~~
- ~~A. the ability to act and choose while free from distress.~~
 - ~~B. the ability to choose to end one’s own life.~~
 - ~~C. the ability to make important life decision on the basis of our deepest values.~~
 - ~~D. the duty to not interfere with the free choices of others.~~
- ~~*21. Which of the following statements best describes Gill’s response to the argument that the Oregon physician-assisted law falsely assumes that doctors are qualified to judge whether a life is worth living?~~
- ~~A. Doctors are as qualified as any other mature adult to decide whether a life is worth living.~~
 - ~~B. Doctors are normally required to make life-and-death decisions, and this is no exception.~~
 - ~~C. The argument is self-defeating because it was proposed by medical doctors.~~
 - ~~D. The law only requires doctors to make medical decisions about the patient’s life expectancy and prognosis.~~
- ~~–22. Why, according to Gill, does Leon Kass think the notion of being “better off dead” is incoherent?~~
- ~~A. because dead people no longer exist, and thus cannot benefit from choosing to die.~~
 - ~~B. because some things (e.g., long-term torture) are worse than death.~~
 - ~~C. because there has yet to be a satisfactory philosophical explanation of why death is bad.~~
 - ~~D. because death is, by definition, undesirable.~~
- ~~*23. Which of the following best describes Gill’s response to Kass’s argument that the notion of being “better off dead” is incoherent?~~
- ~~A. Nonexistent people can still benefit from some things.~~
 - ~~B. Even if the notion is incoherent, there’s nothing incoherent about preferring to be dead.~~
 - ~~C. Not suffering is always better than suffering.~~
 - ~~D. Kass unjustifiably assumes that dying implies no longer existing.~~
- ~~–24. Gill describes Kass, Pellegrino, and Callahan as arguing that the withdrawal of life-sustaining treatment is morally acceptable while physician-assisted suicide is not. In their view, this is because~~

- ~~A. the main intention of physicians who withdraw treatment is to kill the patient, not relieve suffering.~~
- ~~B. the main intention of physicians who withdraw treatment is to relieve suffering, not kill the patient.~~
- ~~C. killing and letting die are morally equivalent.~~
- ~~D. many patients recover even after their treatment is withheld.~~

~~*25. According to Velleman, who, if anyone, should decide whether a patient receives euthanasia?~~

- ~~A. the patient~~
- ~~B. the patient's family~~
- ~~C. the patient's caregiver~~
- ~~D. legislators~~

~~-26. Velleman believes that euthanasia can be justified on the basis of~~

- ~~A. Kantian considerations.~~
- ~~B. consequentialist considerations.~~
- ~~C. existentialist considerations.~~
- ~~D. feminist considerations.~~

~~*27. Velleman worries that, by offering a patient the option of euthanasia,~~

- ~~A. we allow the patient to harm him or herself.~~
- ~~B. we force doctors to harm the patient.~~
- ~~C. we harm the patient's family.~~
- ~~D. we harm the patient.~~

~~*28. Velleman worries that the word *dignity* is sometimes used (incorrectly) to glorify which of the following:~~

- ~~A. a patient's capacity for self-determination~~
- ~~B. a patient's worthiness of being protected or cared for~~
- ~~C. Western culture's obsession with youth, strength, and independence~~
- ~~D. none of the above~~

~~-29. One way to value a patient's autonomy is by aiming to maximize his or her effective options. When we value a patient's autonomy in this way, what, according to Velleman, do we value?~~

- ~~A. the patient's opportunities for self-determination~~
- ~~B. the patient's capacity for self-determination~~
- ~~C. the ability to provide the patient with options~~
- ~~D. the ability to share reasons with the patient~~

~~*30. Velleman believes that the option of euthanasia may harm some patients. What does he think is the most significant way in which this might happen?~~

- ~~A. by burdening a patient with having to justify his or her continued existence~~
- ~~B. by eliminating the patient's capacity for self-determination~~
- ~~C. by eliminating a patient's opportunities for self-determination~~

D. by tempting a patient to undergo a painful procedure

True/False Questions

- ~~—1. By definition, euthanasia involves actively intervening to end a person's life (e.g., administering lethal amounts of pain medication).~~
- ~~*2. Kant argued that suicide is morally wrong because of the grief and suffering it causes.~~
- ~~—3. According to an ethic of prima facie duties, if euthanasia and suicide count as harms, then one has a prima facie obligation not to engage in such actions.~~
- ~~*4. Intentionally taking human life is always wrong according to natural law theory.~~
- ~~—5. James Rachels argues that the active/passive euthanasia distinction is morally relevant.~~
- ~~*6. According to Rachels, killing is intrinsically morally worse than letting someone die.~~
- ~~—7. Rachels's understanding of the 1973 AMA policy is that it forbids all mercy killing but permits some cases of allowing a person to die.~~
- ~~*8. Rachels claims that the cessation of treatment (in cases of passive euthanasia) falls under the AMA's category of "the intentional termination of the life of one human being by another."~~
- ~~—9. Philippa Foot argues that the difference between *act* and *omission* fully explains the difference between killing and letting die.~~
- ~~*10. According to Foot, whenever a right to noninterference is violated, a right to goods/services is overridden.~~
- ~~—11. Callahan would agree that laws permitting euthanasia are permissible so long as anonymous surveys are regularly performed to make sure such laws are not abused.~~
- ~~*12. According to Callahan, there is no inherent moral difference between killing a patient directly by euthanasia and allowing a patient to die by deliberately terminating a patient's life-supporting treatment.~~
- ~~—13. Michael Gill argues that every competent and well-informed adult has the moral right to commit suicide.~~
- ~~*14. According to Gill, the value of autonomy comes mostly from the ability to make "big decisions" that shape our lives.~~

- ~~15. Gill argues that giving terminally ill patients the option of physician-assisted suicide at least sometimes enhances their autonomy.~~
- *16. According to Gill, the principle of double effect implies that it is bad for a person to die sooner rather than later.
- ~~17. Velleman believes the option of euthanasia forces a patient to take responsibility for his or her continued existence.~~
- *18. Velleman suggests that “the people with whom a patient wants to maintain intercourse” by continuing to live would never put pressure on him or her to exercise his or her right to die.
- ~~19. According to Velleman, it’s sometimes defensible to euthanize competent patients without their consent.~~
- *20. Velleman recognizes that his argument against euthanasia is paternalistic.

Fill-in-the-Blank Questions

- ~~*1. Cases of _____ euthanasia are those in which the patient has not given his or her consent to be subject to euthanasia because the patient has not expressed a view about what others may do in case, for example, he or she goes into a persistent vegetative state.~~
- ~~2. Cases of _____ euthanasia are those in which the patient expresses (or may be presumed to have) a desire not to be the subject of euthanasia.~~
- ~~*3. So-called death with _____ laws permit those who are diagnosed as being terminally ill to request medication that could end their lives.~~
- ~~4. The American Medical Association opposes physician-assisted suicide on the grounds that it “is fundamentally incompatible with the physician’s role as a(n) _____.”~~
- ~~*5. Intentionally withholding life-sustaining treatment is an example of _____ euthanasia.~~
- ~~6. Rachels argues that “letting someone die” is different from other types of actions, but he argues that, for purposes of moral assessment, it is still a type of _____ (i.e., something one *does*).~~
- ~~*7. In Rachels’s article, the 1973 AMA policy equates mercy killing with “the _____ termination of the life of one human being by another.”~~

- ~~8. One of Rachels's main worries is that the law is forcing upon doctors not just a legal doctrine but also a(n) _____ doctrine that may be indefensible.~~
- ~~*9. Philippa Foot says we can mark the distinction between harming someone and allowing that person to be harmed by saying that one person may or may not be the _____ of harm that befalls someone else.~~
- ~~10. Foot would agree that killing someone would violate his or her right to _____, but allowing him or her to die (e.g., by not feeding him or her) would not.~~
- ~~*11. Callahan believes the need for euthanasia is reduced by high-quality _____ care (i.e., "that part of medicine that aims to reduce pain and suffering").~~
- ~~12. The anonymous Dutch survey on euthanasia, says Callahan, revealed that nearly one-third of the reported euthanasia deaths were cases of _____ euthanasia, where a life was terminated without explicit request.~~
- ~~*13. Michael Gill states, "The value the Oregon law is intended to promote is the _____ of human beings" (i.e., roughly, the ability to make one's own decisions).~~
- ~~14. Gill maintains that "to respect a person's autonomy is, first and foremost, to respect a person's ability to make _____ decisions" (i.e., decisions that determine the course of your life).~~
- ~~*15. Gill describes Kass, Pellegrino, and Callahan as appealing to the law of _____ effect to explain how they can consistently endorse the practice of withdrawing life-sustaining treatment for terminally ill patients.~~
- ~~16. According to Gill, the Oregon law has two criteria that a patient must meet before physician-assisted suicide is a legal option. The patient must be terminally ill, and he or she must be _____ (i.e., capable of making a rational and informed decision).~~
- ~~*17. According to Velleman, in some circumstances, a lack of options can be a(n) _____.~~
- ~~18. Velleman believes that, to avoid harm, we are sometimes required to _____ options.~~
- ~~*19. Velleman's argument against an institutional right to die proceeds on _____ rather than on Kantian grounds.~~
- ~~20. According to Velleman, to value a patient's capacity for self-determination is to accord it _____.~~

Chapter 8 Answer Key

Multiple-Choice Questions

- | | |
|------------------|------------------|
| 1. C | 16. B |
| 2. A | 17. C |
| 3. D | 18. A |
| 4. B | 19. C |
| 5. C | 20. C |
| 6. C | 21. D |
| 7. A | 22. A |
| 8. C | 23. B |
| 9. A | 24. B |
| 10. B | 25. C |
| 11. C | 26. A |
| 12. C | 27. D |
| 13. A | 28. C |
| 14. A | 29. A |
| 15. B | 30. A |

True/False Questions

- | | |
|------------------|------------------|
| 1. T | 11. F |
| 2. F | 12. F |
| 3. T | 13. F |
| 4. T | 14. T |
| 5. F | 15. T |
| 6. F | 16. F |
| 7. T | 17. T |
| 8. T | 18. F |
| 9. F | 19. F |
| 10. F | 20. F |

Fill-in-the-Blank Questions

- | | |
|--|---------------------------------|
| 1. nonvoluntary | 11. palliative |
| 2. involuntary | 12. nonvoluntary |
| 3. dignity | 13. autonomy |
| 4. healer | 14. big |
| 5. passive | 15. double |
| 6. action | 16. competent |
| 7. intentional | 17. advantage |
| 8. moral | 18. withhold |
| 9. agent | 19. consequentialist |
| 10. life (or noninterference) | 20. respect |

CHAPTER 9 QUESTIONS

Essay Questions

- 1. How is the question of whether and, if so, how animals possess moral standing relevant to the ethical dispute over the use of animals?
- 2. Explain in your own words the “principle of equal consideration of interests” as it pertains to human beings. Give your own example of an action this principle would prohibit.
- 3. Why does Singer think that “if the demand for equality were based on the actual equality of all human beings, we would have to stop demanding equality. It would be an unjustifiable demand”?
- 4. Describe Cohen’s thought experiment with the zebra and the lioness. What is this thought experiment supposed to show?
- 5. How does Cohen respond to Regan’s argument for the claim that animals have rights?
- 6. Right now, you’re either a vegetarian or you’re not. Defend your choice, drawing from the articles by Singer and Cohen included in this chapter.
- 7. What is contractualism? And what are the two versions of contractualism that Carruthers deploys in defending his view on the ethical treatment of animals?
- 8. Evaluate Carruther’s claim that what explains or grounds the wrongness of torturing animals is that such treatment manifests the vicious character trait of cruelty in the torturer. Is Carruther’s right that this is what *makes* torturing animals morally wrong?
- 9. Explain and evaluate Norcross’s claim that all attempts to answer the “challenge of marginal cases” fail. What is the “challenge of marginal cases”? And do you think Norcross is right to suggest that all attempts to answer the challenge fail?
- 10. Norcross argues that there’s no morally relevant difference between the behavior of Fred, who engages in puppy torturing for his own gustatory pleasure, and the behavior of those who knowingly eat meat produced through factory farming. Do you agree?

Multiple-Choice Questions

- *1. Mary’s laptop deserves moral consideration only because she owns it and cares about it. Thus, Mary’s laptop has
A. direct moral standing.

- ~~B. indirect moral standing.~~
- ~~C. relative moral standing.~~
- ~~D. inherent or intrinsic worth.~~

- ~~—2. Mary is a *person*, and as such she plausibly deserves moral consideration because of features inherent to her (e.g., being self-aware). This suggests that she has
 - ~~A. direct moral standing.~~
 - ~~B. indirect moral standing.~~
 - ~~C. relative moral standing.~~
 - ~~D. none of the above~~~~

- ~~*3. If animals have no direct or indirect moral standing, then using them for human purposes is
 - ~~A. always wrong.~~
 - ~~B. always obligatory.~~
 - ~~C. never wrong.~~
 - ~~D. never optional.~~~~

- ~~—4. Utilitarian arguments depend heavily on factual claims about
 - ~~A. what a virtuous person ought to do in a particular situation.~~
 - ~~B. what God has commanded or would prefer.~~
 - ~~C. what duties one has inherited through implicit social contracts.~~
 - ~~D. the overall comparative effects of contemplated courses of action.~~~~

- ~~*5. According to Singer, which of the following is the single relevant factor in determining whether something has moral status?
 - ~~A. dignity~~
 - ~~B. belonging to a moral community~~
 - ~~C. sentience~~
 - ~~D. none of the above~~~~

- ~~—6. According to Singer, the principle of equality requires
 - ~~A. identical treatment.~~
 - ~~B. differential treatment.~~
 - ~~C. equal consideration.~~
 - ~~D. differential consideration.~~~~

- ~~*7. In Singer's understanding, the principle of the equality of human beings is
 - ~~A. a description of an alleged actual equality among humans.~~
 - ~~B. a description of an alleged actual inequality among humans.~~
 - ~~C. a prescription of how we should treat nonhuman animals.~~
 - ~~D. a prescription of how we should treat humans.~~~~

- ~~—8. According to Singer, which of the following historical defenders of the principle of equal consideration of interests was one of the few to recognize that the principle applies to members of other species as well as to our own?~~

- A. Immanuel Kant
- B. Aristotle
- C. Jeremy Bentham
- D. John Stuart Mill

- ~~*9. What, according to Singer, is the only defensible boundary of concern for the interests of others?
 - A. intelligence
 - B. rationality
 - C. sentience
 - D. none of the above~~
- ~~10. In Singer's view, the question of when it's wrong to painlessly kill an animal is one
 - A. to which we need to give a precise answer.
 - B. to which we need give no precise answer.
 - C. that cannot be answered, vaguely or precisely.
 - D. that is ethically unimportant.~~
- ~~*11. According to Singer, the conclusions argued for in "all animals are equal" flow from which of the following principles alone?
 - A. the principle of maximizing happiness
 - B. the principal principle
 - C. the principle of double effect
 - D. the principle of minimizing suffering~~
- ~~12. Which of the following best characterizes Cohen's view about animal rights?
 - A. Animals do not have rights, and as such we do not have any obligations toward them.
 - B. Animals do have rights; nonetheless, we do not have any obligations toward them.
 - C. Animals do not have rights, but they still deserve some moral consideration.
 - D. Animals do have rights, and we have an obligation not to cause them suffering.~~
- ~~*13. Which of the following is a possible source of obligations, according to Cohen?
 - A. rights
 - B. freely made commitments
 - C. special relations
 - D. all of the above~~
- ~~4. Why can't animals be bearers of rights according to Cohen?
 - A. because rights are essentially human
 - B. because animals lack any kind of rationality
 - C. because animals are not as powerful as humans
 - D. none of the above; Cohen holds that animals can have rights~~
- ~~*15. According to Cohen, animals are~~

- A. ~~moral agents.~~
- B. ~~amoral.~~
- C. ~~abstract reasoners.~~
- D. ~~all of the above~~

- ~~16. According to Cohen, if I promise to give you a dollar, then~~
- A. ~~you have a right to my dollar.~~
 - B. ~~I am obligated to give you my dollar.~~
 - C. ~~both A and B~~
 - D. ~~neither A nor B~~

- ~~17. Carruthers approaches questions about the moral standing of nonhuman animals from the perspective of which of the following moral theories?~~
- A. ~~consequentialism~~
 - B. ~~Kantianism~~
 - C. ~~virtue ethics~~
 - D. ~~contractualism~~

- ~~*18. Carruthers argues that, on contractualist grounds, nonhuman animals may be accorded which of the following kinds of moral standing?~~
- A. ~~direct~~
 - B. ~~indirect~~
 - C. ~~quasi-~~
 - D. ~~none of the above~~

- ~~19. Which of the following capacities does Carruthers assume that animals lack?~~
- A. ~~the capacity for suffering~~
 - B. ~~the capacity for practical reasoning~~
 - C. ~~the capacity for rational agency~~
 - D. ~~the capacity for conscious experience~~

- ~~*20. According to Carruthers, which of the following groups should *not* be accorded direct moral standing?~~
- A. ~~human infants~~
 - B. ~~the senile~~
 - C. ~~the mentally disabled~~
 - D. ~~none of the above~~

- ~~21. According to Carruthers, our duties to animals are~~
- A. ~~direct and basic.~~
 - B. ~~indirect and derivative.~~
 - C. ~~nonexistent.~~
 - D. ~~perfect (rather than imperfect).~~

- ~~*22. In Carruthers's view, the justification for moral criticism for things that we do (or don't do) to an animal derives from~~

- A. the animal's direct moral standing.
- B. the animals capacity for suffering.
- C. the bad qualities of character that our actions evince.
- D. none of the above

~~23. According to Carruthers, whenever someone is required to act in a certain way toward an animal *for the sake of the animal*, what explains that fact are facts about~~

- ~~A. the animal.~~
- ~~B. the wider effects on human beings.~~
- ~~C. both A and B~~
- ~~D. neither A nor B~~

~~*24. Which of the following potentially morally relevant differences between Fred's behavior and the behavior of the consumers of factory raised meat does Norcross *not* discuss?~~

- ~~A. Fred's behavior involves the suffering of *puppies*, whereas the behavior of meat eaters "merely" involves the suffering of chickens, pigs, cows, calves, sheep, and the like.~~
- ~~B. The suffering of the puppies is necessary for gustatory pleasure, whereas the suffering of animals on factory farms is simply a by-product of the conditions dictated by economic considerations.~~
- ~~C. Fred could prevent the suffering of the puppies, whereas meat eaters can't prevent the suffering of the animals they consume.~~
- ~~D. none of the above~~

~~25. For the purposes of Norcross's discussion, to claim that humans have a superior ethical status to animals is to claim that~~

- ~~A. it is morally wrong to give the interests of humans greater weight than those of animals in deciding how to behave.~~
- ~~B. it is morally right to give the interests of humans greater weight than those of animals in deciding how to behave.~~
- ~~C. both A and B~~
- ~~D. neither A nor B~~

~~*26. According to Norcross, which of the following arguments poses a formidable challenge to any proposed criterion of full moral standing that excludes animals?~~

- ~~A. the ontological argument~~
- ~~B. the argument from cosmology~~
- ~~C. the argument from marginal cases~~
- ~~D. none of the above~~

~~27. According to Norcross, any attempt to justify the claim that humans have a higher moral status than other animals by appealing to some version of rationality as the morally relevant difference between humans and animals will~~

- ~~A. fail to give an adequate answer to the argument from marginal cases.~~

- B. fail to make the case that such a difference is morally relevant to the status of animals as moral patients as opposed to their status as moral agents.
- C. both A and B
- D. neither A nor B

- ~~*28. According to some defenders of meat-eating, the suffering of animals counts less than the suffering of humans (if at all) because~~
- ~~A. animals are rational and humans are not.~~
 - ~~B. humans are rational and animals are not.~~
 - ~~C. animals lack the capacity for suffering, and humans do not.~~
 - ~~D. animals can tolerate more suffering than humans can.~~
- ~~—29. Norcross claims that if morality demands that we not torture puppies merely to enhance our own eating pleasure, morality also demands that~~
- ~~A. we try to reduce our carbon footprint.~~
 - ~~B. we donate money to Oxfam.~~
 - ~~C. we not support factory farming.~~
 - ~~D. we follow the Golden Rule.~~
- ~~*30. Norcross agrees that if a being is incapable of moral reasoning, at even the most basic level, then it cannot be~~
- ~~A. a moral patient.~~
 - ~~B. a moral agent.~~
 - ~~C. an object of moral sympathy.~~
 - ~~D. a being of value.~~

True/False Questions

- ~~—1. Necessarily, if it is wrong to be cruel to animals, then animals have direct moral standing.~~
- ~~*2. Because animals cannot be virtuous, a virtue ethics approach cannot be applied within the context of the ethics of eating animals.~~
- ~~—3. Singer believes that eating animals is morally defensible, because doing so is necessary to satisfy our nutritional needs.~~
- ~~*4. Most philosophers who have proposed the principle of equality have recognized that this principle applies to members of other species as well as to our own.~~
- ~~—5. According to the principle of equal consideration of interests, identical interests must be given equal moral weight only insofar as they occur in human beings.~~
- ~~*6. According to Singer, equal treatment entails identical treatment.~~

- ~~—7. Singer believes that the case for equality between men and women cannot validly be extended to nonhuman animals.~~
- ~~*8. According to Singer, we ought not to base our opposition to racism and sexism on actual equality among human beings.~~
- ~~—9. Cohen argues that animals have weaker rights than those of humans.~~
- ~~*10. Cohen accepts that humans do have some moral obligations to animals.~~
- ~~—11. Cohen accepts that some of the “higher” nonhuman animals like dolphins and chimpanzees might have rights.~~
- ~~*12. According to Cohen, there is a sense in which animals have inherent value.~~
- ~~—13. Carruthers argues that all human beings have (direct) moral standing, irrespective of their status as rational agents.~~
- ~~*14. According to Carruthers, contractualism can’t consistently deny moral standing to animals without also withholding it from infants and mentally “defective” humans.~~
- ~~—15. Contractualism assumes that contracting parties should come to the contract situation with plenty of moral beliefs, all of which will be relevant to the contract process.~~
- ~~*16. Carruthers argues that nonhuman animals have direct moral standing.~~
- ~~—17. According to Norcross, there is no morally relevant difference between the clearly wrongful behavior of Fred and those who knowingly eat meat produced through factory farming.~~
- ~~*18. Norcross thinks that what grounds moral agency is different from what grounds moral standing as a patient.~~
- ~~—19. According to Norcross, most, if not all, nonhuman animals are moral agents.~~
- ~~*20. Norcross believes that the behavior of those who knowingly support factory farming is morally permissible.~~

Fill-in-the-Blank Questions

- ~~—*1. Roughly, for something to have _____ moral standing is for it, independent of its relation to other things or creatures, to possess features in virtue of which it deserves to be given moral consideration.~~

- 2. The systematic discrimination against members of some species by the members of another species is known as _____.
- *3. According to Singer, it is an implication of the _____ that our concern for others and our readiness to consider their interests shouldn't depend on what they are like or on what abilities they may possess.
- 4. Singer claims that most humans are _____.
- *5. Singer refers to the view that it's always wrong to take an innocent human life as the _____ view.
- 6. Cohen says that "rights entail _____." For example, if you have a right to the return of money that I borrowed, then I must return the money.
- *7. Cohen discusses the view of Immanuel _____ that to be a moral agent is to be able to grasp the generality of moral restrictions on our will.
- 8. According to Cohen, animals can never be criminals because they have no _____ state of mind.
- 9. A moral theory that identifies moral rules with those that no rational agent could reasonably reject is a version of _____.
- *10. According to Carruthers, if a set of moral rules is to provide social stability and preserve the peace, that set of moral rules must be _____.
- 11. Carruthers thinks that torturing a cat is wrong because of what it shows about the _____ of the actor.
- *12. According to Carruthers, the most basic kind of wrongdoing toward animals is _____.
- 13. Carruthers argues that animals have _____ moral standing as opposed to direct moral standing.
- *14. Carruthers tentatively suggests that our Western moral attitudes toward animals form part of the _____ content of our morality.
- 15. Defenders of meat-eating sometimes argue that there is some property (e.g., rationality) in virtue of which human beings have a higher moral status than do nonhuman animals and that this justifies meat-eating. An important challenge to this kind of argument—discussed at length by Norcross—is the challenge of _____.

- *16. According to Norcross, those who attempt to justify their meat-eating by appeal to a claim of causal impotence are guilty of _____.
- ~~17. The distinction between what is intended, either as a means or as an end in itself, and what is merely foreseen is central to the _____.~~
- *18. ~~In the course of uncovering what he takes to be the speciesist's central confusion, Norcross questions the moral relevance of _____.~~
- ~~19. According to Norcross, the fact that animals can't be moral agents doesn't seem to be relevant to their status as moral _____.~~
- *20. The traditional view is that _____ is what morally separates humans from other animals.

Chapter 9 Answer Key

Multiple-Choice Questions

- | | |
|-----------------|-------|
| 1. B | 16. C |
| 2. A | 17. D |
| 3. C | 18. B |
| 4. D | 19. C |
| 5. C | 20. D |
| 6. B | 21. B |
| 7. D | 22. C |
| 8. C | 23. B |
| 9. C | 24. D |
| 10. B | 25. B |
| 11. D | 26. C |
| 12. C | 27. C |
| 13. D | 28. B |
| 14. A | 29. C |
| 15. B | 30. B |

True/False Questions

- | | |
|-----------------|-------|
| 1. F | 11. T |
| 2. F | 12. T |
| 3. F | 13. T |
| 4. F | 14. F |
| 5. F | 15. F |
| 6. F | 16. F |
| 7. F | 17. T |
| 8. T | 18. T |

~~9. F~~

~~10. F~~

~~19. F~~

~~20. F~~

Fill in the Blank Questions

~~1. direct~~

~~2. speciesism~~

~~3. principle of equality~~

~~4. speciesists~~

~~5. sanctity of life~~

~~6. obligations~~

~~7. Kant~~

~~8. moral~~

~~9. contractualism~~

~~10. psychologically supportable~~

~~11. moral character~~

~~12. cruelty~~

~~13. indirect~~

~~14. conventional~~

~~15. marginal cases~~

~~16. wishful thinking~~

~~17. Doctrine of Double Effect~~

~~18. rationality~~

~~19. patients~~

~~20. rationality~~

CHAPTER 10 QUESTIONS

Essay Questions

- 1. What is the more precise leading question about the morality of abortion that was raised in section 5 of the introduction? How do liberals and conservatives differ with respect to how they answer this question?
- 2. Describe the objection Warren discusses in “Postscript on Infanticide.” Why might someone think that her argument justifies infanticide?
- 3. Describe Warren’s thought experiment with the space explorer who is captured by alien scientists. What point is Warren trying to make with this thought experiment?
- 4. Explain Thomson’s famous “unconscious violinist” thought experiment. What is this thought experiment supposed to show about abortion?
- 5. Explain Thomson’s distinction between “having a right to life” and “having a right to be given at least the bare minimum one needs for continued life.” Why is this distinction important for her overall argument?
- 6. Describe Patrick Lee’s and Robert George’s argument for the claim that human embryos are complete human beings. How do they use this point to object to the argument that abortion is permissible because human embryos do not exercise higher mental capacities?
- 7. How, according to Lee and George, could someone argue that abortion is justified as nonintentional killing? What do they think is wrong with this argument?
- 8. Describe a situation (not given in the textbook) in which you think Hursthouse would maintain that abortion, on the virtue ethical approach, is not wrong. Why would Hursthouse believe this?
- 9. Why, according to Marquis, might someone think that his view entails that contraception is wrong? How does Marquis respond to this objection?
- 10. What is Sumner’s criterion of moral standing? What does this criterion tell us about the morality of abortion?

Multiple-Choice Questions

- *1. Which of the following is the term used to refer to a stage in prenatal development which in humans begins at roughly the second week of pregnancy and lasts until roughly the eighth week?
 - A. fertilization
 - B. fetal stage

- C. embryonic stage
- D. viability

- 2. A fertilized ovum is also known as
 - A. a zygote.
 - B. an embryo.
 - C. a viability.
 - D. a blastocyst.
- *3. An unborn vertebrate animal that has developed to the point of having the basic structure that is characteristic of its kind is known as
 - A. a zygote.
 - B. a blastocyst.
 - C. an embryo.
 - D. a fetus.
- 4. Which of the following theories will approach the morality of abortion by considering how much overall intrinsic value is likely to be brought about by abortion?
 - A. virtue ethics
 - B. consequentialist theory
 - C. Kantian ethics
 - D. natural law theory
- *5. By definition, if a person or thing needs to be taken into account in moral decision-making (i.e., if it counts morally), then that person or thing has
 - A. moral standing.
 - B. moral permissibility.
 - C. viability.
 - D. all of the above
- 6. Warren argues that the genetic code argument is
 - A. sound.
 - B. fallacious.
 - C. an inherently theological argument.
 - D. none of the above
- *7. Warren's view can be characterized in which of the following ways?
 - A. It is a moderate view because Warren subscribes to a gradualist position.
 - B. It is a conservative view because Warren believes that abortion is only justified when the life of the mother is in danger.
 - C. It is a liberal view because Warren believes that a woman's right to protect her life, health, happiness, and freedom by terminating her pregnancy will always override whatever right to life a fetus may have.
 - D. It is the correct view because no objections can be lodged against it.

- 8. Which of the following is *not* a premise in Warren’s main argument?
- A. A fetus is not a person.
 - B. All and only persons have moral rights.
 - C. Only human beings have moral rights.
 - D. If a fetus does not have moral rights, then bringing about its death is not wrong.
- *9. Warren specifies five traits that are most central to the concept of personhood and then suggests which of the following about these traits?
- A. Any being that satisfies none of these traits is certainly not a person.
 - B. To be a person, a being must satisfy all the traits to some degree.
 - C. To be a person, it is necessary that a being satisfy four out of the five traits.
 - D. It is clearly sufficient for personhood that a being satisfy only one out of the five traits.
- 10. Which of the following is *not* one of the five capacities Warren uses to characterize personhood?
- A. consciousness
 - B. rationality
 - C. the capacity to communicate
 - D. the capacity to reproduce
- *11. If Thomson’s conclusion is correct, then
- A. the abortion issue cannot be settled just by determining at what stage (if any) the fetus is a person.
 - B. abortion is always morally permissible.
 - C. abortion is never morally permissible.
 - D. the abortion issue can be settled just by determining at what stage (if any) the fetus is a person.
- 12. One point of Thomson’s “unconscious violinist” case is to show that
- A. the fetus has a full right to life from conception.
 - B. the fetus does not have a full right to life until it is born or “wakes up.”
 - C. there is *something* wrong with arguing directly from the claim that the fetus is a person to the conclusion that abortion is morally impermissible.
 - D. there is *nothing* wrong with arguing directly from the claim that the fetus is a person to the conclusion that abortion is morally impermissible.
- *13. Thomson’s appeal to the vices of callousness and self-centeredness relates to what kind of approach to abortion?
- A. deontological approach
 - B. Kantian approach
 - C. virtue ethics approach
 - D. consequentialist approach

- ~~14. Thomson discusses a different version of the violinist case wherein the violinist only needs to use your kidneys for one hour to survive. Her own view about this case is that~~
- ~~A. you have no obligation to let the violinist use your kidneys for that hour.~~
 - ~~B. the violinist has an obligation to disconnect him- or herself before that hour is over.~~
 - ~~C. because you ought to let the violinist use your kidneys for that hour, we should conclude that he or she has a right to use your kidneys for that hour.~~
 - ~~D. even though you ought to let the violinist use your kidneys for that hour, we should not conclude that he or she has a right to use your kidneys for that hour.~~
- *15. Patrick Lee and Robert George argue that human embryos are complete human beings because
- A. they are complete organisms that are genetically human.
 - B. unlike cells of the mother or father, their growth is directed toward survival and maturation.
 - C. both A and B
 - D. neither A nor B
- ~~16. According to Lee and George, ova/sperm are not human beings because~~
- ~~A. they cannot reproduce.~~
 - ~~B. they do not have a human genetic profile.~~
 - ~~C. they are genetically and functionally identifiable as parts of the male or female potential parents.~~
 - ~~D. all of the above~~
- *17. In response to the argument that embryos are not persons because they do not exercise higher mental capacities, Lee and George argue that
- A. embryos actually do exercise higher mental capacities.
 - B. it doesn't make sense to say that a *person* exercises higher mental capacities.
 - C. the argument is sound, but its validity fails due to a common logical fallacy.
 - D. to have killed a human embryos that developed into you would have been the same thing as killing you.
- ~~18. In response to the argument that embryos are not persons because they lack certain rights that all persons have (such as the right to life), Lee and George argue that~~
- ~~A. the right to life belongs to a human being at all times that he or she exists.~~
 - ~~B. the right to life belongs to all living creatures, human or not.~~
 - ~~C. not all persons have the right to life—for example, a murderer has given up his or her right to life through his or her actions~~
 - ~~D. all of the above~~
- *19. According to Hursthouse's characterization of virtue ethics, an action is right if and only if
- A. it is what a virtuous person would do in the circumstances.
 - B. it is what a vicious person would not avoid doing in the circumstances.

- C. it produces the most virtue in the world compared to alternative actions.
- D. all of the above

-
~~20. What does Hursthouse say about the claim that any adequate action-guiding (i.e., moral) theory must provide clear guidance about what ought and ought not to be done that any intelligent person could follow?~~

- ~~A. She says the claim is very plausible.~~
- ~~B. She says the claim is implausible.~~
- ~~C. She says the claim is self-evident.~~
- ~~D. She says the claim is true.~~

~~*21. Which of the following is an example of a virtue?~~

- ~~A. honesty~~
- ~~B. courage~~
- ~~C. kindness~~
- ~~D. all of the above~~

~~22. Which of the following is *not* an example of vice?~~

- ~~A. callousness~~
- ~~B. obesity~~
- ~~C. selfishness~~
- ~~D. greediness~~

~~*23. Marquis argues that abortion is morally wrong by~~

- ~~A. showing that a fetus is a person with full moral rights, including the right to life.~~
- ~~B. appealing to the fact that a fetus is biologically human and arguing that it is presumptively morally wrong to kill biologically human beings.~~
- ~~C. showing that a fetus is sentient and that it is morally wrong to harm and kill sentient creatures.~~
- ~~D. none of the above~~

~~24. What does Marquis think is the main reason why it is wrong to kill a fetus?~~

- ~~A. The fetus can feel pain.~~
- ~~B. Abortion will harm the woman.~~
- ~~C. Killing the fetus would deprive it of a valuable future.~~
- ~~D. all of the above~~

~~*25. According to Marquis, abortion is~~

- ~~A. absolutely wrong.~~
- ~~B. seriously presumptively wrong.~~
- ~~C. generally permissible.~~
- ~~D. always permissible.~~

~~26. According to Marquis, which of the following are benefits of his position on abortion?~~

- A. It gets around problems with personhood accounts such as how to account for infanticide being wrong.
- B. It provides a plausible analysis of personhood.
- C. both of the above
- D. neither of the above

~~*27. According to Sumner's view on abortion, to know whether abortion is morally permissible we must also know about~~

- A. the stages of fetal brain development.
- B. the stages of fetal cardiovascular development.
- C. the views of different cultures regarding the value of human life.
- D. the views of different religions regarding the value of human life.

~~28. According to Sumner's sentience-based view on abortion, during the middle state of pregnancy,~~

- A. abortion is never morally wrong.
- B. abortion is absolutely morally wrong.
- C. abortion is presumptively morally wrong but permissible for eugenic reasons.
- D. there is no clear answer about the moral status of abortion, because it is unclear whether the fetus is sentient.

~~*29. Sumner claims that both extreme liberal and extreme conservative views on abortion seem to ignore~~

- A. the importance of the fetus's right to life.
- B. the fact that many extreme views on abortion are held by male philosophers.
- C. the importance of fetal development.
- D. the importance of personhood.

~~30. Sumner claims that early stage abortions are generally~~

- A. morally wrong.
- B. just as morally problematic as abortions in later stages of pregnancy.
- C. more morally problematic than abortions in later stages of pregnancy.
- D. less morally problematic than abortions in later stages of pregnancy.

True/False Questions

~~1. Something has *direct* moral standing when its standing depends entirely on its being related to something else that has direct moral standing.~~

~~*2. The labels "pro-choice" and "liberal" are often used to refer to those who morally *oppose* abortion.~~

~~3. Those who defend a conservative view about the morality of abortion often argue that in early pregnancy the fetus possesses features that are *sufficient* for having strong direct moral standing.~~

- ~~*4. In Warren's view, abortion is not morally wrong because a fetus is not a *human-being* at any stage of its development.~~
- ~~5. Warren claims that, for the purposes of arguing that abortion is not wrong, all we need is a "rough and approximate list of the most basic criteria of personhood," rather than a "fully adequate analysis" of personhood.~~
- ~~*6. According to Warren, a fully developed fetus is considerably less person-like than the average fish.~~
- ~~7. Thomson claims that while a fetus *is* a person at the moment of conception, this is morally unimportant.~~
- ~~*8. According to Thomson, in some cases abortion will be callous or self-centered, and in such cases a woman ought not to choose abortion.~~
- ~~9. Thomson is arguing that a mother has the right to secure the death of her unborn child, even if it could survive unattached to her.~~
- ~~*10. Patrick Lee and Robert George argue that human embryos are *incomplete* human beings.~~
- ~~11. According to Lee and George, it is a mistake to consider an ova/sperm a human being.~~
- ~~*12. Lee and George argue that every individual person is identical to a physical organism.~~
- ~~13. According to Hursthouse, approaching the abortion issue from the perspective of virtue ethics makes appealing to rights importantly relevant to the moral issue properly understood.~~
- ~~*14. According to Hursthouse, virtue ethics answered *both* the question "What should I do?" and the question "What sort of person should I be?"~~
- ~~15. According to Marquis, a *necessary* condition of resolving the abortion controversy is a theoretical account of the wrongness of killing.~~
- ~~*16. Marquis claims that his explanation for what makes killing wrong is *compatible* with the view that it is wrong to kill only beings that are biologically human.~~
- ~~17. Marquis says that his argument relies on the inference that since it is wrong to kill persons, it is wrong to kill potential persons.~~
- ~~*18. Sumner claims that as a fetus develops, sentience is acquired slowly and by degrees.~~

- ~~19. In Sumner's view, some fetuses have moral standing and some do not.~~
- ~~*20. Sumner believes his criterion for moral standing will accord moral standing to many nonhuman animals.~~

Fill-in-the-Blank Questions

- ~~*1. Some of the recent moral and legal controversy over abortion has focused on a particular procedure known as *intact dilation and extraction*, which its opponents refer to as _____ birth abortion.~~
- ~~2. The state of pregnancy wherein it is possible for the fetus to survive outside the uterus is known as _____.~~
- ~~*3. The 1973 U.S. Supreme Court decision in _____ v. *Wade* made many abortions legal.~~
- ~~4. According to Warren, consciousness and, in particular, the capacity to feel _____ is a basic criterion of personhood.~~
- ~~*5. In responding to the objection that the fetus is potentially a person, Warren argues that the rights of any _____ person invariably outweigh those of any potential person.~~
- ~~6. Warren distinguishes the genetic and _____ sense of the word "human."~~
- ~~*7. Thomson notes that in most states in the United States women are compelled by law to be not merely minimally decent Samaritans, but _____ Samaritans to unborn persons inside them.~~
- ~~8. According to Thomson, a very early abortion is surely not the _____ of a person, and so early abortions are not dealt with in her paper.~~
- ~~*9. Thomson argues that parents do not have any special responsibility for their child simply by virtue of their _____ relationship to it.~~
- ~~10. Patrick Lee and Robert George argue that _____ is false because we are not identical to nonphysical consciousnesses but are rather identical to something physical.~~
- ~~*11. According to Lee and George, the choice of abortion is _____ wrong in the sense that the choice is wrong regardless of how someone feels about it.~~
- ~~12. In Hursthouse's view, some abortions are wrong because they express such _____ as callousness, greediness, or selfishness.~~

- *13. According to Hursthouse, the abortion debate is typically cast in terms of the apparent and conflicting _____ of the fetus and the pregnant woman.
- 14. According to virtue ethics, a(n) _____, says Hursthouse, is a character trait a human being needs to flourish or live well.
- *15. Marquis argues that it is wrong to kill normal adult human beings because they have a “_____ like ours.”
- 16. The purpose of Marquis’s essay is to develop a general argument for the claim that the overwhelming majority of deliberate abortions are seriously _____.
- *17. According to Marquis, what primarily makes killing wrong is neither its effect on the murderer nor its effect on the victim’s friends and relatives but rather its effect on the _____.
- 18. According to Sumner, an account of the moral status of the fetus is well grounded when it is derivable from an independently plausible criterion of moral _____.
- *19. According to Sumner’s definition, a being is _____ when it has the capacity to experience pleasure and pain and thus the capacity for enjoyment and suffering.
- 20. Sumner holds that a fetus acquires moral standing at some stage during the _____ trimester of pregnancy.

Chapter 10 Answer Key

Multiple-Choice Questions

- | | |
|--------|-------|
| -1. C | 16. C |
| -2. A | 17. D |
| -3. D | 18. A |
| -4. B | 19. A |
| -5. A | 20. B |
| -6. B | 21. D |
| -7. C | 22. B |
| -8. C | 23. D |
| -9. A | 24. C |
| 10. D | 25. B |
| 11. A | 26. A |
| 12. C | 27. A |
| 13. C | 28. D |
| 14. D | 29. C |
| 15. CA | 30. D |

True/False Questions

- | | |
|------------------|------------------|
| 1. F | 11. T |
| 2. F | 12. T |
| 3. T | 13. F |
| 4. F | 14. T |
| 5. T | 15. T |
| 6. T | 16. F |
| 7. T | 17. F |
| 8. F | 18. F |
| 9. F | 19. T |
| 10. F | 20. T |

Fill in the Blank Questions

- | | |
|--------------------------|----------------------------|
| 1. partial | 11. objectively |
| 2. viability | 12. vices |
| 3. Row | 13. rights |
| 4. pain | 14. virtue |
| 5. actual | 15. future |
| 6. moral | 16. immoral |
| 7. Good | 17. victim |
| 8. killing | 18. standing |
| 9. biological | 19. sentient |
| 10. dualism | 20. second |

CHAPTER 11 QUESTIONS

Essay Questions

- 1. Why does Kass believe that “cloning would create serious issues of identity and individuality”? Describe one case of cloning where the cloned child, according to Kass, would experience issues of this sort.
- 2. How does Kass respond to arguments in defense of cloning that, like Robertson’s argument, appeal to the idea of reproductive liberty?
- 3. How does Pence respond to Kass’s argument mentioned in question 1 above?
- 4. Describe Pence’s argument for the claim that having a child by SCNT “is not a breakthrough in kind but a matter of degree along a continuum invoking twins and a special kind of reproductive choice.”
- 5. What are the *secular* reasons to morally oppose genetic enhancement of athletes, according to Sandel? Why might these reasons seem to require that certain religious beliefs—such as the belief in a person-like creator of the universe—be true?
- 6. What is Sandel’s position about the role of considerations of *fairness* in arguing against genetic enhancement? How does he argue for this position?
- 7. What is Sandel’s “parent-child relationships” objection as discussed by Frances Kamm, and how does Kamm argue that it forces Sandel to say that modest genetic “transformation” is sometimes permissible?
- 8. What is the “deeper problem” with Sandel’s “desire for mastery” objection, according to Kamm? How does she illustrate this problem?
- 9. What is a “genetic supermarket,” as discussed in Peter Singer’s article? Explain why Singer thinks the supermarket could reduce equality of opportunity.
- 10. What are positional and intrinsic goods, according to Singer, and why is it important to distinguish them when considering the genetic supermarket?

Multiple-Choice Questions

- *1. What is the main difference between a cloned (SCNT) individual and an individual who is a product of normal sexual reproduction?
 - A. The SCNT individual has genetic material primarily from one person instead of two.
 - B. The SCNT individual has genetic material primarily from two people instead of one.
 - C. The SCNT individual has no genetic material.

~~D. There is no significant difference.~~

~~—2. An oocyte is~~

~~A. an unfertilized egg.~~

~~B. the nucleus that is implanted into the ovum during SCNT.~~

~~C. the nucleus that removed from the ovum during SCNT.~~

~~D. an undifferentiated stem cell that can be used in treating various medical conditions.~~

~~*3. In therapeutic cloning, the goal is to~~

~~A. produce and raise a child.~~

~~B. go down a slippery slope.~~

~~C. treat disease.~~

~~D. none of the above~~

~~—4. In reproductive cloning, the cloned individual will have nearly the same genetic makeup as~~

~~A. the female who carries the zygote to term.~~

~~B. the individual who donates the nucleus.~~

~~C. the female who donates the egg.~~

~~D. none of the above~~

~~*5. What does SCNT stand for, as used in the discussion on cloning?~~

~~A. skin cell nuclear transfer~~

~~B. stem cell nuclear transmission~~

~~C. somatic cell nuclear transfer~~

~~D. none of the above~~

~~—6. Which of the following is *not* an objection that Kass makes against cloning?~~

~~A. It constitutes unethical experimentation.~~

~~B. It threatens identity and individuality.~~

~~C. It will produce harmful biological mutations as clones produce further clones.~~

~~D. It perverts our values concerning parenthood and the raising of children.~~

~~*7. According to Kass, one problem with cloning is that~~

~~A. cloned individuals are likely to experience psychological and social identity problems.~~

~~B. cloned individuals cannot be created quickly enough.~~

~~C. there are no problems with cloning.~~

~~D. none of the above~~

~~—8. Kass worries that cloned individuals:~~

~~A. will be seen as curiosities.~~

~~B. will be scrutinized in relation to the person they are clones of.~~

~~C. both of the above~~

~~D. none of the above~~

- ~~*9. According to Kass the fact that people (like him) feel repugnance at the thought of human reproductive cloning~~
- ~~A. shows conclusively that reproductive cloning is always wrong.~~
 - ~~B. shows conclusively that reproductive cloning is sometimes wrong.~~
 - ~~C. has nothing to do with the morality of cloning.~~
 - ~~D. is a sign that something is wrong with reproductive cloning.~~
- ~~10. Which of the following is a premise of Kass's despotism argument?~~
- ~~A. Cloning is inherently morally wrong.~~
 - ~~B. In reproductive cloning, one seeks to impose one's will on a child's future.~~
 - ~~C. The permissibility of cloning depends on the parent's intent to raise the child.~~
 - ~~D. We have a good reason not to clone.~~
- *11. What is Pence's main objective in his article "Will Cloning Harm People?"
- A. to use consequentialist arguments to show that cloning is immoral
 - B. to object to consequentialist arguments against cloning
 - C. to use Kant's humanity formulation to show that cloning is immoral
 - D. to use Kant's humanity formulation to show that cloning is morally acceptable
- *12. Pence compares six different cases of reproduction, from natural twinning to SCNT. What conclusion does he draw from this comparison?
- A. SCNT is not a different kind of reproduction because there are no morally relevant differences between it and other permissible means of reproduction.
 - B. Because there is a low risk of harm for natural twinning, there will be a low risk of harm for SCNT.
 - C. both A and B
 - D. neither A nor B
- ~~13. What assumption does Pence think people who object to SCNT make when they say that SCNT is not best for the child?~~
- ~~A. The parents have good motives.~~
 - ~~B. We can't tell what the motives of the parents are.~~
 - ~~C. The parents have bad motives.~~
 - ~~D. none of the above~~
- *14. Which of the following is *not* an objection Pence gives to the argument that SCNT is not best for the child?
- A. The argument assumes genetic determinism or genetic reductionism.
 - B. The expectations people will place on SCNT individuals could be no worse than normal expectations of children created sexually.
 - C. People's prejudicial attitudes are likely to change.
 - D. If people's prejudicial attitudes do not change, then we should not allow SCNT.
- ~~15. What does Pence think is an appropriate standard for the safety of SCNT before it should be allowed?~~

- A. ~~There should be no standards for safety.~~
- B. ~~SCNT should not be allowed unless a healthy baby could be guaranteed.~~
- C. ~~SCNT should be allowed when it falls within the range of risks that is accepted by ordinary people in sexual reproduction.~~
- D. ~~none of the above~~

*16. ~~Sandel believes that the use of genetic enhancement is *inherently* wrong because~~

- A. ~~its use would be unsafe.~~
- B. ~~its use would be unfair.~~
- C. ~~both of the above~~
- D. ~~none of the above~~

~~17. Suppose two athletes, A and B, are equally skilled. Suppose also that A naturally inherited certain traits from her father that made playing the sport easier for her, and thus she didn't have to train as hard as B. According to the ethic of willfulness,~~

- A. ~~A is a better athlete.~~
- B. ~~B is a better athlete.~~
- C. ~~B doesn't count as an athlete because training precludes athleticism.~~
- D. ~~A and B are equally good athletes.~~

*18. ~~According to Sandel, eugenics and genetic enhancement can be seen to be wrong from a secular perspective because they would produce unwelcome changes in~~

- A. ~~humility.~~
- B. ~~responsibility.~~
- C. ~~solidarity.~~
- D. ~~all of the above~~

~~19. According to Sandel, eugenics and genetic enhancement can be seen to be wrong from a religious perspective because~~

- A. ~~their use would lead to atheism or agnosticism.~~
- B. ~~in using them, we would confuse our role in creation with God's role.~~
- C. ~~the Bible explicitly opposes all forms of technological enhancement.~~
- D. ~~all of the above~~

*20. ~~Sandel's case against moral engineering can best be considered~~

- A. ~~a Kantian approach.~~
- B. ~~an application of the ethics of prima facie duty.~~
- C. ~~a virtue ethics approach.~~
- D. ~~a natural law theory approach.~~

~~21. Frances Kamm discusses the case of a scientist who works on finding a cure for congenital blindness and is motivated only by a bad desire for mastery to suggest that~~

- A. ~~sometimes an action can be permissible even if it is motivated by a bad desire.~~
- B. ~~all actions motivated by bad desires are impermissible.~~
- C. ~~the desire for mastery is not, as Sandel argues, a bad desire.~~

D. sometimes the only way to cure a disease is through selfish desires.

*22. Kamm claims that Sandel's moral distinction between treatment and enhancement assumes that

A. nature in itself has no moral value.

B. nature is sacred and should be honored.

C. human beings want enhancement more than they want treatment.

D. there is no moral difference between treatment and enhancement.

23. In response to Sandel's argument about the relationship between genetic enhancement and parent-child relationships, Kamm argues that

A. genetic transformation will actually strengthen the bond between parent and child.

B. children are too young to understand the implications of genetic enhancement.

C. Sandel's reasoning does not rule out the use of moderate, worthwhile genetic transformation.

D. the use of training and appliances as a way of transforming gifts is not, as Sandel argues, morally permissible.

*24. In response to Sandel's "social justice" argument, Kamm argues that

A. even if we were able to enhance ourselves or others, we would not thereby be obligated to do so.

B. there is a difference between (i) choosing that one have a certain trait and (ii) being responsible for bearing the costs of that choice.

C. having the option to enhance will lead to fewer instances of people who require the assistance of others.

D. all of the above

25. One of the premises of the "lack of imagination" argument that Kamm discusses is that

A. genetic enhancement is always morally permissible.

B. nature ought to be honored over personal choice.

C. most people's conception of the varieties of goods is limited.

D. we ought to always leave the development of valuable traits up to chance.

*26. Which of the following is a "positional good," according to Peter Singer's definition?

A. being at least six feet tall (in a population where this is above average)

B. having an IQ of at least 150 (in a population where this is the average)

C. being at least six feet tall (in a population where this is the average)

D. all of the above

27. Of the following social problems that could result from a genetic supermarket, which does Singer think is the least serious?

A. loss of human diversity

B. the effects of engineering children to have positional goods

- C. loss of equality of opportunity
- D. increased disparity between the rich and the poor

- ~~*28. If a global ban would not be effective in prohibiting genetic engineering that goes beyond eliminating obvious defects, then Singer suggests which “bolder” strategy?~~
- ~~A. creating a world military that would enforce the ban with greater strength~~
 - ~~B. requiring genetic engineering for every newborn child~~
 - ~~C. using a lottery system so everyone gets a fair chance at the benefits of genetic engineering~~
 - ~~D. none of the above~~
- ~~—29. Which of the following is an intrinsic good, according to Singer?~~
- ~~A. being in the upper class~~
 - ~~B. the ability to learn and solve problems~~
 - ~~C. being more beautiful than most of the population~~
 - ~~D. being shorter than average~~
- ~~*30. Singer claims that the best way to avoid loss of equality of opportunity through the genetic supermarket is to~~
- ~~A. provide genetic enhancement to those at the top and limit it to those at the bottom.~~
 - ~~B. provide genetic enhancement to those at the bottom and limit it to those at the top.~~
 - ~~C. distinguish intrinsic from positional goods.~~
 - ~~D. enact a global ban on genetic enhancement.~~

True/False Questions

- ~~*1. The crucial difference between sexual and asexual reproduction is that only the former requires sexual intercourse.~~
- ~~—2. SCNT individuals are offspring produced by reproductive cloning.~~
- ~~*3. Genetic enhancement requires asexual reproduction.~~
- ~~—4. The first “test tube” baby was born in 1978 using in vitro fertilization.~~
- ~~*5. Kass’s only argument against cloning is that it will lead to a dystopian world much like the one described in *Brave New World*.~~
- ~~—6. According to Kass, determining whether human cloning is feasible would itself require unethical experimentation.~~
- ~~*7. Kass claims that almost everybody thinks about cloning from the point of view of the cloned child, rather than from the point of view of adults choosing to clone.~~

- ~~—8. Pence argues that reproductive cloning will have better consequences than other forms of reproduction and is thus permissible on consequentialist grounds.~~
- ~~*9. According to Pence, there is a risk of SCNT babies turning out abnormal.~~
- ~~—10. Pence argues that human cloning through SCNT, given its current level of safety, is morally permissible.~~
- ~~*11. According to Sandel, the ethics of effort is superior to the ethics of giftedness.~~
- ~~—12. Sandel claims that if genetic enhancement in sports is morally objectionable, it must be for reasons *other than* fairness.~~
- ~~*13. Sandel argues that cloning is wrong because it violates the autonomy of the cloned individual.~~
- ~~—14. Frances Kamm agrees with Sandel's claim that actions motivated by bad desires are always wrong.~~
- ~~*15. In response to Sandel's "enhancement versus treatment" argument, Kamm claims that nature can fail to be good and the good can fail to be natural.~~
- ~~-~~
- ~~—16. Kamm maintains that if an individual is designed in detail by other persons, then that individual is still entitled to respect.~~
- ~~-~~
- ~~*17. Kamm discusses the case of someone who is careless with his hairdryer to illustrate the point that we are not always responsible for bearing the costs of our mistakes.~~
- ~~—18. Peter Singer argues that genetic supermarket is "bad for the kids" because it will inevitably ruin their life prospects.~~
- ~~*19. According to Singer, preventing the possible social harms of the genetic supermarket will require addressing very difficult fundamental value questions.~~
- ~~—20. Singer claims that the only way genetic enhancement would lead to a better and more compassionate society is through coercion.~~

Fill-in-the-Blank Questions

- ~~*1. _____ cloning is cloning whose main purpose is to produce an individual member of a species.~~
- ~~—2. _____ fertilization is the process through which a sperm fertilizes an egg outside a woman's body and is later implanted in a woman's uterus.~~

- ~~*3. _____ is the project of “improving” humanity by bringing about genetic changes in future generations.~~
- ~~4. A(n) _____ cell is a cell found throughout the body that is significant because of its capability of developing into any kind of cell or tissue in the body.~~
- ~~*5. Kass claims that in some cases _____ is “the emotional expression of deep wisdom, beyond reason’s power to completely articulate it.”~~
- ~~6. Kass argues that cloning is wrong because it is inherently _____, “for it seeks to make one’s children after one’s own image . . . and their future according to one’s will.”~~
- ~~*7. In Kass’s view, cloning “turns procreation into _____” because “the total genetic blueprint of the cloned individual is selected and determined by the human artisans.”~~
- ~~8. According to Pence, embryos cannot be harmed or benefitted because they are not _____.~~
- ~~*9. In responding to the objection that choosing a child’s genotype will tell us how the new child will live, Pence argues that this sort of reasoning is based on a false view of genetic _____.~~
- ~~10. The objection that choosing a child’s genotype will tell us how that child will live is what Pence calls “the argument for a(n) _____ future.”~~
- ~~*11. Sandel argues, “The real problem with genetically altered athletes is that they corrupt athletic competition as a human activity that honors the cultivation and display of natural _____.”~~
- ~~12. Sandel claims, “To appreciate children as _____ is to accept them as they come, not as objects of our design or products of our will or instruments of our ambition.”~~
- ~~*13. In Sandel’s view, “striving is not the point of sports; _____ is.”~~
- ~~14. Frances Kamm objects to Sandel’s argument that the desire for _____ is a bad disposition and that genetic enhancement is wrong because it expresses this disposition.~~
- ~~*15. Kamm contrasts Sandel’s view about “balancing” acceptance and transformative love and a view he calls _____, according to which the goal of enhancement is not perfection but mastery as a means to getting sufficient goods.~~

- ~~16. Kamm distinguishes ex _____ and ex post “designing,” where the former is a matter of choosing traits for a child that does not yet exist.~~
- ~~*17. After rejecting the claim that the genetic supermarket harms the individuals who use the market or are created by it, Peter Singer moves on to focus on the _____ harms of the market.~~
- ~~18. One of the most serious consequences of the genetic supermarket, according to Singer, is possible negative effects of engineering children to have _____ goods, such as being tall.~~
- ~~*19. Singer raises several concerns that the genetic supermarket could reduce equality of _____.~~
- ~~20. he focuses on the social harms of genetic enhancement, Singer can be thought of as applying the ethical theory known as _____.~~

Chapter 11 Answer Key

Multiple-Choice Questions

- | | |
|------------------|------------------|
| 1. A | 16. D |
| 2. A | 17. B |
| 3. C | 18. D |
| 4. B | 19. B |
| 5. C | 20. C |
| 6. C | 21. A |
| 7. A | 22. B |
| 8. C | 23. C |
| 9. D | 24. D |
| 10. B | 25. C |
| 11. B | 26. A |
| 12. A | 27. A |
| 13. A | 28. C |
| 14. D | 29. B |
| 15. C | 30. B |

True/False Questions

- | | |
|-----------------|------------------|
| 1. F | 11. F |
| 2. T | 12. T |
| 3. F | 13. F |
| 4. T | 14. F |
| 5. F | 15. T |
| 6. T | 16. T |

- ~~7. F~~
- ~~8. F~~
- ~~9. T~~
- ~~10. F~~

- ~~17. T~~
- ~~18. F~~
- ~~19. T~~
- ~~20. T~~

Fill-in-the-Blank Questions

- ~~1. reproductive~~
- ~~2. in vitro~~
- ~~3. eugenics~~
- ~~4. stem~~
- ~~5. repugnance~~
- ~~6. despotic~~
- ~~7. manufacture~~
- ~~8. sentient~~
- ~~9. determinism/reductionism~~
- ~~10. open~~

- ~~11. talents~~
- ~~12. gifts~~
- ~~13. excellence~~
- ~~14. mastery~~
- ~~15. sufficientarianism~~
- ~~16. ante~~
- ~~17. social~~
- ~~18. positional~~
- ~~19. opportunity~~
- ~~20. consequentialism~~

CHAPTER 12 QUESTIONS

Essay Questions

- 1. How does van den Haag respond to the argument that the death penalty sometimes results in the execution of an innocent person? Explain why you do or don't agree with his response.
- 2. What are the two problems with the equal punishment principle according to Nathanson? What is it about this principle that he thinks makes it appealing to philosophers?
- 3. Explain the objections that Nathanson raises against Kant's theory of punishment as well as the alternative theory he proposes.
- 4. Explain the two sorts of message that Nathanson believes we can send by abolishing the death penalty.
- 5. Explain van den Haag's argument for the view that the death penalty is not an uncivilized or inhumane practice. Raise at least one objection to his argument.
- 6. How would someone who holds Nathanson's view about proportional retributivism respond to the arguments given by van den Haag in support of the death penalty?
- 7. What arguments does Reiman offer for the view that we should doubt common-sense intuitions about the death penalty?
- 8. How does Reiman argue for the view that the refusal to execute criminals would have a civilizing effect on society and would teach the wrongfulness of murder?
- 9. Explain why the high percentage of error rates in capital cases would hurt the public's faith in the court system.
- 10. Explain why the average time for a decision about whether a capital case is error-free is a problem for supporters of the death penalty.

Multiple-Choice Questions

- *1. Which of the following is not a requirement on the definition of "legal punishment"?
- A. It must be for an offense against legal rules.
 - B. It must involve unpleasant consequences.
 - C. It must not necessarily be of an actual or supposed offender.
 - D. It must be intentionally administered by human beings other than the offender.

- 2. According to retributivist theories of punishment, those who break the law should be punished because
- A. doing so will benefit society.
 - B. they deserve it.
 - C. punishment will give them an opportunity to correct their behavior.
 - D. lawbreakers unconsciously desire to be punished.
- *3. According to consequentialist theories of punishment, a lawbreaker should be punished only if
- A. the punishment would likely produce as much overall intrinsic value as would any other alternative punishment.
 - B. the punishment is consistent with treating the person as an end in him or herself.
 - C. the punishment is proportional to the wrongness of the crime.
 - D. all of the above
- 4. Nathanson supports which of the following kinds of retributivism?
- A. preventive
 - B. proportional
 - C. equality
 - D. retaliatory
- *5. According to Nathanson, criminals who commit murder forfeit their right to
- A. life.
 - B. respect.
 - C. privacy.
 - D. humane treatment.
- 6. *Lex talionis* is another name for
- A. proportional retributivism.
 - B. the death penalty.
 - C. an eye for an eye.
 - D. the morality of restraint.
- *7. One message that Nathanson argues we can send by abolishing the death penalty is that
- A. we respect the dignity of human life.
 - B. there are some penalties worse than death.
 - C. there is no punishment that is proportional to murder.
 - D. none of the above
- 8. Van den Haag suggests that the actual costs of imposing the death penalty are trumped by
- A. equality.
 - B. morality.
 - C. deterrence.

D. justice.

- ~~*9. Van den Haag thinks that we can't know whether a murderer who receives the death penalty~~
 - ~~A. is justly punished.~~
 - ~~B. suffers more than the victim.~~
 - ~~C. is morally degraded.~~
 - ~~D. is punished excessively.~~

- ~~-10. Reiman raises objections to the arguments presented by~~
 - ~~A. Nathanson.~~
 - ~~B. Kant.~~
 - ~~C. abolitionists.~~
 - ~~D. van den Haag.~~

- ~~*11. Reiman suggests that the refusal to execute criminals teaches~~
 - ~~A. the wrongfulness of murder.~~
 - ~~B. that the death penalty is a better deterrent than life imprisonment.~~
 - ~~C. that criminals already face the risk of death.~~
 - ~~D. that criminals are usually undeterred by the chance of receiving the death penalty.~~

- ~~-12. According to Reiman, van den Haag's arguments in favor of the death penalty~~
 - ~~A. are incompatible with the right to retaliation.~~
 - ~~B. prove that torture is morally impermissible.~~
 - ~~C. should be accepted.~~
 - ~~D. follow common sense.~~

- ~~*13. Which of the following is not one of the potentially negative consequences of imposing the death penalty?~~
 - ~~A. the prevention of future murders~~
 - ~~B. great financial cost~~
 - ~~C. the incitement effect~~
 - ~~D. the execution of innocent persons~~

- ~~-14. What is the overall percentage of capital cases that are overturned because of serious errors?~~
 - ~~A. under 50 percent~~
 - ~~B. 52 percent~~
 - ~~C. 68 percent~~
 - ~~D. 82 percent~~

- ~~*15. The consequentialist approach to punishment is at odds with~~
 - ~~A. retributive theories of punishment.~~
 - ~~B. perfectionist theories of punishment.~~
 - ~~C. legal theories of punishment.~~

D. preventive theories of punishment.

- ~~16. The retributive theory of punishment does *not* claim that~~
- ~~A. wrongdoers deserve to be punished.~~
 - ~~B. specific punishments are justified based on the overall intrinsic value that they produce.~~
 - ~~C. the punishment should fit the crime.~~
 - ~~D. the death penalty might be morally justified in some cases of murder.~~
- ~~*17. In response to the argument that the death penalty does not deter murderers, van den Haag claims that~~
- ~~A. he is still confident that the threat of the death penalty at least sometimes prevents murder.~~
 - ~~B. criminal law is supposed to protect the innocent over murderers.~~
 - ~~C. the severity and finality of the death penalty is appropriate to the seriousness and finality of murder.~~
 - ~~D. all of the above~~
- ~~18. Which of the following is a problem for Kant's principle of equality and an "eye for an eye" according to Nathanson?~~
- ~~A. It fails to tell us what the appropriate punishment would be for all cases of criminal action.~~
 - ~~B. It does not provide an adequate measure of moral desert.~~
 - ~~C. It requires that we punish criminals in ways that are morally unacceptable.~~
 - ~~D. all of the above~~
- ~~*19. Nathanson proposes a form of retributivism that requires all of the following except~~
- ~~A. a list of crimes ranked according to their seriousness.~~
 - ~~B. a scale of punishments that correspond to the seriousness of certain crimes.~~
 - ~~C. treating criminals humanely.~~
 - ~~D. the death penalty for the most serious crimes.~~
- ~~20. Nathanson believes that killing another person in self-defense is compatible with~~
- ~~A. respect for the dignity of persons.~~
 - ~~B. the principle of equality.~~
 - ~~C. a consequentialist theory of punishment.~~
 - ~~D. equality retributivism.~~
- ~~*21. One of the messages Nathanson believes we can send by abolishing the death penalty is that~~
- ~~A. criminals deserve inhumane treatment.~~
 - ~~B. killing in self-defense is never morally justified.~~
 - ~~C. we should have respect for the dignity of human beings.~~
 - ~~D. murderers should be killed by the state.~~
- ~~22. Van den Haag is~~

- A. a distributionist.
- B. an abolitionist.
- C. a retentionist.
- D. a humanitarian.

*23. Van den Haag responds to the “miscarriages of justice” objection by claiming that

- A. miscarriages of justice are offset by the moral benefits and usefulness of doing justice.
- B. there have been no miscarriages of justice, in the sense used in the objection.
- C. miscarriages of justice are inevitable and so irrelevant.
- D. none of the above

–24. According to Reiman, van den Haag’s argument leads to the conclusion that

- A. we should refrain from imposing the death penalty.
- B. the refusal to execute criminals has a civilizing effect.
- C. we should institute death by torture.
- D. murder is wrong.

*25. Reiman could be described as a(n)

- A. consequentialist
- B. believer in the principle of equality
- C. abolitionist
- D. retentionist

–26. The principle of proportionality requires that

- A. murderers receive the death penalty.
- B. punishments must be in proportion to the crime.
- C. we should do to the wrongdoer the same kind of action done to the victim.
- D. punishments must be equal to the crime.

*27. Which of the following is a common type of error that occurs in capital cases?

- A. suppression of evidence by the defendant
- B. incompetent counsel for the defense
- C. incompetent judges
- D. suppression of evidence by the defense attorney

–28. What is the average amount of time for a decision about whether a capital case is error-free?

- A. three years
- B. five years
- C. nine years
- D. none of the above

*29. Which of the following is a likely implication of the central findings about the error rates in capital cases?

- A. The costs of reviewing capital cases will increase.

- ~~B. The public's faith and confidence in the courts will decline.~~
- ~~C. Criminals convicted of a capital offense will remain on death row for ten years.~~
- ~~D. The public's support for the death penalty will increase.~~

- ~~30. How many years, on average, must a convicted felon wait between the finding that a case is error-free and execution?~~
- ~~A. 7~~
 - ~~B. 3~~
 - ~~C. 2~~
 - ~~D. 1.5~~

True/False Questions

- ~~1. Retentionists think that the death penalty is always morally justified.~~
- ~~*2. The retributive theory of punishment is incompatible with the notion of "an eye for an eye."~~
- ~~3. Reiman claims that van den Haag's arguments in favor of the death penalty follow our common-sense intuitions.~~
- ~~*4. According to Reiman, criminals would face the risk of death even without the death penalty.~~
- ~~5. Proportional retributivism does not require that convicted murderers be punished by death.~~
- ~~*6. Nathanson believe that criminals deserve to be treated humanely.~~
- ~~7. Reiman argues that we should trust our common-sense intuitions about the death penalty.~~
- ~~*8. Error rates in capital cases have decreased over time.~~
- ~~9. Sixty-eight percent of the sentences in capital cases are eventually overturned.~~
- ~~*10. The average wait for a decision about whether a capital case is error-free is around seven years.~~
- ~~11. Abolitionists do not think that the death penalty is ever morally permissible.~~
- ~~*12. Legal punishment does not necessarily need to involve pain or unpleasant consequences.~~
- ~~13. Consequentialists do not need to be concerned with the negative consequences of the death penalty.~~

- ~~*14. According to Reiman, if we follow van den Haag's reasoning about deterrence, then we should institute death by torture to further deter murder.~~
- ~~—15. Nathanson believes that killing another person in self-defense is incompatible with respecting the dignity of persons.~~
- ~~*16. A retributive theory of punishment requires that murderers receive the death penalty.~~
- ~~—17. Van den Haag argues that an equal distribution of the death penalty is more just to convicts.~~
- ~~*18. Van den Haag does not believe that the death penalty is a better or worse deterrent than other forms of punishment.~~
- ~~—19. Reiman and Nathanson agree that the refusal to execute criminals would send a message about the wrongfulness of murder.~~
- ~~*20. Reiman believes that the death penalty is a better deterrent than other forms of punishment.~~

Fill-in-the-Blank Questions

- ~~—1. The retributive theory of punishment claims that the punishment for an offense should _____ the crime.~~
- ~~*2. Liebman et al. claim that reversals of death sentences indicate a misuse of _____ resources.~~
- ~~—3. Nathanson supports the idea of _____ retributivism.~~
- ~~*4. The principle of punishment commonly known as “an eye for an eye” is also known by the Latin name _____.~~
- ~~—5. Nathanson objects to the equal punishment principle because it does not provide an adequate criterion for determining appropriate levels of _____.~~
- ~~*6. Van den Haag believes that the death penalty is no less or better a _____ than other forms of punishment.~~
- ~~—7. Reiman suggests that there are at least _____ reasons to doubt our common-sense intuitions about the death penalty.~~
- ~~*8. According to Reiman, the refusal to execute criminals teaches the _____ of murder.~~

- ~~9.~~ An error that substantially undermines the reliability of the guilty finding or the death sentence imposed at a trial is known as a _____.
- ~~*10.~~ The judgments in _____ percent of capital cases are overturned because of serious errors.
- ~~11.~~ Legal punishment is punishment administered by a _____.
- ~~*12.~~ As of 2012, the death penalty was legal in _____ U.S. states.
- ~~13.~~ One of the messages Nathanson thinks we can send by abolishing the death penalty is the respect for the _____ of human beings.
- ~~*14.~~ Nathanson rejects Kant's view of _____ retributivism.
- ~~15.~~ Van den Haag believes that equality is morally less important than _____ when it comes to the death penalty.
- ~~*16.~~ Van den Haag argues that there is no reason to think that the death penalty is _____.
- ~~17.~~ Reiman attempts to show that van den Haag's argument proves that we should institute _____.
- ~~*18.~~ One of the reasons Reiman gives for why we should doubt our common-sense intuitions about the death penalty is that criminals already _____.
- ~~19.~~ The average time for a decision about whether a capital case is error-free is _____ years.
- ~~*20.~~ One of the problems implied by the central findings about the error rates in capital cases is that _____ in the court might be undermined.

Chapter 12 Answer Key

Multiple-Choice Questions

- | | |
|-----------------|------------------|
| 1. C | 16. B |
| 2. B | 17. D |
| 3. A | 18. D |
| 4. B | 19. D |
| 5. C | 20. A |
| 6. C | 21. C |
| 7. A | 22. C |

- ~~8.~~ D
- ~~9.~~ B
- ~~10.~~ D
- ~~11.~~ A
- ~~12.~~ D
- ~~13.~~ A
- ~~14.~~ C
- ~~15.~~ A

- ~~23.~~ A
- ~~24.~~ C
- ~~25.~~ C
- ~~26.~~ B
- ~~27.~~ B
- ~~28.~~ D
- ~~29.~~ B
- ~~30.~~ A

True/False Questions

- ~~1.~~ F
- ~~2.~~ F
- ~~3.~~ T
- ~~4.~~ T
- ~~5.~~ T
- ~~6.~~ T
- ~~7.~~ F
- ~~8.~~ F
- ~~9.~~ T
- ~~10.~~ T

- ~~11.~~ T
- ~~12.~~ F
- ~~13.~~ F
- ~~14.~~ T
- ~~15.~~ F
- ~~16.~~ F
- ~~17.~~ F
- ~~18.~~ T
- ~~19.~~ T
- ~~20.~~ F

Fill-in-the-Blank Questions

- ~~1.~~ fit
- ~~2.~~ financial
- ~~3.~~ proportional
- ~~4.~~ *lex talionis*
- ~~5.~~ punishment
- ~~6.~~ deterrent
- ~~7.~~ four
- ~~8.~~ wrongfulness
- ~~9.~~ serious error
- ~~10.~~ 68

- ~~11.~~ legal authority
- ~~12.~~ three
- ~~13.~~ dignity
- ~~14.~~ equality
- ~~15.~~ justice
- ~~16.~~ degrading
- ~~17.~~ death by torture
- ~~18.~~ face the risk of death
- ~~19.~~ seven
- ~~20.~~ public faith

CHAPTER 13 QUESTIONS

Essay Questions

- 1. What is the problem with defining terrorism as involving a kind of violence that is morally wrong?
- 2. What is the difference between *jus ad bellum* and *jus in bello*? Describe one principle from each.
- 3. David Rodin presents what he calls “the impasse problem” regarding act-consequentialism. Describe at least one of David Luban’s act-consequentialist arguments that a general norm permitting preventive war should be rejected and explain how Rodin uses that argument to illustrate the impasse problem.
- 4. What is the rights-based theory of self-defense, and why doesn’t Rodin think it works as a justification of preventive war?
- 5. How does Walter Sinnott-Armstrong respond to Rodin’s argument against act-consequentialist approaches to the morality of war?
- 6. What is Sinnott-Armstrong’s position with respect to Bush’s attack on Iraq, and how does he defend it? Evaluate his position.
- 7. Describe Michael Walzer’s view of the link between terrorism and oppression. What implications does this view have for how we ought to best respond to terrorism?
- 8. Describe Andrew Valls’s view on what justifies starting a war, according to just-war theory. What implications does he think this has for nonstate political violence? Explain and evaluate his reasoning.
- 9. What is the “slippery slope” that Dershowitz illustrates with a quote from *The Brothers Karamazov*? How, according to Dershowitz, should we best prevent this slippery slope?
- 10. What is an “absolutist” commitment against terrorism, how are ticking bomb cases supposed to weaken that commitment, and why does Marcia Baron think such cases fail to do so?

Multiple-Choice Questions

- *1. A war that involves actual fighting is known as
 - A. a hot war.
 - B. a cold war.
 - C. a war *simpliciter*.

D. none of the above

~~2. A war over ideological differences carried out by methods short of sustained overt military action and usually without breaking off diplomatic relations is known as~~

~~A. a war *simpliciter*.~~

~~B. a hot war.~~

~~C. a cold war.~~

~~D. none of the above~~

~~*3. The view that moral considerations do not apply to war is known as~~

~~A. jus ad bellum.~~

~~B. antiwar pacifism.~~

~~C. just war theory.~~

~~D. moral nihilism.~~

~~4. The view according to which wars are always (or at least nearly always) morally wrong is known as~~

~~A. just war theory.~~

~~B. antiwar pacifism.~~

~~C. moral nihilism.~~

~~D. jus ad bellum.~~

~~*5. Just war theory's principle of *military necessity* belongs to~~

~~A. jus in bello.~~

~~B. jus ad bellum.~~

~~C. moral nihilism.~~

~~D. all of the above~~

~~6. According to David Rodin, which of the following is most likely to count as a *preventive* attack?~~

~~A. China's attacking America because American military forces bombed China.~~

~~B. America attacking Russia because Russia assassinated the American president.~~

~~C. Iran attacking North Korea because the North Korean ruler suggested the possibility of taking "resolute action" against the Iranian government.~~

~~D. Japan attacking China to steal China's economic resources.~~

~~*7. One objection Rodin makes to act-based consequentialist justifications of war is that~~

~~A. they are always proposed by pacifists and so fail to engage mainstream views.~~

~~B. it's nearly impossible to know the balance of costs and benefits that result from an act of war.~~

~~C. act-based consequentialism entails that war is never just, which is counterintuitive.~~

~~D. none of the above~~

- ~~*8. According to Rodin, a rule-consequentialist could argue that preventive war is just by saying that~~
- ~~A. if everyone agreed that preventive war was acceptable, then there would be fewer wars.~~
 - ~~B. historically speaking, every preventive war has had good consequences overall.~~
 - ~~C. preventive wars are harmful, but in most cases things would have turned out worse if they hadn't occurred.~~
 - ~~D. moral rules prohibit preventive wars, and consequences are irrelevant.~~
- ~~*9. Rodin discusses a view about self-defense that entails that a normal human being whose life is being threatened will naturally be compelled to fight back. This view is known as the~~
- ~~A. impasse problem.~~
 - ~~B. rule-consequentialist justification.~~
 - ~~C. the rights-based theory of self-defense.~~
 - ~~D. the psychological necessity view~~
- ~~*10. According to Rodin, the main difference between an *excuse* and a *justification* is that~~
- ~~A. an excuse entails that what you did was permissible; a justification doesn't.~~
 - ~~B. an excuse entails that you are not blameworthy for what you did, but what you did might still be wrong.~~
 - ~~C. a justification entails that you are blameworthy for what you did, but an excuse doesn't.~~
 - ~~D. there is no difference; Rodin believes they are equivalent.~~
- ~~*11. Walter Sinnott-Armstrong would object to Rodin's argument that act-consequentialist argument fails even in the "clear" case of the Allies' war against Nazi Germany by arguing that~~
- ~~A. it is actually a clear case of an unjust war.~~
 - ~~B. even that war was not a clear case of a just war.~~
 - ~~C. act-consequentialism entails that the war was just.~~
 - ~~D. Rodin previously argued in the other direction, and so he is being inconsistent.~~
- ~~*12. The main difference between a consequentialist and just-cause theory of justified war, according to Sinnott-Armstrong, is~~
- ~~A. only consequentialist theories entail that preventive war is always wrong.~~
 - ~~B. only just-cause theorists accept that war requires a just cause.~~
 - ~~C. only consequentialists deny that war requires a just cause.~~
 - ~~D. the two theories disagree about what counts as a just cause.~~
- ~~*13. In his discussion of the imminence condition, Sinnott-Armstrong objects to Neta Crawford's view that~~
- ~~A. an attack is imminent if it "can be made manifest within hours or weeks."~~
 - ~~B. war against an enemy is unjust even if the enemy's attack is imminent.~~
 - ~~C. the notion of "imminent attack" is logically incoherent.~~

~~D. the distinction between preventive and preemptive war is categorical.~~

- ~~14. According to Sinnott-Armstrong, act-consequentialism implies that Bush's attack on Iraq was wrong because~~
- ~~A. it violated the fundamental human rights of innocent Iraqi citizens.~~
 - ~~B. no virtuous person would have recommended military action as a way of reducing terrorism.~~
 - ~~C. a nonmilitary approach to reducing terrorism would have had better consequences overall.~~
 - ~~D. the attack hurt more people than it helped.~~
- ~~*15. Which of the following is *not* one of the four main excuses for terrorism that Michael Walzer discusses?~~
- ~~A. Terrorism is a form of freedom of speech.~~
 - ~~B. Terrorism is a last resort.~~
 - ~~C. Terrorism benefits oppressed groups.~~
 - ~~D. All political activity is terroristic.~~
- ~~16. According to Walzer, "in the absence of political support, terrorism may indeed be the one available strategy, but it is hard to see how its evils can then be excused" because~~
- ~~A. the absence of political support implies that the terrorists do not represent the weak.~~
 - ~~B. terrorism can never be the only available strategy.~~
 - ~~C. evils, by definition, cannot be excused.~~
 - ~~D. none of the above~~
- ~~*17. In responding to terrorism, says Walzer, it is particularly important that~~
- ~~A. we make an effort to convince the terrorists that they are acting wrongly.~~
 - ~~B. we avoid harming terrorists to the same extent that we would avoid harming innocent civilians.~~
 - ~~C. we attack the lower-ranking terrorists first.~~
 - ~~D. we do not repeat the wrongs of terrorism in the process.~~
- ~~18. The only way to break out of the "terrorist cycle," says Walzer, is to~~
- ~~A. attack quickly, swiftly, and with full force.~~
 - ~~B. use the same tactics the terrorists use.~~
 - ~~C. avoid playing the terrorism game.~~
 - ~~D. use psychological rather than military tactics.~~
- ~~*19. The "double standard" with which states and nonstate entities are judged, according to Andrew Valls, is that~~
- ~~A. violence by nonstate entities is more easily accepted than state violence.~~
 - ~~B. state violence is treated differently from nonmilitary action by the state (e.g., economic sanctions).~~
 - ~~C. state violence is more easily accepted than violence by nonstate entities.~~

~~D. state violence is evaluated via just war theory, but violence by nonstate entities is evaluated via consequentialism.~~

- ~~20. In his definition of terrorism, Valls defines “violence” as~~
- ~~A. including only bodily harm to persons.~~
 - ~~B. including bodily harm to persons and the destruction of property.~~
 - ~~C. including only the destruction of property.~~
 - ~~D. none of the above~~
- ~~*21. According to Valls, a just cause for political violence is usually~~
- ~~A. defensive.~~
 - ~~B. offensive.~~
 - ~~C. territorial.~~
 - ~~D. economically motivated.~~
- ~~22. In his discussion of discrimination in war, Valls suggests that~~
- ~~A. there is no difference between combatants and noncombatants.~~
 - ~~B. the difference between combatants and noncombatants is a matter of degree.~~
 - ~~C. the difference between combatants and noncombatants is categorical and clear.~~
 - ~~D. “terrorism” should be defined as indiscriminate violence.~~
- ~~*23. What kind of consequentialist theory does Dershowitz think can justify terrorism in certain extreme particular cases?~~
- ~~A. act-based deontology~~
 - ~~B. rule-based hedonism~~
 - ~~C. rule-utilitarianism~~
 - ~~D. act-utilitarianism~~
- ~~24. Which of the following is a method of torture that Dershowitz believes is appropriate in those cases where torture is permissible?~~
- ~~A. having a sterilized needle shoved under the victim’s fingernails~~
 - ~~B. electrocution at nonlethal levels~~
 - ~~C. submerging the victim in water so he or she feels as if he or she is drowning~~
 - ~~D. none of the above; Dershowitz thinks torture is wrong in all cases.~~
- ~~*25. Which of the following is a view that Dershowitz argues for?~~
- ~~A. Torture is permissible in the “ticking bomb” case.~~
 - ~~B. No democratic society should allow public officials to engage in illegal actions “off the books.”~~
 - ~~C. “Torture warrants” should be part of a legal system regulating the practice of torture.~~
 - ~~D. all of the above~~
- ~~26. Dershowitz discusses the hypothetical case where the hijacked planes of 9/11 must be shot down to argue that important decisions like these~~
- ~~A. often have to be made quickly and without immediate authorization.~~

- ~~B. should be made with visibility and accountability by the highest-level officials.~~
- ~~C. have no objective answer.~~
- ~~D. none of the above~~

- ~~*27. Marcia Baron argues that the artificiality of ticking bomb cases is problematic because~~
- ~~A. the artificial assumptions are, in fact, empirical claims that are central to the debate.~~
 - ~~B. all artificial thought experiments are philosophically useless.~~
 - ~~C. it leads us to believe that torture is always permissible.~~
 - ~~D. all of the above~~
- ~~—28. Baron cites a summary of Ali Soufan’s Senate testimony to suggest that~~
- ~~A. torture works in only limited situations.~~
 - ~~B. endorsing a single act of torture requires endorsing torture as a practice.~~
 - ~~C. successful interrogation may not require torture.~~
 - ~~D. torture is always wrong without exception.~~
- ~~*29. One problem with treating the ticking bomb case as involving only a single instance of torture, according to Baron, is that~~
- ~~A. justifying one instance of torture requires justifying the practice of torture.~~
 - ~~B. it is virtually impossible for torture to be limited to just one instance.~~
 - ~~C. both A and B~~
 - ~~D. neither A nor B~~
- ~~—30. Baron admits that the versions of the ticking bomb hypothetical she discusses are “stunningly stupid,” but she claims this is actually evidence of~~
- ~~A. the stupidity of most traditional philosophical examples.~~
 - ~~B. a general lack of intelligence among people with advanced degrees.~~
 - ~~C. the wrongness of torture.~~
 - ~~D. the readiness on the part of many intelligent people to see torture as the best solution to deal with terrorism.~~

~~True/False Questions~~

- ~~—1. Examples of hot wars include World Wars I and II, the Korean War, the Vietnam War, and the Gulf War.~~
- ~~*2. Jus in bello is that part of just war theory that sets forth moral requirements for going to war.~~
- ~~—3. Just war pacifism is a form of antiwar pacifism according to which, because of the stringent requirements of just war theory, the massive use of lethal force is almost always morally wrong.~~

- ~~*4. David Rodin argues that preventive wars are permissible only when the benefits of the war outweigh the costs.~~
- ~~5. According to Rodin, rights-based theories of self-defense provide the strongest justification for preventive war.~~
- ~~*6. Rodin claims that there is not enough empirical data to justify the arguments of rule-consequentialists.~~
- ~~7. Contrary to Rodin, Walter Sinnott-Armstrong argues that it is clear what would count as evidence for/against the claim that a war minimizes bad consequences.~~
- ~~*8. Sinnott-Armstrong argues that it is sometimes morally permissible to attack an enemy that has not yet attacked you.~~
- ~~9. According to Sinnott-Armstrong, Bush's general policy of preventive war was problematic because politicians in the heat of the moment are too likely to make mistakes.~~
- ~~*10. Michael Walzer thinks that, if terrorists complain of oppression, addressing that oppression would only confirm the effectiveness of their tactics.~~
- ~~11. Walzer argues that the fourth excuse he discusses (that terrorism is a proper response to aggression) relies on an overly cynical view of political life.~~
- ~~*12. Walzer argues that terrorism is rarely, if ever, truly a last resort.~~
- ~~13. Andrew Valls dismisses some definitions of terrorism because they entail that terrorism is intrinsically wrong or morally unjustifiable.~~
- ~~*14. According to Valls, the right to self-determination can justify political violence for states but not for nonstate actors.~~
- ~~15. Valls claims that if states can justifiably discriminate between combatants and noncombatants when using political violence, then so can nonstate entities.~~
- ~~*16. According to Dershowitz, act utilitarianism could even justify some acts of terrorism.~~
- ~~17. Dershowitz argues that a warrant requirement for torture would *not* reduce instances of torture.~~
- ~~*18. In Dershowitz's view, all cases of torture should be illegal, though the law should allow for the exoneration of individuals who can morally justify their actions.~~

—19. The point of ticking bomb cases, according to Marcia Baron, is to weaken absolutist commitments against torture.

*20. Baron discusses her hypothetical case of catastrophe-preventing rape to show that rape is also a form of torture.

Fill-in-the-Blank Questions

—*1. The textbook defines a(n) _____ as a state of usually open and declared armed-hostile conflict between states or nation.

—2. The textbook defines terrorism as the use of threat or violence against innocent people to elicit terror in them or in some other group of people to further a(n) _____ objective.

—*3. The textbook defines _____ as activities involving the infliction of intense pain on a victim with the aim of punishing, coercing, or deriving sadistic satisfaction.

—4. David Rodin argues that for every rule-consequentialist argument in favor of preventive war, there is an equally plausible rule-consequentialist argument against it. He calls this the _____ problem.

—*5. According to Rodin, _____ consists in a first strike against an enemy who has not yet attacked but whose attack is clearly imminent.

—6. Rodin cites “the most famous legal text on the right of national self-defense,” known as the _____ doctrine, which states that a nation’s right of self-defense is based on a “necessity of self-defense, instant, overwhelming, leaving no choice of means, and no moment of deliberation.”

—*7. According to Walter Sinnott-Armstrong, “every bit of pain, death and _____” counts as evidence for the moral wrongness of war.

—8. Sinnott-Armstrong raises the question of whether “prevention of future aggression is a just cause in the absence of any actual aggression at present.” He says the traditional answer is that “the future aggression must be _____.”

—*9. According to Sinnott-Armstrong, just war theories specify conditions that must be met for a war to be morally justified overall: *jus in bello*, *jus post bellum*, and _____ (i.e., when it is or is not morally wrong to go to war).

—10. According to Michael Walzer, the third excuse (that terrorism is effective on behalf of oppressed groups) is essentially a consequentialist argument and thus provides a(n) _____ of terrorism rather than an excuse.

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- *11. The best ways of responding to terrorism, says Walzer, involve retaliation and _____.
- 12. Regarding the link between terrorism and repression, Walzer claims, "Oppression is not so much the cause of terrorism as terrorism is one of the primary _____ of oppression."
- *13. Andrew Valls defines _____ as violence committed by nonstate actors against persons or property for political purposes.
- 14. Valls argues that if the right to _____ gives states just cause for going to war (e.g., to defend against an aggressors attack), then this same right can give nonstate entities just case for political violence.
- *15. Valls mentions the distinction between using violence to target innocent civilians and using violence merely with the knowledge that innocent civilians would be harmed as a side effect. This distinction corresponds to the principle of _____, and Valls argues that if the principle is rejected, then terrorism and war will seem even more similar.
- 16. Dershowitz argues that "tolerating an off-the-book system of secret torture can . . . establish a dangerous _____."
- *17. Dershowitz mentions three values that are pitted against each other when considering torture, the first of which is the safety and security of a nation's _____.
- 18. In his discussion of the "ticking bomb" case, Dershowitz focuses on the utilitarian philosophy of Jeremy _____.
- *19. Marcia Baron says, "The ticking time bomb hypothetical is marred by the very feature that is supposed to make it so compelling: that there is no _____ to lose."
- 20. Baron argues that catastrophe preventing torture is treated differently from catastrophe preventing rape because "we are still bedeviled into thinking that torture is generally _____."

Chapter 13 Answer Key

Multiple-Choice Questions

- | | |
|-------|-------|
| -1. A | 16. A |
| -2. C | 17. D |
| -3. D | 18. C |

- ~~4. B~~
- ~~5. A~~
- ~~6. C~~
- ~~7. B~~
- ~~8. A~~
- ~~9. D~~
- ~~10. B~~
- ~~11. B~~
- ~~12. D~~
- ~~13. A~~
- ~~14. C~~
- ~~15. A~~

- ~~19. C~~
- ~~20. B~~
- ~~21. A~~
- ~~22. B~~
- ~~23. D~~
- ~~24. A~~
- ~~25. D~~
- ~~26. B~~
- ~~27. A~~
- ~~28. C~~
- ~~29. C~~
- ~~30. D~~

True/False Questions

- ~~1. T~~
- ~~2. F~~
- ~~3. T~~
- ~~4. F~~
- ~~5. F~~
- ~~6. T~~
- ~~7. T~~
- ~~8. T~~
- ~~9. T~~
- ~~10. F~~

- ~~11. T~~
- ~~12. T~~
- ~~13. T~~
- ~~14. F~~
- ~~15. T~~
- ~~16. T~~
- ~~17. F~~
- ~~18. F~~
- ~~19. T~~
- ~~20. F~~

Fill-in-the-Blank Questions

- ~~1. war~~
- ~~2. political~~
- ~~3. torture~~
- ~~4. impasse~~
- ~~5. preemption~~
- ~~6. Caroline~~
- ~~7. disability~~
- ~~8. imminent~~
- ~~9. *jus ad bellum*~~
- ~~10. justification~~

- ~~11. repression~~
- ~~12. means~~
- ~~13. terrorism~~
- ~~14. self-determination~~
- ~~15. double effect~~
- ~~16. precedent~~
- ~~17. citizens~~
- ~~18. Bentham~~
- ~~19. time~~
- ~~20. effective~~

CHAPTER 14 QUESTIONS

Essay Questions

- 1. What are the questions of *scope*, *content*, and *strength* as they pertain to the duty of beneficence? Pick one of these questions and explain how the answer to that question would be relevant to the ethical debate about world hunger and poverty.
- 2. What is the difference between Hardin's population *cycle* and population *escalator*? Why does he think an international food bank will take us from the former to the latter?
- 3. Explain the lifeboat metaphor that Hardin uses in his article. What are the options that those in the lifeboat face?
- 4. What is Singer's famous thought experiment about the drowning child? What is this thought experiment supposed to show about our moral obligations to those in poverty?
- 5. What is *libertarianism* according to Singer, and how does he argue that, even if libertarianism is true, industrialized nations still have an obligation to give to poor countries?
- 6. Why does Arthur believe a moral code must be *practical*? In what respects must it be practical, and how does this point speak against Singer's view?
- 7. How might Singer use Arthur's point about rights and desert to bolster his (i.e., Singer's) argument for the claim that we should not buy luxuries when others are in severe need? (Think about what Singer says about rich nations and *compensation*.)
- 8. What makes rights morally important, according to Sen? How does this view differ from the instrumental view and the constraint view about rights?
- 9. What are the *practical* implications of Sen's view? What sorts of public policies does he think his view tells us to endorse?
- 10. Compare utilitarian and Kantian moral reasoning according to O'Neill. Why does she think the latter is better for the purposes of thinking about famine and hunger?

Multiple-Choice Questions

- *1. Garrett Hardin, in his article "Lifeboat Ethics," argues that
 - A. rich nations have an obligation to help poor ones whose population can be controlled.
 - B. poor nations have a right to the help of rich nations.
 - C. rich nations ought to help only other rich nations.

- ~~D. rich nations have an obligation *not* to help poor nations whose population cannot be controlled.~~
- ~~—2. One of the main factors that Hardin links to world hunger and poverty is~~
A. reproduction rates.
B. exploitation of other people.
C. people having too many rights.
D. none of the above
- ~~*3. According to Hardin, the fundamental error of “sharing ethics” is that~~
A. it is anti-Christian.
B. it would require a stronger system of taxation for the affluent.
C. it would lead to a “tragedy of the commons.”
D. all of the above
- ~~—4. According to Hardin, the “ratchet effect” refers to the fact that~~
A. overpopulation does not affect the number of people who are poor.
B. overpopulation leads to creation of food banks that help curb poverty rates.
C. world hunger and poverty leads to recognition of rights not to be hungry.
D. the use of a world food bank to feed the hungry leads to an escalating series of emergency situations.
- ~~*5. On the proposal that we need to establish world food banks to help those who are in need, Hardin would say that~~
A. if the proposal were to be realized, the operation must be conducted consistently.
B. only the richer countries have some moral obligation to make deposits in the world food banks.
C. it would be subject to the tragedy of the commons.
D. we need to go with the idea because we ought not to punish poor people who are caught in an emergency.
- ~~—6. Hardin’s approach to the moral issues of hunger and poverty is essentially~~
A. a consequentialist approach.
B. a virtue ethics approach.
C. an ethics of *prima facie* duty approach.
D. a Christian/Marxist approach.
- ~~*7. According to Singer, thinking ethically is all about~~
A. thinking about what is in one’s own self-interest.
B. putting yourself in the place of others.
C. considering how to sacrifice oneself for the sake of others.
D. all of the above
- ~~—8. Singer presents his three-premise argument in addition to appealing to the case of the drowning child because~~

- A. he believes that abstract arguments are more likely to convince one to act.
- B. he argues that our emotional reactions have no bearing on which moral claims are true.
- C. he believes arguments are a more efficient way to appeal to one's emotions.
- D. he wants to appeal to the reader's reason and not just pull at the reader's heartstrings.

- ~~*9. How does Singer respond to the objection that people have a right to spend the money they earn on themselves?~~
- A. He says that having a *right* to do something doesn't settle the question on what you *should* do.
 - B. He says that knowing you *should* do something entails that you have a *right* to do it.
 - C. He denies that people have a right to spend the money they earn on themselves.
 - D. He argues that people also have a right to spend the money they earn on others.
- ~~-10. According to Singer, international corporations that deal with corrupt dictators are akin to~~
- A. murderers of those who witness crimes.
 - B. prostitutes who knowingly spread disease.
 - C. people who knowingly buy stolen goods.
 - D. all of the above
- ~~*11. Singer argues that developing nations are harming poor nations by~~
- A. causing global warming.
 - B. handing out too much foreign aid, which increases need.
 - C. ignoring important aspects of their culture.
 - D. indoctrinating them with Western values.
- ~~-12. The second premise in Singer's main argument is: "If it is in your power to prevent something bad from happening, without sacrificing anything nearly as important, it is wrong not to do so." Which phrase in this premise is deliberately left vague?~~
- A. "something bad"
 - B. "it is wrong"
 - C. "nearly as important"
 - D. "in your power"
- ~~*13. What is the main reason why Arthur doesn't think that the poor have a right to aid from the affluent?~~
- A. Persons can never have a right to aid from anyone.
 - B. The right to aid is a negative right.
 - C. The consequences of helping the poor would be worse than the consequences of not helping them.
 - D. This kind of right would require a contract or agreement, and the affluent haven't entered into a contract or agreement with the poor.

- ~~14. With respect to the issue of world hunger and poverty, Arthur points out that Singer ignores~~
- ~~A. the principles of equality and harm.~~
 - ~~B. the principles of the right and the good.~~
 - ~~C. the principles of rights and desert.~~
 - ~~D. the principles of ability to help and desires.~~
- ~~*15. The principle Arthur calls “the greater moral evil rule” says that~~
- ~~A. people are entitled to keep their earnings only if there is no way for them to prevent a greater evil by giving them away.~~
 - ~~B. being rich is a great moral evil, and as such we should all strive to live on a moderate income.~~
 - ~~C. two moral evils do not make a moral good.~~
 - ~~D. morality itself is a great evil.~~
- ~~16. According to Arthur, if someone is likely to die unless you give him or her one of your healthy kidneys, you are not obligated to give up a kidney because~~
- ~~A. the sick person does not *deserve* this kind of generosity.~~
 - ~~B. you have a *right* to your body.~~
 - ~~C. both A and B~~
 - ~~D. neither A nor B~~
- ~~*17. Which of the following is an example of a “right of noninterference” according to Arthur?~~
- ~~A. the right to privacy~~
 - ~~B. the right to life~~
 - ~~C. the right to exercise religious freedom~~
 - ~~D. all of the above~~
- ~~18. Which of the following is a value that Arthur believes is more fundamental than rights and desert?~~
- ~~A. justice~~
 - ~~B. fairness~~
 - ~~C. respect for other persons~~
 - ~~D. all of the above~~
- ~~*19. Rights, according to Sen, are of value~~
- ~~A. only intrinsically, not instrumentally.~~
 - ~~B. only instrumentally, not intrinsically.~~
 - ~~C. neither intrinsically nor instrumentally.~~
 - ~~D. both intrinsically and instrumentally.~~
- ~~20. Sen claims that reducing entitlements of more prosperous groups should be a part of a public policy for addressing hunger and poverty. The view of rights that says this is wrong regardless of how it might benefit the impoverished is the~~
- ~~A. instrumental view.~~

- B. ~~constraint view.~~
- C. ~~goal view.~~
- D. ~~consequentialist view.~~

- *21. Which of the following is Sen's view of property rights?
- A. ~~We can never violate property rights without being immoral.~~
 - B. ~~At times, we can justifiably violate property rights for the sake of the consequences of the violation.~~
 - C. ~~We can never be justified violating property rights; but if we did, that doesn't mean we're doing something immoral.~~
 - D. ~~We don't need any consequential analysis of property rights.~~
- 22. In defending his view on hunger and poverty, Sen appeals to
- A. ~~natural law theory.~~
 - B. ~~the "goal view" about moral rights.~~
 - C. ~~virtue ethics.~~
 - D. ~~none of the above~~
- *23. According to Sen, what is special about the Indian constitution that has helped prevent death from hunger?
- A. ~~The constitution ensures that everybody can receive a minimal amount of salary sufficient to support a family.~~
 - B. ~~The constitution ensures the right of life.~~
 - C. ~~The constitution ensures the right of employment.~~
 - D. ~~The constitution ensures the right not to be hungry.~~
24. Sen explains the cause of famines in terms of
- A. ~~lack of beneficence.~~
 - B. ~~political wars.~~
 - C. ~~lack of entitlements.~~
 - D. ~~none of the above~~
- *25. According to O'Neill, duties of beneficence arise whenever
- A. ~~there is some involvement between parties.~~
 - B. ~~duties of justice are already fulfilled.~~
 - C. ~~they are seen as natural duties in a human community.~~
 - D. ~~destitution puts the possibility of autonomous action in question for the more vulnerable.~~
- 26. In her article, O'Neill argues that the Kantian approach to world hunger is superior to
- A. ~~a virtue ethics approach.~~
 - B. ~~a utilitarian approach.~~
 - C. ~~both A and B~~
 - D. ~~neither A nor B~~

- *27. Which of the following is a limit of human beings that O'Neill does *not* mention in her discussion of treating persons as ends in themselves?
- A. limits of knowledge (people are not ideal rational calculators)
 - B. limits of autonomy (people cannot generally achieve their aims without some help and support from others)
 - C. limits of virtue (people are naturally selfish and uncaring)
 - D. none of the above; the duty to treat persons as ends in themselves recognizes all of the above limitations.
- 28. O'Neill claims that, in Kant's view,
- A. there is nothing inherently wrong with using someone as a means (as all cooperative schemes do this).
 - B. there is something inherently wrong with using someone as a means (as no permissible actions will do this).
 - C. sometimes using someone as a mere means is permissible, such as in cases where the individual consents to be used as a mere means.
 - D. treating others as a means will always have bad consequences and, as such, will always be wrong.
- *29. According to O'Neill, Kant's principle entails that, to avoid coercion, an action must be governed by maxims that
- A. the other party considers with an open mind.
 - B. the other party can choose to refuse and is not bound to accept.
 - C. the acting party can perform with a clear conscience.
 - D. the acting party can perform without any risk of punishment.
- 30. According to O'Neill, in Kantian moral reasoning, it must be true that
- A. the alleviation of need must rank far ahead of the furthering of happiness.
 - B. the furthering of happiness must rank far ahead of the alleviation of need.
 - C. the furthering of need must be of equal importance to the alleviation of need.
 - D. beneficence will always make others happier.

True/False Questions

- 1. The question of *scope*, as it pertains to the duty of charity, is "To whom is the duty owed?"
- *2. The question of *content*, as it pertains to the duty of charity, is "How strong is one's obligation to help those in need when doing so conflicts with other reasons for action?"
- 3. According to a purely consequentialist theory, thinking about world hunger and poverty requires that we consider various competing prima facie duties.
- *4. An international food bank, according to Hardin, is really just a one-way transfer device for moving wealth from rich countries to poor.

- ~~—5. Hardin argues that Christian-Marxist idealism is unacceptable because it advocates selfishness.~~
- ~~*6. Hardin's primary complaint about "the sharing ethics" is that it is *unfair*.~~
- ~~—7. The "population escalator" that Hardin discusses involves a process that will not end until a catastrophe occurs.~~
- ~~*8. Singer argues that the desires of others count more than our own.~~
- ~~—9. In addition to sometimes not helping the poor, Singer argues that there are many ways in which the rich are harming (i.e., causing harm to) the poor.~~
- ~~*10. Singer claims that developing nations with rich deposits are always better off than otherwise comparable nations without those resources.~~
- ~~—11. Singer agrees that we should not be giving money or food directly to the poor except in emergencies like drought, earthquake, or flood.~~
- ~~*12. Arthur denies that our moral code gives any weight to the greater moral evil principle.~~
- ~~—13. Entitlements, according to Arthur, are forward-looking; they depend on future consequences.~~
- ~~*14. It is rational to support a moral code, says Arthur, only if that code is able to gain the support of almost everyone.~~
- ~~—15. According to Arthur, a moral code must take into account the fact that we are often mistaken about the consequences of what we do.~~
- ~~*16. In Sen's view, if property rights are intrinsically valuable, then violating them is never justifiable.~~
- ~~—17. Sen claims that sometimes redistribution is necessary to prevent famine.~~
- ~~*18. According to Sen, the constraint view of rights takes them to be only instrumentally valuable.~~
- ~~—19. O'Neill approaches questions about our obligations to the hungry and poor through Kant's Universal Law formulation of his fundamental moral principle.~~
- ~~*20. According to O'Neill, in requiring that we treat humanity as an end, Kant's moral principle imposes requirements of beneficence.~~

Fill-in-the-Blank Questions

- *1. According to the World Bank, 1.4 billion of the world's population lives in extreme _____, which it defines as not having enough income to meet one's most basic needs.
- 2. One of the central questions of chapter 14 is whether economically advantaged people are morally required to participate in a scheme of _____ so that some of their wealth goes to people who are severely economically disadvantaged.
- *3. The duty of _____ (or charity) is, roughly, the duty to help those in dire need.
- 4. Hardin says, "The fundamental error of the _____ ethics is that it leads to the tragedy of the commons."
- *5. According to Hardin, in thinking about hunger and poverty as moral issues, it is useful to think of them in terms of the metaphor of the _____.
- 6. What Hardin calls "the _____ effect" is the effect that world food banks would have on poor nations, whose populations would increase along with their need for assistance.
- *7. A social system is stable, according to Hardin, only if it is insensitive to _____.
- 8. Singer quotes Paul Gomberg as saying that philanthropy promotes "political _____" because it deflects attention away from the institutional causes of poverty.
- *9. Singer states, "The fact that we tend to favor our families, communities, and countries may explain our failure to save the lives of the poor beyond those boundaries, but it does not justify that failure from a(n) _____ perspective."
- 10. Singer gives a rough characterization of the view known as "_____ " by describing it as the philosophy that says "You leave me alone, and I'll leave you alone, and we'll get along just fine."
- *11. Singer describes moral _____ as the view we should accept that everyone is entitled to follow his or her own (moral) beliefs.
- 12. According to Arthur, equality demands equal consideration of _____ as well as respect for certain rights.
- *13. Arthur says that negative, unlike positive, rights are _____; which ones you have depends on what you are.

- ~~-14. Positive rights, says Arthur, are rights of _____. For example, if I agree to share in a business venture with you and then back out of the deal, I've violated your right to my cooperation.~~
- ~~*15. Ignoring past guilt, according to Arthur, shows a lack of regard for _____.~~
- ~~-16. According to Sen, the goal view of rights differs from the constraint view in seeing the fulfillment of rights as _____ to be generally promoted.~~
- ~~*17. Sen's view of rights takes into account their intrinsic value as well as the value of their _____.~~
- ~~-18. Sen claims that the importance of avoiding starvation and famine is the basis for a moral right not to be _____, which has been invoked recently in political debates.~~
- ~~*19. According to O'Neill, in requiring that we never treat others merely as a means, Kant's moral principle imposes requirements of _____.~~
- ~~-20. O'Neill says, "We use others as *mere means* if what we do reflects some maxim *to which they could not in principle* _____."~~

Chapter 14 Answer Key

Multiple-Choice Questions

- | | |
|------------------|------------------|
| -1. D | 16. B |
| -2. A | 17. D |
| -3. C | 18. D |
| -4. D | 19. D |
| -5. C | 20. B |
| -6. A | 21. B |
| -7. B | 22. B |
| -8. D | 23. D |
| -9. A | 24. C |
| 10. C | 25. D |
| 11. A | 26. B |
| 12. C | 27. C |
| 13. D | 28. A |
| 14. C | 29. B |
| 15. A | 30. A |

True/False Questions

- | | |
|------------------|------------------|
| -1. T | 11. T |
|------------------|------------------|

- ~~-2. F~~
- ~~-3. T~~
- ~~-4. T~~
- ~~-5. F~~
- ~~-6. F~~
- ~~-7. T~~
- ~~-8. F~~
- ~~-9. T~~
- ~~10. F~~

- ~~12. F~~
- ~~13. F~~
- ~~14. F~~
- ~~15. T~~
- ~~16. F~~
- ~~17. T~~
- ~~18. F~~
- ~~19. F~~
- ~~20. T~~

Fill-in-the-Blank Questions

- ~~-1. poverty~~
- ~~-2. redistribution~~
- ~~-3. beneficence~~
- ~~-4. sharing~~
- ~~-5. lifeboat~~
- ~~-6. ratchet~~
- ~~-7. errors~~
- ~~-8. quietism~~
- ~~-9. ethical~~
- ~~10. libertarianism~~

- ~~11. relativism~~
- ~~12. interests~~
- ~~13. natural~~
- ~~14. recipience~~
- ~~15. justice~~
- ~~16. goals~~
- ~~17. consequences~~
- ~~18. hungry~~
- ~~19. justice~~
- ~~20. consent~~

CHAPTER 15 QUESTIONS

Essay Questions

- 1. What are the central features of an environmental ethic? Discuss one view (mentioned in the text) about direct moral standing that is *incompatible* with an environmental ethic.
- 2. Suppose you are an *anthropocentrist* who is convinced that global warming is real and occurring primarily because of human activity. Discuss what you think such a person would say about the ethical implications of global warming for governments and/or individuals.
- 3. Baxter admits that his view is “undeniably selfish.” What does he mean by this? And what reasons does he give for believing that such a view is still “the only tenable starting place for analysis”?
- 4. What are the trades-offs that Baxter thinks we must make to achieve the kind of environment we should strive for? What, generally speaking, is the state of the environment that we should strive for, according to Baxter?
- 5. Briefly describe Leopold’s “land pyramid.”
- 6. What sorts of character traits, according to Hill, are “causally promoted” by appreciating one’s place in nature? What does this point say about the morality of treating the natural environment as a mere resource?
- 7. Consider Gardiner’s “pure intergenerational problem.” Explain and evaluate Gardiner’s claim that the pure intergenerational problem is worse than a prisoner’s dilemma.
- 8. In the context of his discussion of the “intergenerational storm,” Gardiner does not consider possible solutions to the problems created by temporal dispersion. Do you think there are any? If so, what might be the ethical implications of implementing them?
- 9. Why does Sinnott-Armstrong bother discussing so many different moral principles? Describe one such principle and explain why, in his view, it fails to show that wasteful driving is wrong.
- 10. Describe a few proposed approaches to global warming that Lomborg believes are problematic and explain why he thinks they’re problematic.

Multiple-Choice Questions

- *1. *Biocentrism* is the view that

- A. the only beings that possess direct moral standing are human beings.
- B. all and only sentient creatures have direct moral standing.
- C. all living beings, because they are living, possess direct moral standing.
- D. the primary bearers of direct moral standing are ecosystems in virtue of their functional integrity.

—2. *Ecocriticism* is the view that

- A. only whole ecosystems (not any of the individuals that make up those ecosystems) have direct moral standing.
- B. ecosystems and some of the individuals that make them up have direct moral standing.
- C. ecosystems do not have direct moral standing but some of the individuals that make them up do.
- D. none of the above

—*3. Suppose Mary says, “I understand that the use of the pesticide DDT will prevent thousands of human beings from dying of malaria. But it is still wrong to use DDT, because ultimately all that matters is the functional integrity of the ecosystems in which human beings live, and using DDT will severely damage this integrity.” Mary is most likely a proponent of

- A. biocentrism.
- B. anthropocentrism.
- C. ecocriticism.
- D. ecocentrism.

—4. A truly environmental ethic must hold that which of the following has direct moral standing?

- A. at least some nonhuman beings
- B. at least some nonconscious beings
- C. both A and B
- D. neither A nor B; an environmental ethic may deny that there are any nonhuman and nonconscious beings with direct moral standing.

—*5. Suppose Nathan argues that while neither nonhuman nor nonsentient beings have direct moral standing, we still ought to have a certain noninstrumental regard for the environment because failing to do so involves a deficiency in one’s moral character. Nathan is most likely applying what moral theory?

- A. virtue ethics
- B. consequentialism
- C. Kantian theory
- D. an ethics of prima facie duty

—6. Baxter argues that we should view our treatment of the environment as a matter of various trade-offs whose aim is

- A. to minimize damage incurred by all individual living beings.
- B. to minimize the suffering of all sentient creatures.

- C. to promote the functional integrity of ecosystems.
- D. to promote human welfare.

- ~~*7. If it were known that a policy would wipe out several animal species without negatively affecting human beings, Baxter would most likely say that~~
 - ~~A. this policy is morally problematic because it harms the environment.~~
 - ~~B. this policy is morally problematic because it damages the integrity of the ecosystem.~~
 - ~~C. this policy is morally obligatory because the environment ought not to exist.~~
 - ~~D. this policy is morally unproblematic.~~

- ~~8. In Baxter's view, the first and foremost step toward a solution of our environmental problems is a clear recognition that our objective is not pure air or water but rather~~
 - ~~A. some optimal state of pollution.~~
 - ~~B. an overall maximally clean environment.~~
 - ~~C. some maximal state of pollution.~~
 - ~~D. the preservation of all living species.~~

- ~~*9. Baxter claims that his "very general way" of stating what we should strive for environmentally assumes that~~
 - ~~A. we have a god-like control over the environment.~~
 - ~~B. we can measure in some way the incremental units of human satisfaction.~~
 - ~~C. nonhuman animals have no value whatsoever.~~
 - ~~D. all of the above~~

- ~~10. Baxter's view allows that animals like penguins have some kind of moral standing because~~
 - ~~A. they are sentient creatures.~~
 - ~~B. they are biological beings.~~
 - ~~C. human beings enjoy watching them.~~
 - ~~D. they form social relationships with other penguins.~~

- ~~*11. Leopold claims that history has shown that "the conqueror role is eventually self-defeating." It is self-defeating, in this view, because~~
 - ~~A. the conqueror doesn't understand what makes the conquered community tick.~~
 - ~~B. the conqueror doesn't know what and who within the community is valuable.~~
 - ~~C. the conqueror doesn't know what and who is worthless in community life.~~
 - ~~D. all of the above~~

- ~~12. What is wrong with a conservation system based wholly on economic motives according to Leopold?~~
 - ~~A. It assumes that the economic parts of the biotic system will function without the uneconomic parts.~~
 - ~~B. It assumes that economic motives are morally relevant.~~
 - ~~C. It implies that nonhuman creatures are necessarily without any moral standing.~~
 - ~~D. none of the above~~

- ~~*13. Leopold most likely describes the “land pyramid” to~~
- ~~A. argue that nature is not inherently normative.~~
 - ~~B. provide a description of a mechanism that “we can see, feel, understand, love, or otherwise have faith in.”~~
 - ~~C. give a detailed description of how plants absorb energy from the sun.~~
 - ~~D. argue that even the noneconomic parts of the “biotic clock” have economic value.~~
- ~~–14. Which of the following claims would Leopold clearly accept?~~
- ~~A. The problems associated with how we should use our natural environment ultimately concern how human beings should treat each other.~~
 - ~~B. We should think in terms of “the balance of nature” to properly appreciate the value of the natural environment.~~
 - ~~C. The problems associated with how we should use our natural environment are *not* merely economic problems.~~
 - ~~D. We should ignore all economic motives in deciding questions about land use.~~
- ~~*15. Instead of asking why the *act* of destroying the environment might be immoral, Hill wants to ask~~
- ~~A. why the act of destroying *nature* might be immoral.~~
 - ~~B. why people who destroy the environment might be bad *people*.~~
 - ~~C. how the decision to preserve the environment benefits the environment.~~
 - ~~D. whether plants have interests.~~
- ~~–16. Which of the following statements would Hill most likely agree with?~~
- ~~A. Being ignorant of facts about the environment logically *entails* that one will not properly appreciate one’s place in nature.~~
 - ~~B. Whether one understands facts about the environment has no correlation with whether one properly appreciates one’s place in nature.~~
 - ~~C. Being ignorant of facts about the environment makes it very *likely* that one will not properly appreciate one’s place in nature.~~
 - ~~D. Animals and plants have interests and rights, and we ought to respect both.~~
- ~~*17. According to Gardiner, which of the following is an important implication of the fact that carbon dioxide is a long-lived greenhouse gas?~~
- ~~A. That climate change is a resilient phenomenon.~~
 - ~~B. That the impacts of climate change are seriously back-loaded.~~
 - ~~C. That climate change is a substantially deferred phenomenon.~~
 - ~~D. all of the above~~
- ~~–18. In Gardiner’s analysis, which of the following is a characteristic of the climate-change problem?~~
- ~~A. institutional adequacy~~
 - ~~B. dispersion of causes and effects~~
 - ~~C. fragmentation of agency~~

D. all of the above

- *19. In the context of Gardiner's article, what is "the dispersion of causes and effects"?
- A. the dispersion of the impacts of emissions of greenhouse gases to other actors and regions of the Earth
 - B. the dispersion of the causes of greenhouse gas emissions across the Earth
 - C. the dispersion of carbon dioxide molecules in the atmosphere
 - D. the dispersion of fault and blame for causing greenhouse gas emissions.
20. In the context of Gardiner's article, "the fragmentation of agency" refers to what?
- A. an agent's inability to acknowledge his or her contribution to climate change
 - B. the fragmentation of the effects of greenhouse gas emissions across generations
 - C. the vast number of individuals and agents who contribute to climate change
 - D. the idea that it's not rational for each individual to restrict his or her own pollution
- *21. What is an example of "mutual coercion, mutually agreed upon"?
- A. all countries cooperating to change the existing incentive structure by introducing a system of enforceable sanctions to curb climate change.
 - B. the agreement of more powerful nations to require less powerful nations to curb greenhouse gas emissions for the benefit of all humanity.
 - C. the agreement of less powerful nations to boycott trade with more powerful nations until the latter agree to curb their greenhouse gas emissions.
 - D. the agreement of a large number of individual agents to restrict their own pollution.
22. What is the "intergenerational storm" of climate change?
- A. the problem of massive world overpopulation over generations.
 - B. the problem that the bad effects of current carbon dioxide emissions will fall largely on future generations.
 - C. the problem that the compounding effects of greenhouse gas emissions require the current generation to, in effect, cooperate with future generations.
 - D. the problem that countries are possibly biased toward the interests of the current generation, which largely benefits from carbon dioxide emissions.
- *23. Sinnott-Armstrong is most interested in examining issues about the moral obligations of
- A. individuals.
 - B. societies.
 - C. governments.
 - D. families.
24. According to Sinnott-Armstrong, the fact your government morally ought to do something
- A. does not prove that government officials ought to promote it.
 - B. does not prove that you ought to do it.

- C. proves that you ought *not* to do it.
- D. proves that you ought to do it, too.

- *25. The main difference between “actual act principles” (like the harm principle) and “internal principles” (like the universalizability principle) is that
- A. internal principles focus on the agent’s motives for acting.
 - B. internal principles focus only on the immediate effects of an action.
 - C. actual act principles focus on the agent’s *actual* motives for acting.
 - D. actual act principles concern how we ought to *think* about other people.
- 26. According to Sinnott-Armstrong, if we cannot find any moral principle to back up our intuition that wasteful driving (of the sort mentioned in his article) is wrong, then
- A. we know that wasteful driving is morally permissible.
 - B. we know that particularism is true.
 - C. we do not know whether wasteful driving is wrong.
 - D. we know that wasteful driving is not wrong.
- *27. Lomborg argues that enforcing drastic reductions in CO₂ emissions that some have proposed as a way of curbing global warming
- A. would express traditional vices such as eagerness.
 - B. would violate the rights of those affected.
 - C. is morally wrong.
 - D. is not politically realistic.
- 28. Which of the following is an approach to the global warming problem that Lomborg advocates?
- A. more international treaties like the Kyoto Protocol
 - B. feasible taxing of CO₂ emissions
 - C. 0.55 percent of GDP from each country going to research and development of clean coal technology
 - D. all of the above
- *29. Lomborg mentions traffic fatalities to show that
- A. the costs of eliminating a problem are sometimes irrelevant.
 - B. death statistics affect us less than stories of individual deaths.
 - C. serious problems often go unrecognized.
 - D. eliminating a serious problem is often technically possible but still extremely unlikely.
- 30. Which of the following claims would Lomborg most likely agree with?
- A. While global warming is a real problem, it is not as serious a problem as many people think.
 - B. Global warming may soon have catastrophic effects, and so it requires an immediate, aggressive solution.
 - C. Global warming is a myth, and as such it is not a problem at all.

D. Positive political action against global warming only requires that people elect better politicians.

True/False Questions

- 1. The main philosophical issue in chapter 15 concerns the scope of *indirect* moral standing.
- *2. Any ethic that accords direct moral standing to nonhuman creatures is an environmental ethic.
- 3. An ethic *for the use of* the environment does not count as an environmental ethic, because it is consistent with anthropocentrism.
- *4. Baxter defends an *anthropocentric* approach to ethical issues concerning the environment.
- 5. According to Baxter, questions like “Was it ‘wrong’ for plants to reproduce themselves and alter the atmospheric composition in favor of oxygen?” all have the answer “no.”
- *6. In Baxter’s view, the costs of controlling pollution are best expressed in terms of the number of dollars that will need to be spent.
- 7. Leopold proposes an *ecocentric* environmental ethic.
- 8. In Leopold’s view, all ethics so far evolved rest upon the premise that the individual is a member of a *community* of interdependent parts.
- *9. Hill claims that it’s possible to not regard an act as wrong while at the same time seeing it as reflecting something objectionable about the person who performed that act.
- 10. Indifference to nonsentient nature, says Hill, does not necessarily reflect the absence of virtues.
- *11. According to Hill, *understanding* one’s place in nature is the same thing as *appreciating* one’s place in nature.
- 12. A “tragedy of the commons” is essentially a prisoner’s dilemma involving a common resource.
- *13. According to Gardiner, the “fragmentation of agency” leads to humanity’s relative inability to respond to climate change due to the lack of an effective, centralized system of global governance.

- ~~–14. Gardiner believes that “temporal fragmentation” is much worse (for climate change) than the associated “spatial fragmentation.”~~
- ~~*15. According to Gardiner, the main problem inherent in the theoretical storm of climate change is that of moral corruption.~~
- ~~*16. Sinnott-Armstrong claims that it is morally better for individuals to not engage in activities like driving a gas-guzzling car just for fun.~~
- ~~–17. In Sinnott-Armstrong’s view, governments do not have a moral obligation to address the problem of global warming.~~
- ~~*18. According to Sinnott-Armstrong, the fact that we cannot find any moral principle (to support our moral intuitions) shows that we don’t *need* such principles.~~
- ~~–19. Lomborg claims that man-made climate change is certainly a problem.~~
- ~~*20. Lomborg’s proposed approach to global warming includes increased funding for alternative energy.~~

Fill-in-the-Blank Questions

- ~~*1. _____ is the view that all living beings, because they are living, possess direct moral standing, and thus morality includes requirements that include direct moral concern for all living beings.~~
- ~~–2. A(n) _____ is a whole composed of both living and nonliving things including animals, plants, bodies of water, sunlight, and other geological factors.~~
- ~~*3. _____ is the view that the only beings who possess direct moral standing are human beings and all other beings (living and nonliving) are of mere indirect moral concern.~~
- ~~–4. According to Baxter’s “spheres of _____” criterion, every person should be free to do whatever he or she wishes in contexts where his or her actions do not interfere with other human beings.~~
- ~~*5. Because Baxter appeals to the idea that “every human being should be regarded as an end,” we can think of him as invoking the _____ formulation of Kant’s categorical imperative.~~
- ~~–6. Baxter argues that to understand the true costs of pollution control we must first achieve an understanding of the difference between dollars and _____, where the latter, unlike dollars, is “the wealth of our nation” and “of vital importance.”~~

- ~~*7. Leopold says, "A thing is right when it tends to preserve the integrity, stability, and beauty of the _____ community [including soils, waters, plants, animals]. It is wrong when it tends otherwise."~~
- ~~*8. The term "the balance of nature," says Leopold, fails to adequately describe what little we know about the land mechanism. He suggests we instead think of the "much truer image . . . employed in ecology": that of the biotic _____.~~
- ~~9. "The major obstacle to humility . . .," says Hill, "is _____, a tendency to measure the significance of everything by its relation to oneself."~~
- *10. One aspect of humility, what Hill calls _____, "involves acknowledging, in more than a merely intellectual way, that we are the sort of creatures we are."
- ~~11. The logical possibility of being humble while seeing all nonsentient nature as a mere resource is, according to Hill, a(n) "_____ rarity."~~
- *12. In Gardiner's analysis, climate change is a normal tragedy of the _____.
- ~~13. According to Gardiner, the problem of overpollution can be characterized as a prisoner's dilemma. On one horn of the dilemma, it is _____ rational for all agents to cooperate and restrict overall pollution.~~
- *14. According to Gardiner, the problem of overpollution can be characterized as a prisoner's dilemma. On one horn of the dilemma, it is _____ rational not to restrict one's own pollution.
- ~~15. As Gardiner notes, the implementation of "mutual coercion, mutually agreed upon" would seem to eliminate the option of _____ riding.~~
- ~~16. "One way to confirm the truth of my moral intuitions," says Sinnott-Armstrong, "would be to derive them from a general moral _____."~~
- *17. According to what Sinnott-Armstrong calls *the _____ principle*, we have a moral obligation not to make problems worse.
- ~~18. Sinnott-Armstrong claims that the test of what moral rule can be rejected "reasonably" depends on moral _____.~~
- *19. Lomborg mentions global warming predictions about the rise in _____ levels and then argues that a rise in this magnitude has occurred since 1860 without major disruption.
- ~~20. "One of the most important issues when it comes to climate change," says Lomborg, "is that we cool our _____ and consider the arguments for and against different policies."~~

Chapter 15 Answer Key

Multiple-Choice Questions

- | | |
|------------------|------------------|
| 1. C | 16. C |
| 2. B | 17. D |
| 3. D | 18. D |
| 4. C | 19. A |
| 5. A | 20. C |
| 6. D | 21. A |
| 7. D | 22. D |
| 8. A | 23. A |
| 9. B | 24. B |
| 10. C | 25. A |
| 11. D | 26. C |
| 12. A | 27. D |
| 13. B | 28. B |
| 14. C | 29. D |
| 15. B | 30. A |

True/False Questions

- | | |
|------------------|------------------|
| 1. F | 11. F |
| 2. F | 12. T |
| 3. T | 13. T |
| 4. T | 14. T |
| 5. F | 15. T |
| 6. F | 16. T |
| 7. T | 17. F |
| 8. T | 18. F |
| 9. T | 19. T |
| 10. T | 20. T |

Fill-in-the-Blank Questions

- ~~1. biocentrism~~
- ~~2. ecosystem~~
- ~~3. anthropocentrism~~
- ~~4. freedom~~
- ~~5. Humanity~~
- ~~6. resources~~
- ~~7. biotic~~
- ~~8. pyramid~~
- ~~9. self-importance~~
- 10. self-acceptance

- 11. psychological
- ~~12. commons~~
- ~~13. collectively~~
- ~~14. individually~~
- ~~15. free~~
- ~~16. principle~~
- ~~17. contribution~~
- ~~18. intuition(s)~~
- ~~19. sea~~
- ~~20. dialogue~~

MEDIA RESOURCES & USEFUL WEB LINKS

Chapter 1 Resources

Media

Annas, J. *The Morality of Happiness*. Oxford, UK: Oxford University Press, 1993.

Audi, R. *The Good in the Right*. Princeton, NJ: Princeton University Press, 2004.

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Mill, J. S.. *Utilitarianism*. Indianapolis: Hackett Publishing, 1979.

Ross, W. D. *The Right and the Good*. Oxford, UK: Oxford University Press, 1930.

Timmons, M. *Introduction to Ethical Theory*. Lanham, MD: Rowman and Littlefield, 2001.

Web Links

C. D. Broad's *Five Types of Ethical Theory*
<<http://www.ditext.com/broad/ftet/ftet.html>>

EpistemeLinks' ethics page
<<http://www.epistemelinks.com/Main/Topics.aspx?TopiCode=Ethi>>

Ethics Matters links to online classic philosophy texts
<<http://ethics.sandiego.edu/resources/books/books.asp>>

Internet Encyclopedia of Philosophy entry, "Ethics"
<<http://www.iep.utm.edu/ethics/>>

Prof. Robert Cavalier's "Online Guide to Ethics and Philosophy"
<<http://caae.phil.emu.edu/Cavalier/80130/Syllabus.html>>

Chapter 2 Resources

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Blackburn, S. *Being Good: A Short Introduction to Ethics*. New York: Oxford University Press, 2003.

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Peter Singer, "Ethics"

<<http://www.utilitarian.net/singer/by/1985----.htm>>

Stanford Encyclopedia of Philosophy entry, "Aristotle's Ethics"

<<http://plato.stanford.edu/entries/aristotle-ethics/>>

Stanford Encyclopedia of Philosophy entry, "Consequentialism"

<<http://plato.stanford.edu/entries/consequentialism/>>

Stanford Encyclopedia of Philosophy entry, "John Stuart Mill"

<<http://plato.stanford.edu/entries/mill/>>

Stanford Encyclopedia of Philosophy entry, "Kant's Moral Philosophy"

<<http://plato.stanford.edu/entries/kant-moral/>>

Stanford Encyclopedia of Philosophy entry, "The Natural Law Tradition in Ethics"

<<http://plato.stanford.edu/entries/natural-law-ethics/>>

University of California San Diego's Ethics Updates, "Introduction to Moral Theory"

<<http://ethics.sandiego.edu/theories/Intro/index.asp>>

Chapter 3 Resources

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Bradley, G. V. "The End of Marriage." In *Marriage and the Common Good*, edited by K. D. Whitehead. South Bend, IN: St. Augustine's Press, 2001.

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Web Links

Bertrand Russell, "Our Sexual Ethics"
<<http://www.utilitarian.org/texts/oursexethics.html>>

Brent Pickett, "Homosexuality"
<<http://plato.stanford.edu/entries/homosexuality/>>

Internet Encyclopedia of Philosophy entry, "Philosophy of Sexuality"
<<http://www.iep.utm.edu/sexualit/>>

John Corvino, "What's Morally Wrong with Homosexuality — Full Lecture"
<<http://johncorvino.com/?portfolio=whats-morally-wrong-with-homosexuality-full-lecture>>

Pew Forum resources on gay marriage
<<http://pewforum.org/gay-marriage/>>

Podcast on sex and perversion from "Ethics Bites," an Open University podcast series on applied ethics
<http://www.open2.net/ethicsbites/sex_perversion.html>

Chapter 4 Resources

Media

Dines, G. *Pornland*. Boston, MA: Beacon Press, 2010.

Dwyer, S. *The Problem of Pornography*. Belmont, CA: Wadsworth, 1995.

Itzin, C., ed. *Pornography: Women, Violence, and Civil Liberties*. New York: Oxford University Press, 1992.

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Paul, P. *Pornified: How Pornography Is Damaging Our Lives, Our Relationships, and Our Families*. New York: The Holt Company, 2006.

Web Links

American Civil Liberties Union page on free speech

<<http://www.aclu.org/free-speech>>

“Hate Speech or Free Speech? What Much of the West Bans Is Protected in U.S.” *New York Times*, June 11, 2008

<http://www.nytimes.com/2008/06/11/world/americas/11iht-hate.4.13645369.html?_r=1>

Philosophy Bites podcast, “Rae Langton on Hate Speech”

<<http://philosophybites.com/2012/07/rae-langton-on-hate-speech.html>>

Stanford Encyclopedia of Philosophy entry, “Freedom of Speech”

<<http://plato.stanford.edu/entries/freedom-speech/>>

Stanford Encyclopedia of Philosophy entry, “Pornography and Censorship”

<<http://plato.stanford.edu/entries/pornography-censorship/>>

“To Fight ‘Hate Speech,’ Stop Talking about It” *Washington Post*, June 3, 2016.

<<https://www.washingtonpost.com/posteverything/wp/2016/06/03/we-dont-need-laws-banning-hate-speech-because-it-doesnt-exist/>>

Chapter 5 Resources

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