

Instructor's Manual

Paula S. Tompkins Practicing Communication Ethics: Development, Discernment and Decision Making

Chapter 2 Developing a Personal Ethical Standard for Human Communication

True/False Questions

1. A personal ethical standard consists of values and principles a person uses to make judgments and decisions about what is good, right or virtuous. **True**
2. Research indicates that when people who do not have conversations about difficult topics and what is the right things to do, the presence of ethics in their lives is thin and spotty. **True**
3. The descriptive study of ethics explains how practices of ethics develop. **True**
4. The prescriptive study of ethics offers arguments about what your personal ethics should be. **True**
5. Moral emotions influence what you understand as good or bad. **True**
6. All moral emotions are learned. **False**
7. Empathy, the equality bias, and disgust are important moral emotions. **True**
8. Empathy is important for ethical sensitivity. **True**

9. Centers for empathy are located in the human brain. **True**
10. The emotion of empathy stimulates a person to understand another person in distress and to respond in ways that minimizes her distress. **True**
11. All empathy experienced by adults is the same as empathy experienced by babies. **False**
12. Reactive empathy is automatically stimulated by mirror neurons that mirror behaviors and feelings a person sees in others, e.g. crying and sadness or a smile and happiness. **True**
13. Empathy develops from a biological basis in infancy to include cognitive skills such as perspective taking and reasoning that promote understanding. **True**
14. The empathic capacity a person is both with is identical to the empathic capacity she has as an adult. **False**
15. Empathy and sympathy are the same emotion. **False**
16. Unlike empathy, sympathy does not require a person to experience or share another person's feelings of distress in order to understand them. **True**
17. Sympathy may be more important for ethical action than empathy. **True**
18. Empathy is always ethical. **False**
19. The moral emotion of the equality bias stimulates an understanding of fairness that focuses on equality of outcome. **True**
20. The moral emotions of the equality bias focus on what is *my* disadvantage, relative to others. **True**
21. The moral emotion of disgust is learned. **True**
22. The moral emotion of disgust is biologically innate, like the moral emotions of empathy and the equality bias. **False**

23. Disgust is an evolutionary adaptation to avoiding bad food or sources of disease. **True**
24. The experience of disgust can interfere with or stop experience of empathy or the equality bias. **True**
25. The moral emotions of empathy, the equality bias and disgust provided early human beings with an evolutionary advantage by promoting cooperation within groups. **True**
26. Communication with adults has little impact on the moral development of children. **False**
27. The first communication message received by most newborn infants is the communication act of acknowledgment. **True**
28. Acknowledgment of children by adults promotes healthy cognitive, emotional, moral, and communication development. **True**
29. Psychologist Sherry Turkle is concerned that when adults are distracted by their digital device, their communication with children does not encourage a child's development. **True**
30. Communication with family members is the primary source of moral development for children. **False**
31. As a child grows into adulthood, how she experiences communication with peers and communication messages about religion and spirituality, the workplace and marketplace, as well as popular culture will influence her moral development. **True**
32. An important conversation with an adult, such as a parent, grandparent, teacher or coach that helps a child or adolescent understand what is right or wrong, is a memorable message about ethics. **True**
33. Communication with peers is important for developing a child's understanding of justice. **True**

34. Teachings of a religious or spiritual tradition offer answers to questions of what is good, right, or virtuous. **True**
35. Religious or spiritual traditions offer essentially the same approach to understanding what is good, right, or virtuous. **False**
36. Unethical business practices in a culture, such as lying or cheating, have no impact on what members of that culture consider ethical. **False**
37. Cheating has become a more common practice in the marketplace. **True**
38. Individual customization of consumer experience encouraged by the marketplace encourages people to expect customization of their experiences and consider customization good. **True**
39. Digital communication technology has little impact on popular culture. **False**
40. Digital communication technology encourages customization of popular culture. **True**
41. Your personal ethical commitments are determined by how others communicate with you. **False**
42. By reflecting on your personal ethical commitments, you can decide which values and principles are part of your personal ethical standard. **True**
43. Logical analysis and testing by experience are two methods of evaluating a personal ethical standard. **True**
44. The logical test of consistency is evaluating whether you apply ethical values or principles in a comparable manner in different situations. **True**
45. You use your moral imagination in the logical test of reversibility, e.g., to picture yourself as experiencing consequences of applying a specific ethical value, such as truthfulness. **True**

46. Universalizability asks what happens when you apply an ethical principle to yourself.

False

47. Universalizability is a way to check if we are rationalizing exceptions that benefit ourselves. ***True***

48. Testing by experience encourages reflection on the short and long-term consequences of applying an ethical value or principles. ***True***

49. Habits are baseline practices that you automatically execute in your actions. ***True***

50. Offering a justification for your action to others for their critical examination tests whether your values or principles are ethically acceptable to others. ***True***

51. If you are not willing to argue or defend a value or principle to others, you fail the test of experience of being an ethically responsive communicator. ***True***

52. Accountability for practicing an ethical value or principle is an important test of experience for ethics. ***True***

53. Formalized statements of ethics are codes or credos. ***True***

54. A code of ethics is a statement of ideals of ethical practice of an individual, group, or organization. ***True***

55. When an ethical code identifies minimum standards of ethical behavior, they function as rules or laws that govern behavior. ***True***

56. A credo is a statement of values and principles that reflect ethical commitments of an individual, group, organization. ***True***

Multiple Choice

1. A personal ethical standard is

- a. an expression of personal ethical commitments.
 - b. created through the process of moral development.
 - c. Innate.
 - d. Both a & b **Correct**
 - e. Both a & c
2. Arguments for what your personal ethics should be in part of the ____ study of ethics.
- a. description
 - b. prescriptive **Correct**
 - c. academic
 - d. intuitive
3. Which of the following are not moral emotions?
- a. Rage **Correct**
 - b. Empathy
 - c. Equality bias
 - d. Disgust
4. Research shows that humans are born with some moral emotions, while other moral emotions are learned. Which of the following is an inborn or innate moral emotion?
- a. Disgust
 - b. Envy
 - c. Empathy **Correct**
 - d. Rage
5. The moral emotions of empathy promote
- a. understanding what others are feeling by sharing the feelings of others.

- b. responding to the emotional distress of others.
 - c. ethical sensitivity.
 - d. All of the above **Correct**
 - e. None of the above
6. High levels of empathy involve which of the following:
- a. The ability to distinguish between herself and others.
 - b. The ability to take the perspective of others.
 - c. Responding to the distress of others in appropriate ways to reduce their distress.
 - d. All of the above **Correct**
 - e. None of the above
7. Sympathy differs from empathy in that it
- a. is an unrelated moral emotion.
 - b. is irrelevant to ethical practice.
 - c. recognizes that my understanding of the feelings of another is limited or partial.
- Correct**
- d. requires others be physically present to experience sympathy.
8. The moral emotion of the equality bias
- a. creates a baseline sense of fairness or justice. **Correct**
 - b. is learned.
 - c. contributes little to human survival.
 - d. makes its first appearance in adolescence.
9. Disgust is an evolutionary adaptation to
- a. avoiding people who are bad.

- b. enforcing ethical codes.
 - c. avoiding bad food or sources of disease, such as human waste. **Correct**
 - d. individuality.
10. The moral emotions of the equality bias and disgust can interact with empathy,
- a. promoting compassion and kindness.
 - b. encouraging interaction with strangers.
 - c. interrupting automatic or cognitive empathy that stimulates ethical sensitivity.
Correct
 - d. stimulating openness with others.
11. How care-givers communicate with infants and children affects their _____ development.
- a. Cognitive
 - b. Emotional
 - c. Moral
 - d. All of the above **Correct**
 - e. None of the above
12. A care-giver's acknowledgment of a child
- a. focuses the care-giver's attention on the child in acts of caring communication.
Correct
 - b. is important in infancy, but not adolescence.
 - c. is irrelevant to a child's sense of security or insecurity around care-givers.
 - d. is an innate skill.
13. One reason face-to-face communication is important in moral development is because it
- a. stimulates development of empathy. **Correct**

- b. is the most efficient form of communication.
 - c. occurs in families.
 - d. infants cannot speak.
14. In everyday communication, adults can encourage a child's moral development by encouraging practice of
- a. empathy, e.g. by asking "how would you feel if she took your ball?"
 - b. fairness, e.g., by encouraging taking turns.
 - c. truth telling, e.g., by expressing feelings and thoughts.
 - d. All of the above **Correct**
 - e. None of the above.
15. Conversations a child or adolescent has with adults about difficult situations that highlight ethical values or principles
- a. should occur primarily in the family.
 - b. have no place in the classroom, because they are value judgments.
 - c. are memorable messages about ethics. **Correct**
 - d. have little role in moral development.
16. Moral development continues into adulthood with experiences in which of the following areas?
- a. Popular culture
 - b. Workplace and economy
 - c. Religion and spirituality
 - d. All of the above **Correct**
 - e. None of the above

17. The marketplace offers experiences and sends messages that influence moral development in _____ ways.
- a. logical
 - b. emotional
 - c. regulatory
 - d. inconsistent *Correct*
18. The customized experience of the marketplace in western societies encourages _____.
- a. cooperation
 - b. hard work
 - c. individuality *Correct*
 - d. empathy
19. Some parents are concerned about the influence of popular culture on children because
- a. stories presented in popular culture teach values and principles. *Correct*
 - b. children spend so much time watching movies and playing video games.
 - c. popular culture encourages individuality.
 - d. popular culture is everywhere.
20. A person can decide which values and principles are part of her personal ethical standard using
- a. logical analysis
 - b. tests of experience
 - c. intuition
 - d. both a & b *Correct*
 - e. both b & c

21. Tests of logical analysis include consistency and _____.
a. argumentation
b. rationalization
c. circumstances
d. reversibility **Correct**
22. The logical test of universalizability is important because it tests for rationalizing
a. exceptions to ethical values or rules for personal benefit, or one's family or friends. **Correct**
b. tension points between values.
c. concern for others.
d. moral imagination.
23. Asking about the short or long-term consequences of applying an ethical value or principle is a test of _____.
a. Intuition
b. logical analysis
c. experience **Correct**
d. intuition
24. Judging whether a value is ethically acceptable to others is not a rationalization when your reasons for including this value in your personal ethical standard
a. are open to critical evaluation by others. **Correct**
b. are based on intuition.
c. will have personally beneficial consequences.
d. socially acceptable.

25. An ethical code or credo is a _____.

- a. set of rules and regulations
- b. minimum standard of behavior
- c. formalized statement of ethical values and principles **Correct**
- d. necessity for practicing communication ethics

26. One weakness of codes of ethics is that

- a. they require enforcement mechanisms.
- b. they are understood as identifying minimum standards of ethical behavior, so people can stretch the rules and still consider themselves ethical. **Correct**
- c. codes of ethics only apply to professionals.
- d. codes of ethics only apply to groups and organizations.