

Write your name: _____

	Dusan Galic	Jennifer Kittlaus	Bill Simkulet
Circle the time	M, 9:30	M, 8:30	F, 8:30
of your discussion	W, 3:30	M, 10:30	F, 9:30
section below your	H, 2:30	W, 3:30	F, 10:30
TA's name:	H, 3:30	H, 8:30	F, 11:30

Test on applied ethics

This test has twenty questions, each worth five points. You must write the answers in the following blanks. Please also remember to write your name, above.

 A E L O S W C G K O
 1 2 3 4 5 6 7 8 9 10

 R B G K N T X C E J
 11 12 13 14 15 16 17 18 19 20

I. Singer

- What are the two versions of the principle about preventing bad things from happening that Singer presents?
 - "if it is in our power to prevent something very bad from happening, without thereby sacrificing anything morally significant, we ought, morally, to do it"
 - "if it is in our power to prevent something bad from happening, without thereby sacrificing anything of comparable moral importance, we ought, morally, to do it"
 - "if it is in our power to prevent something bad from happening, without there sacrificing anything morally significant, we ought, morally, to do it, unless common-sense morality dictates otherwise"
 - "if it is in our power to prevent something moderately bad from happening, without thereby sacrificing anything of comparable moral importance, it would be good to do it, but we are not required to do it"
 - I and II
 - II and III
 - III and IV
 - IV and I
- Which of the following is true?
 - In some situations, the first version of Singer's principle about preventing bad things from happening is more demanding than the second version is, and there are no situations in which the second version is more demanding.
 - In some situations, the second version of Singer's principle about preventing bad things from happening is more demanding than the first version is, and there are no situations in which the first version is more demanding.
 - In some situations, the first version of Singer's principle about preventing bad things from happening is more demanding than the second version; in other situations, the reverse is true.
 - The two versions are equivalent, in substance; they are just stated differently.
- Singer considers whether his conclusions do or do not agree with common-sense morality (though he does not use this term). What does he say about this?
 - that his conclusions do agree with common-sense morality, and that this is crucial to their acceptability
 - that his conclusions do agree with common-sense morality, though it would be o.k. if they did not
 - that his conclusions do not agree with common-sense morality, and that this conflict needs to be resolved in order for his theory to be acceptable
 - that his conclusions do not agree with common-sense morality, and this shows that common-sense morality has something wrong with it
- What does Singer say in response to the objection that relieving famine now will lead to more famine later?
 - that this is not true
 - that this does not affect the importance of relieving famine now
 - that, if this is true, then it just means that other suffering-reducing measures should be implemented, such as measures to slow population growth

(P) that, if this is true, then we do not have obligations of the sort he claims we have, since his argument is limited to the specific topic of relieving famine

5. How many people die each day from causes related to extreme poverty?

- (Q) 1,000
- (R) 10,000
- (S) 100,000
- (T) 1,000,000

6. What point does Singer mean to make in reporting how many people die each day from causes related to extreme poverty?

- (U) that the poverty problem is huge and impossible to solve
- (V) that the poverty problem could be solved with just a few more carefully targeted resources than are currently being provided
- (W) that there are events with many fewer fatalities that Americans regard as tragedies, so they should regard poverty's daily deaths as tragedies, too
- (X) that the poverty problem is caused by a variety of sources, including individual selfishness, government inaction, and corruption and abuse in the countries in which it occurs

II. Johnson

7. What, according to Singer, does it take in order for a human being to be a person (and, thus, to have the right not to be killed)?

- (A) the ability to feel pleasure and pain
- (B) membership in the species *Homo sapiens*
- (C) self-awareness, awareness of self's existence over time, and preferences about the future
- (D) the ability to make decisions about how to act based on considerations of rights and duties

8. Which of the following does Singer believe about the effects of disability on persons' well-being?

- (E) Every disabled person is worse off than every non-disabled person.
- (F) Every disabled person is worse off than he or she would have been if he or she had not been disabled.
- (G) On average, disabled people are worse off than non-disabled people.
- (H) On average, disabled people have lives in which the total amount of pain is greater than the total amount of pleasure.

9. How does Johnson respond to Singer's claim that disability makes a person "worse off"?

- (I) by maintaining that disabled people are, in fact, better off
- (J) by maintaining that disabled people can be shown to be precisely as well off as non-disabled people
- (K) by denying that any reasonable comparison can be made between the quality of life of disabled people and non-disabled people
- (L) by denying that quality of life is a morally significant factor that should be used to decide individual decisions about abortion, infanticide, and euthanasia as well as public-policy questions

10. Why, according to Johnson, do considerations of autonomy not provide a good enough reason for supporting physician-assisted suicide?

- (M) because all life is sacred
- (N) because people should not be allowed to make such momentous decisions for themselves
- (O) because it cannot be assured that patients will be allowed to make truly autonomous decisions
- (P) because you can never be sure that a particular person cannot be cured of whatever is causing his or her suffering

11. Johnson mentions that Singer is known as a proponent and defender of

- (Q) capitalism
- (R) animal rights
- (S) workers' rights
- (T) laws giving children the same rights as adults

III. Marquis

12. What feature do fetuses have that, according to the classic anti-abortion view, makes it wrong to kill them?
- (A) the ability to feel pleasure and pain
 - (B) being alive and in the species *Homo sapiens*
 - (C) having the psychological properties that make one a person
 - (D) having a future of value (a future like that of a normal child or adult)
13. In what way, according to Marquis, does the classic anti-abortion view extend the right to life too broadly? That is, what are some things that this view implies have the right to life, but that most people think do not have the right to life?
- (E) adults and children
 - (F) infants
 - (G) eggs, sperm, and human cancer cells
 - (H) intelligent aliens
14. What features do fetuses lack so that, according to the classic pro-choice view, it is permissible to kill them?
- (I) the ability to feel pleasure and pain
 - (J) being alive and in the species *Homo sapiens*
 - (K) having the psychological properties that make one a person
 - (L) having a future of value (a future like that of a normal child or adult)
15. In what way, according to Marquis, does the classic pro-choice view extend the right to life too narrowly? That is, what is one group of people that this view implies does not have the right to life, but that most people think does have the right to life?
- (M) adults and children
 - (N) infants
 - (O) eggs, sperm, and human cancer cells
 - (P) intelligent aliens
16. What feature do fetuses have that, according to Marquis, makes it wrong to kill them?
- (Q) the ability to feel pleasure and pain
 - (R) being alive and in the species *Homo sapiens*
 - (S) having the psychological properties that make one a person
 - (T) having a future of value (a future like that of a normal child or adult)
17. How does Marquis's view deal with the problem cases of the classic anti-abortion view?
- (U) It says that they are persons, so they have the right to life.
 - (V) It says that they are not persons, so they do not have the right to life.
 - (W) It says that they have futures of value, so they have the right to life.
 - (X) It says that they do not have futures of value, so they do not have the right to life.
18. How does Marquis's view deal with the main problem case of the classic pro-choice view?
- (A) It says that they are persons, so they have the right to life.
 - (B) It says that they are not persons, so they do not have the right to life.
 - (C) It says that they have futures of value, so they have the right to life.
 - (D) It says that they do not have futures of value, so they do not have the right to life.

IV. *Tape*

19. What are the two interpretations of the notion of rape suggested by the movie? Let X and Y refer to persons.
- (I) Rape occurs when some person X has sex with some person Y and X believes that Y does not consent.
 - (II) Rape occurs when some person X has sex with some person Y and Y does not consent (and Y knows this).
 - (III) Rape occurs when some person X has sex with some person Y and some third person Z believes that Y does not consent.
 - (IV) Rape occurs when some person X has sex with some person Y and some third person Z believes that X believes that Y does not consent.
- (E) I and II
 - (F) II and III
 - (G) III and IV
 - (H) IV and I
20. What are the two views of who has the right to punish people for wrongdoing suggested by the movie?
- (I) Whether a wrongdoer is punished should be up to the wrongdoer.
 - (II) Whether a wrongdoer is punished should be up to the victim.
 - (III) Whether a wrongdoer is punished should be up to some third party, or the community as a whole.
 - (IV) Whether a wrongdoer is punished should be decided by special features of the particular situation.
- (I) I and II
 - (J) II and III
 - (K) III and IV
 - (L) IV and I