1. **What does Singer believe those who live in relatively affluent countries have a duty to sacrifice to protect people in poor countries from preventable evils?**

A. one-tenth of their incomes

B. as much as they can afford without radically altering their lifestyles

C. as much as they can afford without sacrificing something of comparable moral worth to what the poor are lacking

D. as much as it would take to eradicate the evils if everyone else in that economic situation gave an equal amount

1. **Singer’s argument begins with the assumption that**

A. all people are created equal.

B. we ought to do whatever maximizes happiness.

C. pleasure is good.

D. suffering and death from lack of food, shelter, and medical care are bad.

1. **According to Singer, the fact that many other people are in a position to donate to famine relief makes**

A. both a psychological difference and a difference to our moral obligations.

B. a psychological difference but no difference to our moral obligations.

C. no psychological difference but a difference to our moral obligations.

D. neither a psychological difference nor a difference to our moral obligations.

1. **What does Singer say in response to the objection that his position requires too drastic a revision of our current moral values?**

A. The implications of the view are not as radical as they initially seem.

B. However radical, the conclusion should stand until its premises are rejected or the argument is shown to be unsound.

C. Moral values must change with the times, and a time of such extreme global inequality as ours requires a dramatic response.

D. Our current moral values are rooted in indefensible religious doctrines and therefore ought to be drastically altered.

1. **Singer claims that his argument upsets the traditional distinction between**

A. duty and charity.

B. egoism and altruism.

C. rights and privileges.

D. positive and negative rights.