

Week 4 Review Sheet

1 Vocabulary

You ought to be comfortable with the following terminology:

1. Bystander Effect
2. Acts of duty (as defined by Singer)
3. Acts of charity (as defined by Singer)
4. Supererogatory
5. Duties of justice
6. Duties of beneficence
7. Perfect duty
8. Imperfect duty
9. Good Samaritan (according to Thomson)
10. Minimally Decent Samaritan (according to Thomas)

2 Study Questions

You ought to be able to answer the following questions:

1. What is Singer's argument that our moral obligations extend much further than we generally recognize?
2. What intuitive implications does Singer's second premise have?
3. What counterintuitive implications does Singer's second premise have?
4. How would Thomson criticize Singer's second premise?
5. What counterintuitive consequences does Thomson's reasoning logically commit us to?
6. Why is the scope of our moral obligation so wide, according to Singer?

7. In what way does Singer believe the inaction of others affects our moral obligations?
8. In what way does Singer believe the inaction of others does *not* affect our moral obligations?
9. How does Singer propose we avoid contributing *too much* to charities?
10. How does Singer's view of our moral obligations upset the distinction between duty and charity?
11. How does Singer believe the distinction between duty and charity arose, and why is it now obsolete?
12. What is the Utilitarian criticism that Singer considers, and how does he respond to it?
13. How does Singer respond to the concern that his view requires us to work too hard?
14. What is Singer's opinion on population control?
15. Why does Kant believe we have a duty to give charitably?
16. Why is Singer's requirement that we give charitably so much more stringent than Kant's?
17. Why are duties of beneficence imperfect duties for Kant, rather than perfect duties?
18. Why do instances of vulnerability create opportunities for coercion that do not normally exist?
19. How are O'Neill's examples of injustice to the vulnerable forms of coercion?
20. What are some different forms of beneficence to the vulnerable, and why are they morally praiseworthy?
21. Why is Utilitarianism more precise than Kantianism in guiding behavior?
22. Why does Kantianism seem more practicable than Utilitarianism?
23. How is Kantianism limited in its applicability?