

Week 01 Ethics and Civics

Topic 1.1 What is Ethics and Civics

What are Ethics and Civics?

Morality → how one should live

Ethics → study of morality

↳ Considers what action should be taken and whether reasons/motivations behind the action are good or bad

Studying Ethics → allows you to communicate with others about ethical issues

Two Different Approaches to Ethics

Theory-Led (Normative Ethics)	Circumstance-Led (Applied Ethics)
Involves a set of principles that apply universally to anyone and what they should do in general	Attends closely to Who, What, When, Where and Why of a given ethical scenario provide reasons for whether someone should act a certain way in such a scenario
Encounter an issue / scenario → apply a theory to see what we should do (most justified and has the most explanatory power)	Who: actors and acted upon What: aspects of a given scenario that are morally relevant When / Where: time and place during which the person acts Why: causes and conditions of the scenario
Example → utilitarianism / principle of utility → act in a way that maximizes overall pleasure	
Disadvantage → does not pay attention to the context of ethical scenario	

What is Civics?

Civics → study of how one should live as a citizen / our rights and duties to the state and to each other as citizens of a state in relation to which we draw benefits and protection

Civics is → learning how to communicate with others about civic issues

Civics is Not → about becoming a good citizen

Involves → what sort of state is in question, in addition to how citizens relate to it and each other

State Definition

State → Unique, Historical, Stable site of Economic, Political and Social Relations

What characterizes each State and its Citizens' Corresponding Rights and Duties → History, People, Culture, Goods, Services, Forms and Values of its Government

Types of Government Example

Democracy → form of government of a state, literally means that the people of the state are the ones who have ultimate power

↳ Collective project to be carried out by all its citizens, while also accounting to others who might be affected by it → rights and duties of citizens relate to this collective project and set of values

Monarchy → ultimate power rests with a monarch such as a king or queen

Examples of Civic Issues

Purple Parade → campaigns for the rights of Persons with Disabilities to have equal access to state benefits like education, employment, and public transport @Speakers' Corner in Hong Lim Park

Benefit → means by which citizens can speak and express themselves to be heard by other citizens + means for an exchange of reasons and an invitation to collectively steer the democratic society in certain directions

Disadvantage → only Singapore citizens have such rights, and permanent residents are only allowed to participate but not organize

Learning Point → what sort of duties citizens might have to non-citizens?

Meet-the-People Session → one-to-one meetings between constituents, that is, citizen and non-citizen residents of a certain constituency with their elected representatives in parliament

What → issues discussed are wide ranging and take place through different platforms

Citizen relating to the State → particular to the form of government that Singapore has, as a representative democracy (people elect politicians to steer state and social policies) with a parliamentary system

Ethics and Civics

A debate requires morally relevant reasons → quality > quantity

Morally Relevant Reasons → is a kind of reason that is relevant for supporting normative claims e.g. we should help people because it increases overall happiness

↳ Relevant for supporting normative claims

Normative Claims	Descriptive Claims
What we ought to, or should do	A particular state of affairs
e.g. Kai should help Deanna e.g. anti-discrimination laws	e.g. Kai helps Deanna e.g. observing that most members of a given society do not discriminate

Topic 1.2 Why Ethics and Civics matter for Everyone?

Individual

→ different ideas and conceptions of how they should live

→ belong to different societies that also overlap e.g. internet society, school societies

Our decisions affect others in very different ways and to various extents

Studying Ethics and Civics

→ provide some direction on how we can better come up with and/or evaluate our reasons

Multicultural Aspect

Our world → consists of various diverse cultures and subcultures

What → we are constantly engaging in an exchange of reasons with others who are culturally dissimilar / different from us

Therefore → we need to constantly adapt our beliefs and actions

Result → as we collectively change, so do the various cultures that each of us all make up, change and multiply

Globalization

→ participation in the economy has implications for societies and cultures all over the world

Week 02 Reasoning in Ethics and Civics

Topic 2.1 Clarity of Reasons

Disputes

Have the belief that one has undergone a process of an exchange of reasons with others

Reasonable belief → dispute should always be at the level of reasons rather than the level of beliefs or opinions

Concepts

Allows common grounds for discussion

Allows you to be more precise and accurate in saying something

Only important when they serve the purpose of rationally supporting your beliefs in an exchange of reasons
Understood in terms of their conditions

Exchange of Reasons

Simply denying or negating someone else's beliefs is mere disagreement

To fully refute them, need to show that their beliefs are rationally unsupported and their position is unreasonable

Show how someone else's reasons are unsupported before offering your reasons → if not, they might still believe their reasons

When providing Supporting Reasons

Help others understand how you rationally arrive at a certain position

Have in mind the listener is unfamiliar with the content when presenting or writing

Never assume that the listener should make argumentative connections themselves

Provide contextual information as required

Concept is Good When

Good Reason → conceptually clear

Conditions are the elements by which we define and understand concepts → are precise and accurate

Sufficiency	Necessity
"If P → Then Q" == "P is sufficient for Q"	"Q Only If P" == "P is a necessary condition for Q"
Logical Notation for Conditionals: P → Q	Logical Notation for Conditionals: $\neg P \rightarrow \neg Q$ == Q → P
e.g. constitutive condition, having three sides makes up a triangle	e.g. causal conditions, raining will make shoes wet
General Relationship between Necessary and Sufficient Conditions → when P is a sufficient condition for Q, Q is a necessary condition for P → not causality effect	

Biconditionals

If and only if: P is necessary and sufficient for Q. i.e. $(P \rightarrow Q) \wedge (Q \rightarrow P)$

Conditions

How we understand anything everywhere in any discipline

E.g. → understand plant growth only when we understand the necessary and sufficient conditions for plant growth e.g. water, temperature, genetics

Regression Analysis

Establish a conditional relation between dependent and independent variables

E.g. → actions of a person depend on the conditions under which they had to act e.g. motivational conditions

Ethical and Political Concepts

Understand when you know the necessary and sufficient conditions for such a concept

E.g. A simplistic utilitarian understands that what is necessary and sufficient for any action to be right is for it to maximise overall pleasure

By defining the concepts clearly and by providing the necessary and sufficient conditions → our reasons can be clearly understood by others → only then can we have any productive discussion in ethics and civics

Topic 2.2 Cogency of Reasons

Logical Structure

How your reasons relate to each other

Cogency of Reasons

When providing reasons, the structure of your argument should be explicit → merely listing a number of reasons is not an argument

Cogent Argument

When our beliefs are rationally supported by our reasons, we have a cogent argument for them

Conditions for cogency

→ All premises are true

→ Argument is sound, i.e. premises are related + conclusion conforms to a logically valid structure

A pros-and-cons presentation of reasons is never an argument because it does not give us any sense of the logical relations of the reasons to each other, thus has no relative weightage and provides no support for the argument

Elements of an Argument

True / false sentences (in text / speech) (clarity should aim at propositions)

Propositions (in argument form) (validity should aim at) (truth-aptness should aim at)

Logical form (in formal logic)

States of affairs (in the world)

More than Soundness (Missing the Point Fallacy)

Term is understood inaccurately

There is a confusion or equivocation in the meaning of the argument e.g. what denotes chicken rice by the person giving the argument

To avoid Fallacy → start clearly with a definition + give the necessary and sufficient conditions

Your Arguments SHOULD

Involve true premises

Have a valid logical structure

Not commit any informal fallacies

Three Approaches to Establish if Opponent Reasons are Inadequate (Criticizing an Argument)

Verify that the reasons are false

Find that the reasons relate to each other in an invalid logical structure

Realize that there's a informal fallacy

Types of Criticisms

External Criticism	Internal Criticism
How a certain standard(s) is not met	How the claims made/actions performed are contradictory (because something cannot be both A and not A at the same time)

External Criticism

E.g. external criticism of utilitarianism

P1: If a moral theory is true, it would not recommend that we sacrifice others' utility to utility monsters

P2: Utilitarian theory would recommend we sacrifice others' utility to the utility monster

C: Therefore, utilitarian theory is false

Internal Criticism → Contradiction

“The pious is what is God-loved”

P1: If X is loved by the gods, it is pious.

P2: If X is not loved by the gods, it is impious.

P3: X is both loved and not loved by the gods.

C: Therefore, X is both pious and impious.

Criticisms must themselves meet the standards of cogency if they are to be convincing

Topic 2.3 Two Types of Reasons

Why is S a Certain Way?

Individual Reason	Structural Reason
A reason that makes reference to properties (i.e. attributes) of S as sufficient conditions	A reason that makes reference to S's position in a structure as sufficient conditions

Is an action good or bad?

Fix the necessary and sufficient conditions of a morally good action

Ask whether the properties of the action satisfy these conditions → do general properties of agents qualify as necessary and sufficient conditions for the agents themselves to be morally good or bad?

Structure

Has elements that are systematically related to each other according to principles particular to that structure
Argument is a structure because → premises and a conclusion (elements) + set of grammatical sentences (systematic relation) + conforms to logical laws (principles)

Position of S in a structure

Nature of the inquiry and the type(s) of reason(s) required in an inquiry

E.g. S is Late → there can be explanations that are sufficient to answer the question that need not interact with the explanation that S has e.g. a walking disability

E.g. S resides in another country → explanation supports that S has e.g. a walking disability, but this is not mutual → it is sufficiently explanatory to why S is Late

Pay Attention to the Various Types of Reasons

Helps to answer questions precisely and clearly

Helps to understand and appreciate the various possible approaches

Clarify concepts → Construct arguments → Distinguish between the kinds of reasons

Practicing → enhance your ability to participate in an exchange of reasons required for a rational participant of ethical and civil life

Week 03 Human Rights Part 1 → Human Trafficking

Topic 3.1 Human Rights

Rights

Entitlements → to be free to do something + to exercise a power + to be provided with some benefit

Responsibilities / Duties → to refrain from interfering with others freedom / ability to exercise a power + to provide others with some benefit

Human Rights

UN Human Rights → rights we have simply because we exist as human beings

Legal, Moral and Universal

Define and protect fundamental freedoms and entitlements for all humans

Legal Rights

Exists because of legal statute or some other government action

Government has the power to create, justify and enforce the laws

Over Time → new legal rights may be introduced in a jurisdiction

People in Different Jurisdictions → different legal rights

Moral Rights

Morality = Conventional Morality + Critical Morality

May exist without being the legal right

Universal Rights

Respect for the Inherent Dignity of all humans, and equality

Embodied by → Universal Declaration of Human Rights (UDHR)

Adopted by the UN in 1948, and the succession of binding international conventions that followed

UDHR as a Statement of Moral Rights

UDHR → not a law all by itself → does not enact any legal rights

Asserts a number of moral rights

Proclaims that these rights should be respected in all nations

Universal - International Human Rights Treaties

Atrocities of the Holocaust and subsequent Nuremberg war crimes prompted calls for international protection of fundamental rights

Human rights were incorporated into the Charter of the United Nations (UN) in 1945

Constitution of Singapore (Part IV)	
Liberty of the Person – Article 9	
Prohibition of Slavery & Forced Labour – Article 10	
Protection Against Retrospective Criminal Laws, Repeated Trials – Article 10	
Equal Protection – Article 12	
Prohibition of Banishment, Right to Freedom of Movement – Article 13	
Freedom of Speech, Assembly & Association – Article 14	
Freedom of Religion – Article 15	
Rights Relating to Education – Article 16	

7 Core Human Rights Treaties

Treaty	Adopted	State Parties	Treaty Body
International Covenant on Civil and Political Rights (ICCPR)	1966	155	Human Rights Committee
International Covenant on Economic, Social and Cultural Rights (ICESCR)	1966	152	Committee on Economic, Social and Cultural Rights
International Convention on the Elimination of All Forms of Racial Discrimination (CERD)	1965	170	Committee on the Elimination of Racial Discrimination
Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)	1979	181	Committee on the Elimination of Discrimination against Women
Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT)	1984	141	Committee against Torture
Convention on the Rights of the Child (CRC)	1989	192	Committee on the Rights of the Child
International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (IWC)	1990	34	Committee on Migrant Workers

Universal Declaration of Human Rights (UDHR)

Article 1	"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."
Article 2	Right against discrimination.
Articles 3-15, 19-21	Civil and political rights, including rights to life, liberty, personal security, and political participation.
Articles 16-18, 22-27	Economic, social, and cultural rights, including rights to an adequate standard of living, social security, work, rest and leisure, family, education, and participation in the cultural life of a community.
Article 28	"Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized."
Article 29	Everyone has duties to the community; rights and freedoms subject only to limitations, as determined by law, for the purpose of securing the rights and freedoms of others, and "of meeting the just requirements of morality, public order and the general welfare in a democratic society."

Advantages and Disadvantages of UDHR

Advantages	Disadvantages
Avoid discrimination	Not an international law
Improve the quality of human beings	Lacks the power to legally force any directive
Set the standard for individuals to be treated equally	
Procedure and framework for governments to protect and promote human rights	

Countries

Apply some from of Human Rights legislations

They also ignore and go against others e.g. → Freedom of religion or worship / Right to education / Right to vote / Right to basic health care

Why are some rights not Enforced and Protected in various Jurisdictions?

Political context

Limited resources

Cultural differences

Topic 3.2 Human Trafficking

What is Human Trafficking?

The recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion... or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation (United Nations Convention against Transnational Organized Crime)

How Trafficking Breaks Down

Action	Means	Purpose
Recruits	Force	Commercial sex acts
Transports	Fraud	Labour services
Provides	Coercion	
Obtains/attempts		

The World's Oldest Trade: Historical Overview, Human Trafficking in SEA

Pre-colonial Southeast Asia → Angkor, Ayutthaya, Malacca, Achech and Makassar, in their pre-colonial heyday, required large labors that was provided by the large importation of slaves - Raben, 2008

How does one become a Slave → Debts, punishment, starvation and war captivity, slave raiding and trade + Debt / Bonded labour → employed close to their areas of origin; inter-regional slave trade (kings, courtiers, merchants)

Slaves were Used In

Agriculture → for producing sugar, pepper, cloves, rice and other crop

Manufacturing → as smiths, coopers, tailor, household related

Industry → sugar refineries, distilleries, ship building

Modern-day Slavery: Different Forms of Human Trafficking

Child abduction / Human cage / Forced prostitution / Forced labor / Forced marriage / Organ theft / Selling baby / Forced child beggar / Trafficking boat

Estimated Annual Profits from Human Trafficking

Asia → highest number of forced laborers globally, 56% (approximate 11.7 million victims) (ILO n.d.)

United Nations Office on Drugs and Crime (UNODC) → Trafficking flow from Southeast Asia remains the most prominent transnational flow globally (UNODC n.d.)

ILO Global Estimates on International Migrant Workers

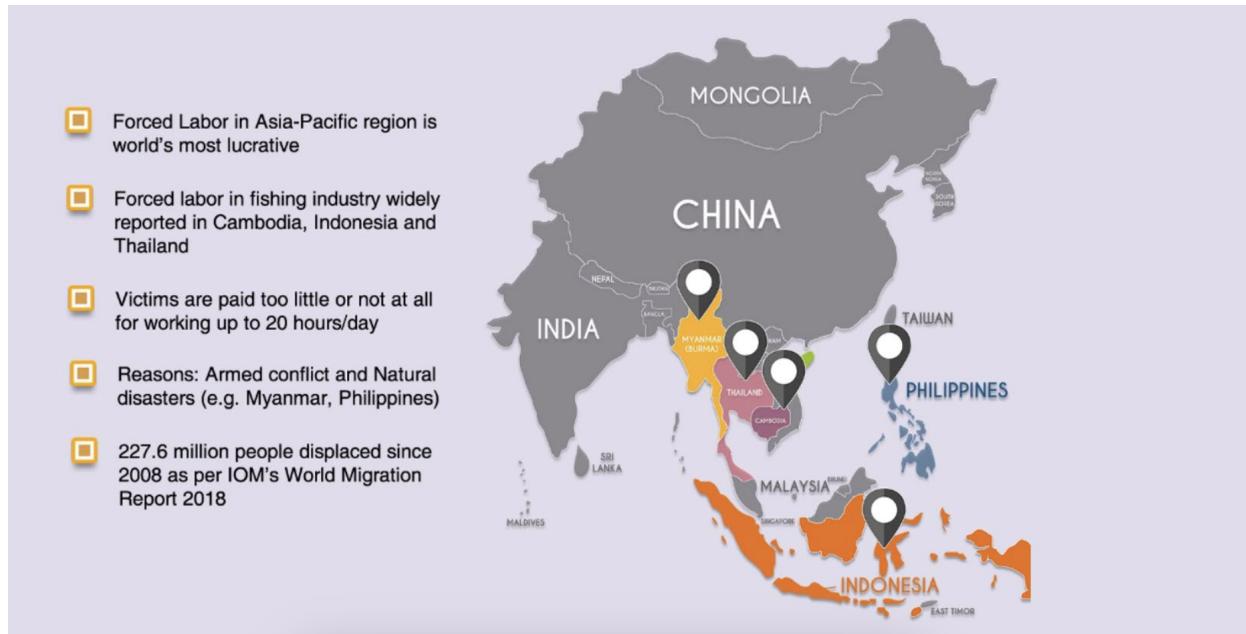
Human Trafficking → Asia Pacific region: Major countries of origin, transit and destination; 40% migrants

Modern Slavery → 258 million international migrants + 150 million migrant workers + ?? million

undocumented workers

Forced labor → Highly Gendered Labour Migration Patterns and Trends

Displacement - Armed Conflict and Natural Disasters



Implications for Nation States

Threats of human trafficking:

- ❑ Criminal: Use of Force, Coercion, Fraud, Exploitation
- ❑ National security: Terrorism, drugs, political/armed conflict; border security
- ❑ Human/social aspects: Physical and mental health consequences
- ❑ Human rights: Protection, prosecution, legislation, advocacy

Impact of Pandemic



Impact of COVID-19 on Human Trafficking



Topic 3.3 Related Ethical Considerations

Human Dignity - Humanity Principle (Immanuel Kant)

Article 1 of the Universal Declaration of Human Rights states that → All human beings are born free and equal in dignity and rights

All human beings are rational and autonomous beings → they're all entitled to equal respect

Rights to life, liberty, security, and other things are owed to all human beings → the things that people have human rights to are needed to preserve their rationality and autonomy

Humans as Rational and Autonomous Beings

Being rational → using a reason to figure out what to do in a morally acceptable way (Shafer-Landau 2020)

Being autonomous → to be in control of one's own life (Shafer-Landau 2020: 120)

Kant → rationality and autonomy of persons makes them supremely valuable and worthy of respect → therefore, to treat a person as an end and to respect them as they deserve, one must support their rationality and autonomy + since all persons are rational and autonomous beings, this respect is owed to every person equally

Human Dignity - Humanity Principle (Immanuel Kant)

Kant → to always treat a person as an end, never merely as a means (Kant: 1785/1997, 4:429; p. 38)

Commitment to impartiality → all persons deserve equal respect due to their rationality and autonomy → regardless of their sex, race, age, etc

Discrimination based on sex, race, age, and other characteristics unrelated to their rationality and autonomy fails to respect persons as ends

Treating Persons as Mere Means	Human Flourishing - Eudaimonia (Aristotle)
<ul style="list-style-type: none"> <input type="checkbox"/> The principle of humanity prohibits treating someone as a mere means. <input type="checkbox"/> Treating a person as a mere means is to use them in a way that they could not rationally consent to being used. <input type="checkbox"/> Many kinds of actions are not rationally consented to, and thus amount to treating people as mere means: <ul style="list-style-type: none"> • Deception • Coercion (e.g., slavery, sexual assault) • Exploitation • Violations of privacy 	<ul style="list-style-type: none"> <input type="checkbox"/> "Happiness", "Flourishing" – the exercise of reason <ul style="list-style-type: none"> • Reflects "pursuit of virtue, excellence, and the best within us" (Huta & Waterman, 2014: 1426) <input type="checkbox"/> A good life can be attained by practicing virtues like courage, wisdom, good humour, moderation, kindness etc. <ul style="list-style-type: none"> • Eudaimonia – Highest good that human beings can attain • Eudaimonia as intrinsically good

The Golden Rule



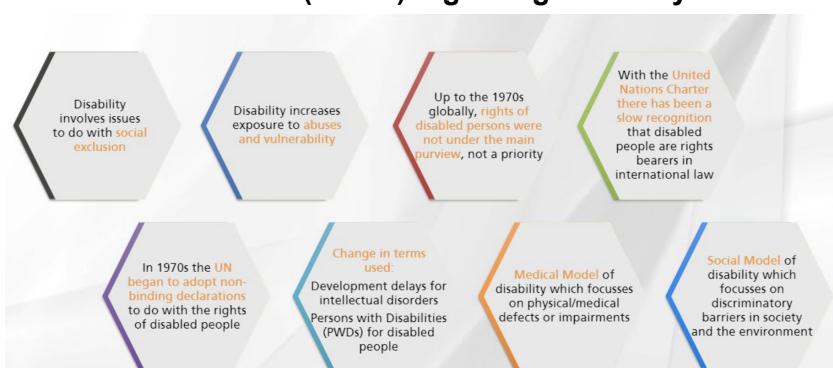
Week 04 Human Rights Part 2 → Disability

Topic 4.1 Human Rights and Disability

Global Overview of Disability

- People with disabilities are the world's largest minority
- 650 million people around the world experience various forms of disabilities
- 80% of people with disabilities live in poor countries
- Less: access to physical amenities / infrastructure / financial support / social policies

Issues and Solutions (Model) regarding Disability



UNCRPD

United Nations Conventions on the Rights of Persons with Disabilities → adopted by the UN in 2006

First human rights treaty developed by disabled people → for disabled people

UDHR → 60 years later → UNCRPD created

Goal of UDHR → promote and protect the inherent dignity and equality of all human beings

Goal of UNCRPD → promote, protect and to ensure the full and equal enjoyment of all human rights as well as the fundamental freedoms by all persons with disabilities, and to promote respect for the inherent dignity



Article 1 of the CRPD

Open-ended description of the treaty's target population → persons with disabilities include those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others

New Titles, Innovative Measures and Mechanisms of the UNCRPD

Accessibility (Article 9)

Living independently and being included in the community (Article 19)

Personal mobility (Article 20)

Habilitation and rehabilitation (Article 26)

Article 3: General Principles of UNCRPD

1. Respect for inherent dignity, individual autonomy including the freedom to make one's own choices, and independence of persons
2. Non-discrimination
3. Full and effective participation and inclusion in society
4. Respect for difference and acceptance of persons with disabilities as part of human diversity and humanity
5. Equality of opportunity
6. Accessibility
7. Equality between men and women
8. Respect for the evolving capacities of children with disabilities and respect for the right of children with disabilities to preserve their identities

Singapore and UNCRPD

UNCRPD was promulgated by the UN in 2006

Singapore → signed UNCRPD on 30 Nov 2012 → ratified on 18 July 2013

UNCRPD is encapsulated in two of the Enabling Master Plans put forth by the Singapore government

Singapore → an inclusive society where persons with disabilities are empowered, recognized and given full opportunity to become integral and contributing members of society (Second Enabling Master Plan, 2012-2016)

Topic 4.2 Disability in Singapore

Disability in Singapore

- Those whose prospects of securing, retaining places & advancing in education and training institutions, employment and recreation as equal members of the community are substantially reduced as a result of Physical, Sensory, Intellectual and Developmental Impairments - Committee Report to MCYS, 2011
- Developmental disability encompasses Autism Spectrum Disorder, Down Syndrome and Cerebral Palsy
- Persons with sensory (blindness & deafness) and physical disabilities constitute half the disability group, other half comprises those with intellectual and developmental disabilities
- Upward projection of persons with disability; to increase significantly by 2030
- Strengthened the argument for social inclusion in Singapore

Quality of Life Study of Adults with Disabilities, 2017 National Council of Social Services (NCSS)

- 49% have a moderate to severe disability
- 55.6% have a chronic disease (e.g. heart disease, diabetes, stroke, asthma)
- 12.6% have a mental health condition

Social Inclusion

Encompasses, influences, and shapes 3 main domains of a person's life: social, economic, political
UNESCO definition: society for all in which every individual, each with rights and responsibilities, has an active role to play

Social Exclusion

Systemic disadvantage or discrimination of an individual based on identity
Problematic because of unequal access to resources, unequal participation and denial of opportunities

Implications of Social Exclusion

Corrosion and breakdown of society because of poor social cohesion
Entrench and worsen marginalised conditions of segments of society
Communities who are socially excluded face unemployment, poor educational outcomes, low income, poor housing conditions, poor health and family breakdown

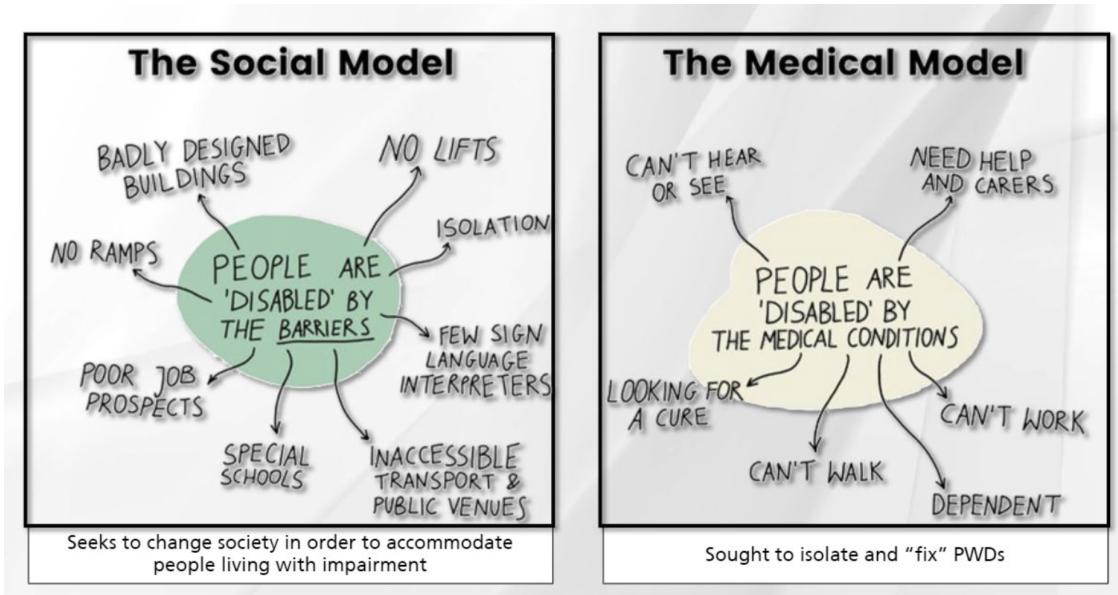
The Excluded Disabled (Social Exclusion of PWDs)

Face physical barriers to their inclusion
Not included in legislations
Face financial struggles due to their inability to get education and employment
Face attitudinal barriers and obstacles in their day-to-day life

History of Disability and Inclusion in Singapore

- Before the Second World War, the British government had no specific interest in the disability sector
- The care of the poor, the disabled in society was generally left to voluntary welfare organizations and members of society
- After the Second World War concluded and the British government came back they noticed a number of alarming trends and situations in society
- There was poverty, homelessness, vagrancy and juvenile delinquency
- In 1946 the government set up the social welfare department and that addressed the state's welfare policy including those of the disabled people

Social Model and Medical Model of Disability



Shift in Government and Societal Mindset Towards Disabled Persons in Singapore

- A very pragmatic rationale behind the government's shift in and priorities and policies with regards to disabled persons and societies with the national interest of developing human resources
- Not just to develop and to train certain segments but all segments of society such that they'll be productive and contributing members of society

Key Milestones - Disability Policies in Singapore

Year	Milestone
1973	Singapore Disability Sports Council is founded
1980	★ Launch of Car Park Label Scheme , providing access to wider parking spaces for drivers and passengers with mobility impairment
1991	Assessment and diagnosis units set up at KK Women's and Children's Hospital, National University Hospital and the Institute of Mental Health for early identification of developmental needs
1999	Ministry of Education (MOE) launches Assistive Technology Fund for students in primary, secondary and pre-university levels
2003	★ *Compulsory Education Act comes into effect. All children born after Jan 1, 1996, except those with special needs, must attend a national primary school
-	Early Intervention Programme for Infants and Children (Eipic) launched for children aged six and below who require medium to high levels of early intervention support
2006	★ First wheelchair-accessible public bus is introduced
-	Engaging Persons with Disabilities in Employment (Enable) Fund launched in July to provide funding assistance to employers who need to redesign jobs, modify workplaces or implement training when hiring people with disabilities. Later expanded to become Open Door Programme
2007 to 2011	Ministry of Community Development, Youth and Sports (MCYS) and NCSS embark on creating inaugural Enabling Masterplan for 2007 to 2011
2019	★ Children with moderate to severe special needs will have to attend government-funded Special Education (Sped) schools, with the Compulsory Education Act to be extended to this group

Social Inclusion



The Way Forward

- Third Enabling Master Plan (2017-2021) envisions Singapore to be a caring and inclusive society where persons with disabilities are empowered to achieve their fullest potential and participate fully as integral and contributing members of society

→ NCSS study with on the needs of PWDs found that 6 in 10 persons with disabilities do not feel socially included, accepted and given equal opportunities to contribute to society (NCSS, Look Beyond My Disability, See the True Me)

Topic 4.3 Related Ethical Considerations

Human Dignity

Kant's Principle of Humanity → we should always treat humanity as an end, never as a means

Human dignity is the founding principle of the human rights framework

According to the UDHR, dignity is the innate worth of human beings

Principle of Human Dignity

All human beings regardless of ability, physical appearance, race, religion, gender, age, sexual orientation are persons with dignity and have innate value and worth as human beings

The principle about the inherent dignity and worth of human beings is encapsulated in the UNCRPD which emphasises the importance of human dignity

Dignity

According to Clapham (2006), one of the main goals of human rights is the protection of dignity

→ Prohibition of all types of inhuman treatment, humiliation, or degradation by one person over another

→ Assurance of the possibility for individual choice and the conditions for 'each individual's self-fulfillment', autonomy, or self-realisation

→ Recognition that the protection of group identity and culture may be essential for the protection of personal dignity

→ Creation of the necessary conditions for each individual to have their essential needs satisfied

Rights and Responsibilities

What should the rights of all individuals regardless of ability, gender, age, orientation be?

Whose responsibility or duty?

Shift in approach towards disability issues over the past two decades: From one motivated by "charity" to one based on rights and equal opportunities

Protecting and upholding rights of the disabled and disadvantaged - should not be seen as just a concern of philanthropy but as a duty and responsibility at individual, societal and state levels

Disability Rights Across Asia

Most populated continent in the world

Geographic region that has the highest number of disabled persons worldwide

According to a UN estimation the disabled population is around 10% of the total population in any country
400 million people in Asia and the Pacific who live with some form of impairment in their day-to-day lives and who need some form of assistance

Country	Law/Regulation	Transportation	Housing	Education	Employment	Barrier-free Accessibility	AT Subsidies
Hong Kong	Disability Discrimination Ordinance	✓		✓	✓	✓	✓
Singapore	NA	✓		✓	✓	✓	✓
Malaysia	Article 8 of the Federal Constitution	✓	✓	✓	✓	✓	✓
Thailand	Rehabilitation of Disabled Persons Act A.D.1991	✓		✓	✓	✓	✓
Vietnam	Ordinance on Disabled Persons			✓	✓		✓
China	Law of the People's Republic of China on the Protection of Disabled Persons	✓		✓	✓	✓	✓
Philippines	The Magna Carta for Disabled Persons	✓		✓	✓	✓	✓
Indonesia	Act Number 4 of 1997, Concerning Disabled People	✓		✓	✓	✓	✓
India	The Persons with Disabilities Act	✓		✓	✓	✓	✓

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Limitations of Laws

Companies in Thailand and Japan pay the fine to the governments for not hiring PWDs rather than hire them because they think there is a bigger economic cost involved

A law might be in place but societal attitudes may not be in sync with government legislation

Prevailing issues still faced by PWDs

- Lack of physical environment accessible to PWDs
- Attitudinal barriers
- Employment
- Participation in society
- Discrimination and stigma
- Isolation and social exclusion

Week 05 Reproduction Ethics

Topic 5.1 Introduction

Reproduction Ethics

Types → Abortion / Contraception / IVF / Egg Donation / Surrogacy

Ethical Questions

What is the moral status of an embryo?

Is it morally acceptable to interfere in reproductive processes through IVF, egg donation, etc.?

Is it ethical to experiment on embryos?

Is surrogacy a commodification of a woman/person's body?

What are the rights of women/pregnant people versus the rights of the foetus?

Roe vs Wade

1973 ruling → recognise a woman's constitutional right to an abortion and legalized it nationwide in the United States

Was overturned → abortion made illegal in some states

Likely to affect the poor and minority groups the most

Roe vs Wade Learning Point

Blurs the distinction between church and state, which is key to preventing religious conflict	Sign of deepening conservatism in the US, which impacts on other issues such as gun control and healthcare
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Limiting access to Abortion elsewhere in the world → increases stigma around abortion even in countries where abortion is legal

Topic 5.2 Empirical Background

Abortion Rate in Singaporean Women is Decreasing

1985 → 24,000, 2012 → 10,960, 2020 → 4,029

Demographics

1985 → 69.75% of patients were married

2002 → 75.5% of patients were married

2005 → 1,279 women under 20 had abortions

2009 → 1,195 women under 20 had abortions

2013 → 578 women under 20 had abortions

2016 → 343 women under 20 had abortions

Women cite for having an abortion → Commonly Reported Reasons

Table 2. Percentage distribution of women who had an abortion, by main reason given for seeking abortion, various countries and years

Country and year	Wants to postpone childbearing	Wants no (more) children	Cannot afford a baby	Having a child will disrupt education or job	Has relationship problem or partner does not want pregnancy	Too young; parent(s) or other(s) object to pregnancy	Risk to maternal health	Risk to fetal health	Other	Total	N
Sub-Saharan Africa											
Benin, 1993	8.3	26.9	7.4	13.0	13.9	22.2	na	na	8.3	100.0	108
Kenya, 1990	na	na	na	55.0	na	20.0	20.0	na	5.0	100.0	20
Nigeria, 1992	19.1	2.1	2.1	40.4	31.9	2.1	na	na	2.1	100.0	47
Nigeria, 1996	8.6	5.7	11.4	31.4	20.0	17.1	na	na	5.7	100.0	35
Zambia, 1985–1986	49.6	3.8	na	41.3	1.9	na	3.4	na	na	100.0	264
Asia											
Bangladesh, 1995–1996	8.6	10.3	41.4	1.7	6.9*	u	29.3	na	1.7	100.0	58†
India, 1977–1978	na	20.6	u	17.9‡	12.5	na	37.9	11.1	na	100.0	13,511
Indonesia, 1987–1988	na	na	35.0	45.0	5.0	15.0	na	na	na	100.0	200
Malaysia, 1981	45.9	39.9	1.4	na	2.0	9.5	na	1.4	na	100.0	148
Nepal, 1984–1985	13.0	75.0	na	na	na	12.0	na	na	na	100.0	165
Singapore, 1984	49.8	23.3	4.0	na	13.8	na	7.3	na	2.0	100.0	400
Singapore, 1985	50.2	40.0	6.9	na	na	na	2.0	na	1.3	100.0	23,512
South Korea, 1994	11.1	58.4	3.7	na	na	5.0	9.7	5.1	7.0	100.0	2,541
Sri Lanka, 1988–1990	36.2	26.5	9.7	4.7	2.0	na	4.7	na	16.2	100.0	548
Taiwan, 1980–1981	13.7	64.5	4.1	na	na	na	8.5	6.5	2.8	100.0	802
Thailand, 1983–1984	16.1	36.3	18.5	8.5	3.3	2.7	5.1	7.7	1.7	100.0	750
Turkey, 1993	8.1	58.2	na	16.9‡	0.3	na	15.9§	u	0.6	100.0	1,674
Latin America											
Chile, 1988	na	5.0	30.0	15.0	25.0	25.0	na	na	na	100.0	357
Colombia, 1990–1991	6.3	4.3	35.2	15.3	16.1	13.5	8.8	na	0.5	100.0	602
Honduras, 1992–1993	na	na	5.3	15.8	42.1	36.8	na	na	na	100.0	19
Mexico, 1967–1971	na	26.4	44.3	na	15.1	na	8.3	na	5.4	100.0	3,714
Mexico, 1988	na	9.9	15.9	na	33.1	31.8	na	na	9.3	100.0	151
Developed countries											
Czech Republic, 1993	15.7	33.1	13.4	na	7.8	3.1	10.1	3.1	13.7	100.0	508
Finland, 1993	na	8.0	na	85.5**	na	4.2	0.6	1.6	na	100.0	10,342
Romania, 1993	u	67.1††	u	19.5‡	4.3	na	4.0§	u	5.1	100.0	2,116
United States, 1987–1988	25.5	7.9	21.3	10.8	14.1	12.2	2.8	3.3	2.1	100.0	1,773

*Includes the reasons "too young/parents object to pregnancy." †Fifty-eight responses were obtained from 53 women; thus, percentages were calculated based on the number of responses. ‡Includes not being able to afford a child now. §Includes risks to both maternal and fetal health. **Includes all social reasons (of which 14% is unemployment). ††Includes both spacing and limiting. Notes: na=not applicable, because that reason was not included in the study. u=unavailable because a combined category covered more than one reason. Sources: For all countries, see Appendix.

Abortion Legalization with Time

Prohibited after 24 weeks / 6 months of pregnancy → unless mother's life is in danger

In 2016 → two-thirds of abortions occurred at eight weeks of pregnancy or earlier and 88% occurred in the first 12 weeks

Statistics about the Effectiveness of Banning Abortions (Kramer 2016)

- Number of unsafe abortions rise
- Estimated 47,000 women die every year due to complications of unsafe abortions
- Does not prevent it from happening
- In Latin America and the Caribbean, where 97% of women live in countries where abortion is restricted or banned, there are 44 abortions per 1,000 women → 26% higher than the worldwide average

Facts vs Myths

Myth	Facts
Abortion is a very dangerous procedure	Abortion is one of the safest surgical procedures for women → risk of major complications 1%<
Women who have had abortions are traumatized	There is no scientific evidence to support the data that abortion is more dangerous to a woman's

	long-term mental health than delivery a child or placing a baby for adoption
Abortion causes breast cancer	Early studies suggest an increase in breast cancer among women who had abortions have been found to be flawed and widely discredited
Abortion causes infertility	Having an abortion will not usually affect your chances of being pregnant

Topic 5.3 Ethical Concerns

Approach the Discussion from different Focal Points e.g.

Perspective of Rights	Perspective of Moral Status of the Foetus	Other Questions
Is it the right of the pregnant person to decide if they continue with the pregnancy or not? What kind of right is this? Right to one's own body? Right to self-determination? Right to privacy? Does a foetus have rights or a right to life? Do the rights of the pregnant person "trump" that of a foetus? Why or why not? Does the foetus have a right to be carried to term in the pregnant person's body?	Is the foetus a person? When does it become a person? Is the foetus a separate being from the mother/pregnant person?	Some may approach it from the perspective of whether it's ever permissible to take an innocent life. And under what circumstances, if any, might this be permissible?

In Favour of Abortion → Judith Jarvis Thomson (American Philosopher)

- P1. Every person has a right to life
- P2. The foetus is a person
- P3. The foetus has a right to life.
- P4. Foetus' right to life is stronger than the mother's right to her own body (missing premise)
- C. Abortion infringes on the rights of the foetus and is impermissible

Assumes foetus is a person

The Right to Life is not an Absolute Right → Judith Jarvis Thomson (American Philosopher)

- In some cases abortion is morally permissible
- Having a right to life does not guarantee having either a right to be given the use of or the right to the continued use of another's body
- Abortion is morally permissible where pregnancy stems from rape
- Abortion is morally permissible where it is necessary to save the life of the mother

Analogy 1 → Judith Jarvis Thomson (American Philosopher)

- Case of abortion stemming from Rape
- The violinist has a fatal kidney ailment and you have the right blood type for him.
- You are kidnapped by the Society of Music Lovers and plugged into a violinist circulatory system.
- Your kidney can be used to extract poisons from his and your blood.
- The doctors tell you that they would not have permitted the action, but, now it is done

To unplug him → you would kill him
In 9 months → he will be recovered and safely unplugged from you

P1: Every person has a right to life

P2: The violinist is a person.

P3: So, the violinist has a right to life.

C: So, it is impermissible to unplug the violinist.

Thomson argues, "Can those who oppose abortion on the grounds I mentioned make an exception for a pregnancy due to rape?"

Analogy 2 → Judith Jarvis Thomson (American Philosopher)

Case where abortion is necessary to save the life of the Mother

Pregnant women has a cardiac condition which would kill her if she carries the baby to term

The fetus and mother both have an equal right to life

Should we add to the mother's right to life her right to decide what happens to her body? Does the sum of her rights outweigh the fetus's right to life?

P1: In killing the foetus, one would be directly killing an innocent person.

P2: Directly killing an innocent person is murder.

P3: Murder is morally impermissible.

C: Therefore, killing the foetus is morally impermissible.

Professor's argument → the violinist, unlike the fetus, is not related to the mother → both cases vary

In Against Abortion → Don Marquis (Professor of Philosophy at the University of Kansas)

Marquis Argument vs Professor Argument

1. Human life is sacred, destroying a life is wrong → neglects to explain why it is not wrong to kill other types of beings e.g. animals

2. Killing takes away someone's personhood, therefore, it is wrong → a person is technically an individual who can think rationally, a severely disabled person / infants / very young children do not count as people

Why Killing is Wrong? → Don Marquis (Professor of Philosophy at the University of Kansas)

→ Killing someone deprives them of a future like ours

→ Deprives them of everything they will ever have or experience

→ A good future, one with happiness and good experiences will not be possible for them

→ A future like ours, one which you and I have, which has value, will not be possible for them

Why does Marquis think his argument against killing is better than the Standard Argument?

1. You can kill animals with similar traits like us as → they do not have a future like ours

2. We are not morally obliged to keep a comatose / unresponsive person on life support as → they do not have a future like ours

3. We cannot explain why it is wrong to kill infants when using the term personhood → we can explain why it is wrong when mentioning a future like ours

P1: Any action which deprives an individual of a "future like ours" or a valuable future is morally wrong.

P2: Abortion deprives the foetus of a "future like ours"

C: Therefore, abortion is morally wrong.

Why the 'Future like Ours' Argument is Wrong?

→ Old people can be killed since they have less future ahead of them

→ Contraception and abstinence is morally wrong as the act of not procreating deprive potential of a future like ours

→ Is it less morally wrong to kill a severely mentally and physically disabled person since they have less chance of a future like ours

How can Marquis say the Above Argument is Wrong?

→ Older person and young person can have a future like ours, both have happiness, good experiences and value, therefore, killing either of them is morally wrong

Topic 5.4 Virtue Ethics

Virtue Ethics Definition

Family of moral theories according to which morally right actions are explained by the nature of a good life, and the good character traits (virtues) needed to live such a life

Virtue Ethics Relevant to Abortion

If we deem a person who has chosen to terminate their pregnancy as having acted virtuously → by virtue theory → they have acted morally	If we decide that a person who chooses to terminate their pregnancy is not virtuous → by virtue theory → they have acted immorally
By virtue theory, it is morally permissible to have an abortion whenever a virtuous person might choose to do it	

Aristotle

- Greek philosopher and scientist who lived between 384 BCE (Before the Christian Era) - 322 BCE
- Is esteemed for his many contributions to philosophy and ethics, physics, mathematics, biology and politics
- Believed that virtues are necessary to have a good life or a life of "Eudaimonia" (flourishing)
- Held that Eudaimonia is ultimately the exercise of reason
- Argued that being able to reason well was the highest good for humans because the ability to reason is a uniquely human function - it is what separates us from other beings
- Held that the highest human good cannot be attained without the virtues
- Also held that virtue necessarily requires the excellent exercise of reason; so to be virtuous, you need to be able to exercise excellent reasoning

Virtue Ethics

Virtues involve exercising reason because determining what is virtuous requires us to engage very well in the process of reasoning

Reasoning involves identifying something called the "mean"

"Mean" is what we find between two extremes of character - on one end, "the excess" and on the other "the deficiency"

Taking a risk = "drive" towards the action of taking a risk

Excess of such a drive would be to be rash

Deficiency of such a drive would be to be cowardly

To be virtuous, you would need to exercise reason, or practical wisdom to be more specific, and work out the mean, which is to act neither rashly nor with cowardice, but courageously

Wisdom

Practical wisdom is the ability to reason well about how one ought to act in particular circumstances.

Theoretical wisdom → scientific knowledge, combined with intuitive reason, of the things that are highest by nature → e.g. solving maths problems or understanding how something works.

Aristotle and Abortion

Is the person choosing abortion is exercising reason excellently?

Are they assessing the mean between the excess of their drives or emotions and the deficiency of those drives or emotions excellently?

Given the circumstances, we may decide that:

They are being virtuous and their choice is a virtuous one

They have assessed poorly and are not being virtuous

There are circumstances where a virtuous person might choose to have an abortion

A virtuous person would never choose abortion under any circumstances

al-Farabi

Islamic philosopher born in 870 CE (Common Era) or (AH 257), which is 257 according to the Hijri calendar

Was a greatly admired medieval Islamic philosopher of Turkish or Persian origins

Was greatly influenced by Aristotle and worked on his own version of virtue theory

Agreed with Aristotle on the importance of the exercise of excellent reason

Held that the doctrine of the mean was crucial to virtue

"Sadists take pleasure in the suffering of other people. A sadist may have excellent deliberative virtue, in that they can find ingenious ways to make others suffer. But the sadist is not wholly virtuous."

Al Farabi's Breakdown of Practical Wisdom

Deliberative virtue or foresight, which is the ability to work out how to get what you want to get

Moral virtue, the ability to discover what is morally good

Natural virtue, that which enables a person to want a morally good end

Theoretical virtue, the ability to gain knowledge about the world

Al Farabi and Abortion

Is the person exercising practical wisdom in deciding to terminate a pregnancy?

Given the circumstances, is the person excellently exercising all the 4 components of Al Farabi's practical wisdom?

Given the circumstances, we may decide that:

The person is virtuous in so far as they have excellently exercised their reason

There are circumstances where a virtuous person might choose to have an abortion

A virtuous person would never choose abortion under any circumstances

Week 06 Euthanasia

Topic 6.1 The Concept of Death

What is Euthanasia?

Euthanasia → happy death or good death

Robert Young writes: "When a person performs an act of euthanasia, she brings about the death of another person because she believes the latter's present existence is so bad that he would be better off dead, or believes that unless she intervenes and ends his life, his life will very soon become so bad that he would be better off dead. Accordingly, the motive of the person who performs an act of euthanasia is to benefit the one whose death is brought about."

Types of Euthanasia

Voluntary → Person requested to undergo it

Involuntary → Person does not want to undergo it

Non-Voluntary → Person undergoing it is unable to indicate preference

Active and Passive Euthanasia

Active (Acting)	Passive (Doing Nothing at All)
Whenever anything is done that contributes to the person's death	Nothing at all is done that contributes to the person's death

E.g. → human action is the main cause of death vs injury or disease is the main cause of death

Active	Passive
Main cause of death is human action	Main cause of death is not human action but instead injury or disease

Concept of Death

- Are you dead when your heartbeat and respiration irreversibly cease?
- Are you dead when your spontaneous heartbeat and respiration irreversibly cease?
- Are you dead if you irreversibly lose consciousness and your whole brain is dead?
- Are you dead if you irreversibly lose consciousness and your higher brain is dead?

Topic 6.2 Ethical Concerns

Ethical Concerns

Traditional View	Radical View
Passive euthanasia is morally permissible and should be legally permitted Active Euthanasia is not morally permissible and should be illegal	Weak version → some cases where active euthanasia is morally permissible Strong version → some cases where active euthanasia is morally obligatory

Main issue for Ethics → whether there is a moral difference between active and passive euthanasia
If there is no significant moral difference → active euthanasia should not be illegal

Ethical Considerations

Theological Reasons	Non-Theological Reasons
Tend to be the same approach as the theological ones against suicide	Appealing to moral feelings or intuitions

Are Active and Passive Euthanasia Morally Different?



Greedy Cousin Analogy

Case 1:

"In the first, Smith stands to gain a large inheritance if anything should happen to his six-year-old cousin. One evening while the child is taking his bath, Smith sneaks into the bathroom and drowns the child, and then arranges things so that it will look like an accident." - Rachels

Case 2:

"In the second, Jones also stands to gain if anything should happen to his six-year-old cousin. Like Smith, Jones sneaks in, planning to drown the child in his bath. However, just as he enters the bathroom, Jones sees the child slip and hit his head, and fall face down in the water. Jones is delighted; he stands by, ready to push the child's head back under if it is necessary, but it is not necessary. With only a little thrashing about, the child drowns all by himself, 'accidentally' as Jones watches and does nothing." - Rachels

Bare Difference Argument

Did either man behave better, from a moral point of view?

Smith killed the child, Jones 'merely' let the child die

The bare difference between killing and letting die doesn't make a moral difference. People tend to think killing is worse than letting die, but this analogy shows us that it isn't necessarily so. This suggests that our moral feelings and intuitions are not necessarily always well supported.

Relation to Euthanasia

If a doctor lets a patient die, for humane reasons, he is in the same moral position as if he had given the patient a lethal injection for humane reasons. If his decision was wrong-if, for example, the patient's illness was in fact curable-the decision would be equally regrettable no matter which method was used to carry it out. And if the doctor's decision was the right one, the method used is not in itself important

- Rachels

Objections to Voluntary Active Euthanasia (VAE)

Supporters of voluntary euthanasia usually hold that if a Person

- is suffering from a terminal illness
- is unlikely to benefit from the discovery of a cure for that illness during what remains of her life expectancy
- is, as a direct result of the illness, either suffering intolerable pain, or only has available a life that is unacceptably burdensome
- has an enduring, voluntary and competent wish to die and
- is unable without assistance to end her life

Then → Voluntary Active Euthanasia is morally permissible and provisions (both legal and medical) should be made for this person to die - Young

Euthanasia is voluntary when it is requested by the person who undergoes it

Argument	Counter-Argument
Will lead to a slippery slope → increase callousness towards killing → leading to involuntary euthanasia	Yes it might, but we can institute safeguards to prevent this
	Premise should also be based on permit or legalization of euthanasia Should whether euthanasia is moral be separated from whether it is made legal?

Objections to Non-Voluntary Euthanasia

Euthanasia can be justified When

1. Life is of no value to them → person is in persistent unresponsive / comatose state
2. Life is horrible or quite likely to become horrible → when people suffer or start suffering from painful, debilitating diseases that are incurable

Objections to Involuntary Euthanasia

1. Euthanasia is done for the good of the person
 2. So if a person expresses a desire that it not be done, how can this be done for the good of the person?
-

Topic 6.3 Ethical Theories

Utilitarianism can be a Problematic Theory

E.g. → race and slavery

The validity of the theory should not be dependent on the history of its proponents

Utilitarianism

Consequentialist Theory → what is moral or not is decided based on the consequences

Consequentialism → morality of actions, policies, motives, or rules depends on their production of the best actual or expected results

According to Utilitarianism → an action is morally required if it maximises overall well-being. An action maximises overall well-being when it does more to improve overall well-being than any other action you could have done in the circumstances (Shafer-Landau 2020: 93).

Well-Being

Definition → good and valuable

Overall Well-Being → net well-being of all individuals affected by an action

Net Well-Being → net balance of benefits and losses to well-being produced by an action

Everyone's well-being counts equally: "the benefit (or loss) to one person counts just as much as the same size benefit (or loss) to anyone else affected by one's action" (Timmons 2013: 114).

Avoid absence of well-being

Utilitarianism and Euthanasia

How can we be sure, in advance of the act, that it will maximize overall well-being?

→ Overall well-being is the net well-being of all individuals affected by an action

→ Net well-being is the net balance of benefits and losses to well-being produced by an action

Everyone's well-being counts equally → arguably difficult to say that a choice to be euthanized will necessarily maximize overall well-being, simply because we cannot know with certainty, in advance, what all the consequences will be

Further Objections

→ This puts undue moral pressure on those who are ill or vulnerable to end their lives. They may feel moral pressure to factor in the consequences to others of them staying alive. They may feel a moral pressure to "unburden" their caregivers or to free up hospital resources.

→ This creates a slippery slope to involuntary euthanasia. Perhaps doctors or caregivers might make a utilitarian calculation to euthanise their patients. They may decide the patient is suffering too much, or that hospital resources may be better allocated elsewhere where there are, for example, greater opportunities for cures or the increase in quality of life and well-being.

Replies to Further Objections

How might an advocate for euthanasia reply to the undue pressure and slippery slope argument?

1. Euthanasia is only an option for those in the very final stages of an incurable disease for which a cure is very unlikely to be found in time. We may even add that thorough research must be done to indicate that such a cure or any treatment to improve the patient's well-being, suffering etc is very unlikely.
2. The patient and family members can be interviewed by experienced professionals to ensure that the patient is not under moral pressure or pressure from their families to choose euthanasia.
3. To prevent slippery slope situations, laws should be stringently policed to prevent abuse.

Euthanasia: Legal in Netherlands

It must be carried out by a physician

It must be based on a patient's explicit request. The patient's decision must be durable and free. The patient must have an incurable condition which they find unbearable.

There must be no reasonable alternative.

An independent physician must agree.

Hinduism Four Values

Dharma	Artha	Kama	Moksa
The ethical or moral (duty)	Economic wealth	Pleasure	Liberation from rebirth and imperfection

Hindu Philosophy and Euthanasia

Karma	Liberation	Ahimsa (Non-Violence)
Determines the nature of a person's next life	Being freed from the cycle of reincarnation → being reborn means we re-enter into imperfection and suffering	Highest form of dharma (virtue)
The net outcome of the good and bad deeds that person has done in their lifetime		Means non-violence, non-injury or non-killing
Accumulate bad karma, then we are unlikely to achieve moksha, the ultimate aim for Hindus (to attain eternal freedom)	Interesting and controversial one → some philosophers of these traditions argue that death is kind of liberation from the material world	Must not be indifferent to the sufferings of others → One must consider all living beings in the image of one's own self → not commit acts of violence in thought, word or deed against other living creatures

Believers in the theory of Karma may argue that euthanasia is not Morally Permissible

- Brings bad karma to the person doing the euthanizing, because of the violation of Ahimsa
- In both Hinduism and Buddhist traditions, all living creatures represent manifestations of the laws of karmic rebirth → to honor these laws, one must show great respect for the preservation of life and non-injury of sentient beings
- Breaking these laws → the case in Euthanasia → this person will have a lesser chance of moksha, as they are likely to be reincarnated into a life of imperfection → this is to be avoided

Believers in the theory of Karma may argue that euthanasia is not Morally Permissible

- Some schools of thought believe that the body and soul are two separate entities (duality)
- Believe that the soul and body must be separated at the right time, at a time that is not unnatural
- Euthanasia, suicide, murder, etc result in the unnatural, untimely separation of the body and soul → affects moksha and liberation

Possible Counter-Argument

1. Helping end a life of someone who is suffering → doctor earn good karma for fulfilling a moral duty
2. Person get euthanasia earn good karma → if decision was based on promoting well-being for others

3. Choice arise from compassion → concern for the welfare of others by one who is dying → a sign of spiritual enlightenment

4. Prolonging someone's life artificially e.g. life support → untimely separation of body and soul too

Believers in the theory of Ahimsa might be against euthanasia Because

Argument	Counter-Argument
Ahimsa → one must consider all living beings in the image of one's own self and therefore, not commit acts of violence in thought	Euthanasia carried out with regulations, awareness and care → not violence Allowing suffering instead of allowing a person who is making the sound decision to die → violence

Week 07 Equality & Meritocracy - Two Opposing Forces?

Topic 7.1 Equality

Why study equality?

The phenomenon of equality is an important one both in academic research as well as in practice

In the academic research scene, equality is studied as a conceptual topic in many fields (e.g. Sociology, Public Policy, etc.)

In the practical scene, equality is often discussed/addressed as a living outcome to be attained/strengthened by means of government/ public policy (e.g. equality in access to education, healthcare, etc.)

The phenomenon of equality is one that positively shapes the lives of many individuals in many societies, including ours, whichever society we may associate/affiliate ourselves with (e.g. improving equality of access to better-paying jobs in the job market etc.)

What is Equality?

Correspondence between a group of different objects, persons, processes or circumstances that have the same qualities in at least one respect, but not all respects

→ Therefore not conceptually meaningful to talk about total/ complete/full/ absolute equality

→ In everyday life, it is difficult to justify the existence of total/ complete/full/ absolute equality as there will be some form of inequality between individuals/ communities/ institutions/ societies

Formal Equality	Proportional Equality	Moral Equality
When two persons have equal status in at least one normatively relevant respect, they must be treated equally with regard in this respect	"...[A] way of treating others or a distribution is proportional or relatively equal when it treats all relevant persons in relation to their due"	"Everyone deserves the same dignity and respect" "This is now the widely held A conception of substantive, universal, moral equality"
Equal status → Treated Equally	Distribution of Equality → Always the same proportion	Everyone deserve equal dignity and respect
Different Gender → Same Law	Buy 2 x apple → Cost 2 x apple	No discrimination

Immanuel Kant's Principle of Humanity

Act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as means, but always at the same time as an end

Basically → respect and value human beings simply because they are human beings

The Golden Rule

Treat others as you would like others to treat you

Considerations

What kind of equality are we referring to?

Equality in terms of socioeconomic status?

Equality in terms of earned skill sets?

Focus on equality of opportunity and equality of outcomes because they help us systematically and analytically understand some of the root drivers or causes of socioeconomic inequality. They help us devise, explore and brainstorm strategies and solutions to address socioeconomic inequality as a society

Equality of Opportunity

Opportunity → chances of getting a good if one seeks it

Equality of Opportunity → equality of chances of attaining a good if an individual seeks it

An equitable (just) society secures for all its members equal changes to achieve their cared outcomes

(Ferreira & Peragine, 2015)

Strength	Flaw
Can equalize education, an important living outcome	Further entrench social divisions Access to good education is not equally spread out across people of different backgrounds Those with financial or social resources can make use of good education → further their station in life, education level and employability level

Equality of opportunity can be difficult to realise in real life as individuals have different economic/social circumstances, which can affect their chances of social mobility despite heavy intervention

Equality of Outcomes

Outcome → living outcomes (e.g. level of income, education)

Equality of Outcomes → situation in which individuals approximately have / experience the same set of living outcomes

Difficult to Accomplish → individuals have different personal goals → why must they have the same outcomes?

Topic 7.2 Meritocracy

What is Meritocracy?

Social System → advancement in society is based on an individual's capabilities and merits rather than on the basis of non-merits (family, wealth, or social background)

Ultimate aim → advance a particular society's socio-economic development → usage of education or job-education schemes (up-skilling / reskilling courses)

In real world situations, it is (almost) practically impossible to ignore that individuals have different socio-economic circumstances (e.g. different levels of wealth, social connections etc.)

These connections can impact an individual's access to and therefore ability to take advantage of opportunities (e.g. educational, employment) to facilitate the individual's upward social mobility

To discuss meritocracy meaningfully in real world terms, we should understand it as a social system that rewards individuals primarily/mainly based on merit rather than non-merit factors (e.g. family connections etc.)

Meritocracy does not totally discount the (potential) impact of non-merit factors on an individual's ability to take advantage of opportunities within a meritocratic environment to further the individual's station in life. It purports that meritocracy prioritises merit as a factor to distribute rewards to individuals in society. This contrasts with other forms of social system, for instance, an aristocratic system, which rewards individuals (mainly) based on inherited social lineage, family connections etc.

Platonic vs Procedural Meritocracy

Merit → A quality or achievement which entitles or gives one the right to a reward

Platonic Meritocracy	Procedural Meritocracy
'The Republic' by Plato	'The Meritocracy Trap' by Daniel Markovits
Platonic Merit → 'those who possess the natural talents and abilities that equip perform certain roles in the city deserve to be assigned those roles after receiving the proper education'	Merit → 'individual agents deserve the rewards and positions they are able to earn in competitions that are free to anyone willing to participate'
Platonic Meritocracy → 'system in which individuals' positions and functions within the whole reflect the difference in their natural abilities, while all other differences are neutralized and prevented from having an influence on the social order'	Meritocracy → produces elites in society via 'transforming education into a rigorous and intense contest to join the elite' and 'creating a system of work in which the most demanding jobs are also the most lucrative e.g law'

Differences between Sonia's Platonic and Procedural Meritocracy

Platonic Meritocracy	Procedural Meritocracy
Assume talent / abilities are natural	Assume talent / abilities are learned and earned
Include individual background and status	Rewards distributed simply due to free market competition
Reward distributed according to a strict hierarchy of roles	In a competitive market economy, all individuals start with the same scheme of basic freedoms and all opportunities are open equally for competition
Goal → pursue the common good of the city and education, rather than allow individuals to make their own choices to pursue their personal conception of a good life	A system is meritocratic by virtue of its meritocratic procedures / processes

Topic 7.3 Equality & Meritocracy

Equality & Meritocracy (Singapore Tuition Industry)

Conditions refer broadly to the social, economic and political situations/events/ factors under which equality and meritocracy can oppose/ complement one another

Why the Singapore tuition (private academy) industry?

→ Education has been used as a driver of Singapore's socio-economic development for the past several decades, given Singapore's lack of natural resources + notable trend of pursuit of academic excellence in Singapore → tuition is key driver behind that success

- Based on the Household Expenditure Survey 2017-2018, Singapore families spent \$1.4 billion on tuition and in 2019, families spent \$1.4b on additional tuition for children. Furthermore, there are approximately 1,000 Ministry of Education-registered tuition centres as of 2020
- According to show numbers from data-analysis firm Handshakes, based on data from the Accounting and Corporate Regulatory Authority, minus the income of private tutors who are not registered as business entities, total tuition industry revenue grew from S\$1.5 billion in 2017 to S\$1.68 billion in 2019

Possible Hypothetical Scenarios

Opposing Condition	Complementing Condition
Socio-economic division is heavily entrenched	Socio-economic division is considerably addressed
No public measures to bridge this divide	Adequate public measures to bridge this divide
No financial support scheme / subsidies to ease financial access	Adequate financial support scheme / subsidies to ease financial access
No outreach campaigns to inform about programmes existence	Adequate outreach campaigns to inform about programmes existence
Socio-economic (inequality) can remain or even worsen (meritocracy hinders equality)	Socio-economic divide (inequality) can narrow or even continue (meritocracy complements equality)

Rather than race or religion, class is potentially Singapore's most divisive fault line, which is the finding from the latest and one of the largest surveys on this theme. This raises questions on whether Singapore society is still underpinned by equality and meritocracy

Example of complementary condition → students needing private tuition, but cannot afford its fees, are being given an increasing number of tuition options. Together with community centres and self-help groups, these students can now access several tuition centres and groups from universities and religious organisations, which have begun offering assistance over the past few years, e.g. Beyond Social Services, a charity aimed at helping less privileged children and youth to escape poverty

Conditions which can influence relationship between Equality and Meritocracy

Fair Political System	Meritocracy can complement equality → drive socio-economic development
Inequitable / < Equitable Political System	Meritocracy can hinder equality → stifle socio-economic development
Practical World	Varying degrees influence opposing or complementary relationship

Whether equality and meritocracy are opposing, or complementary forces depends (non-exhaustively) on the following:

- our definition of equality
- our definition of merit
- our definition of meritocracy
- the society/ community in question - existing political, economic and social conditions

Week 08 Multiculturalism - More of a Boon or a Bane?

Topic 8.1 Multiculturalism

Globalization

- Increasing interactions among, and integration of human economic activities in particular, of human societies around the world
- Many societies in the world today are ethnically and culturally diverse and the reasons for this trend are varied, arguably, for instance due to globalisation

Multiculturalism

- Ideal in which members of minority groups can maintain their distinctive collective identities and practises
- In the case of immigrants, proponents emphasize that multiculturalism is compatible with, not opposed to, the integration of immigrants into society; multiculturalism policies provide fairer terms of integration for immigrants
- Misunderstandings/ miscommunications among different cultures/ ethnicities can arise and potentially escalate to tensions among them e.g. a lack of understanding of the respective cultural norms in business etiquette in a situation involving a business deal can kill it

Critiques of Multiculturalism

Cosmopolitan View of Culture	Universalist Ideal of Equality	Postcolonial Critique
Cultures are not distinct, self-contained wholes; they have long interacted and influenced each other through war, imperialism, trade and migration	Religious cultural minorities should be held responsible for bearing the consequences of their own beliefs and practises	Postcolonial theorists critical of multiculturalism and the contemporary politics
Preserving or protecting a culture → prevent adaptation to changes in circumstance	Special accommodations are given to people with disabilities. Cultural affiliations are different from physical disabilities	Recognition for reinforcing rather than transforming structures of colonial domination in relations between settler states and indigenous communities
Not options available to an individual must come from a particular culture; they may come from a variety of cultural sources. What people need are cultural materials, not access to a particular cultural structure	Counter → law or policy may disparately impact a religious or cultural practice → constitute injustice	
Counter → cultures are overlapping and interactive but remain individualistic with cultural materials, not structure		

Benefits of Multiculturalism

- More opportunities to interact
- Better enable mutual understanding / normalization of cultures
- More diverse perspectives on approaching problems
- More vibrant / innovative society and economy

Topic 8.2 Multiculturalism form the Perspective of Moral Theories

Moral Theories

Principle of Humanity	Golden Rule	Utilitarianism
-----------------------	-------------	----------------

Always treat a human being as an end, and never as a mere means	Treat others as you would like others to treat you	Morally right action brings about the greatest good for the greatest amount of people
Simply → respect and value human beings simply because they are human beings		Why → Impartiality (everyone's happiness counts for the same) and Agent-Neutrality (everyone has the same reason to promote the common good)

Relation to Multiculturalism

Respect for all cultures . ethnicities with an idea of treating individuals as ends	Treat cultures / ethnicities and by extension as how one wants to be treated	Define utility as good as advancement of cultural diversity in societies → maximize utility for greatest number of societies
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Topic 8.3 Case Study of the Global Workforce

Organization for Economic Co-operation and Development (OECD)

International organization that works to build better policies for better lives + evidence-based international standards to find solutions to a range of social, economic and environmental challenges
Aim → shape policies that foster prosperity, equality, opportunity and well-being for all
Parties involved → governments, policy makers and citizens

2020 OECD Workplace Report

Strength (Yay)	Flaw (Nay)
Women participation in labor market rate increase from 61% to 69% (2018)	Lack of networks and accessibility for persons with disabilities → substantial labor market and wage gaps created → threat to social cohesion
Immigrants and minorities increased virtually everywhere	Sizeable societal and economic cost associated with underutilisation of talent due to discrimination and non-inclusion
1 in 10 people living in OECD countries are foreign-born	Businesses can benefit from diverse workforce Public policy and corporate governance have economic + ethical reasons to promote equal opportunities

World Economic Forum

International organization for Public-Private Cooperation
Engages the foremost political, business, cultural and other leaders of society to shape global, regional and industry agendas
Non-Profit → independent, impartial and not tied to any special interests

WEF Forum 2019 Article on Workplace diversity

Business has a transformative power to change and contribute to a more open, diverse and inclusive society. Moral argument is weight enough, but the financial impact makes this a no-brainer	Gathering people of different ethnicities with different experiences in cities and societies is a key driver of innovation → create Products of Cultural Amalgamation (Unity) e.g. Hip-Hop and Jazz
---	---

Multiculturalism - Boon or Bane?

Boon	Bane
Drive creativity and innovation at the workplace	Different cultural norms existing together in a global workplace → misunderstandings over common issues can arise e.g. business etiquette, workplace communication
Create social space for employees to voice diverse perspectives to address common challenges	
Create and encourage a professional environment based on mutual respect and understanding of cultural norms in the workplace	Worst case scenario → misunderstanding can escalate to tensions / conflicts → hinder workplace productivity, innovation, etc

Diversity Score in relation to Average Innovation Revenue by Boston Consulting Group (2017)

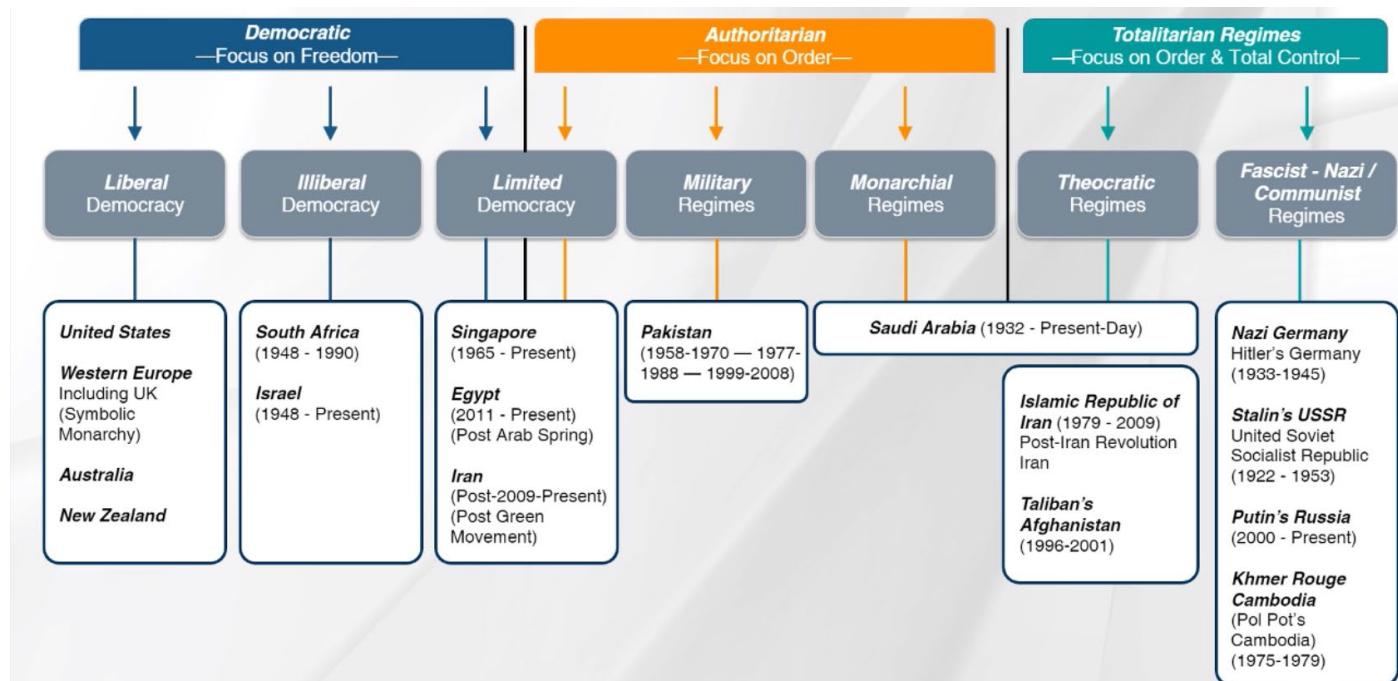
Below Average Diversity Score	Above Average Diversity Score
26% Average Innovation Revenue	45% Average Innovation Revenue

Week 09 Political Systems

Political Systems Categories are Fluid and Changeable

Liberal Democracy	Limited Democracy	Illiberal Democracy	Authoritarian Regime	Totalitarian Regime
Singapore United States	Singapore	United States		

Types of Political Systems



Topic 9.1 Features of Political Systems

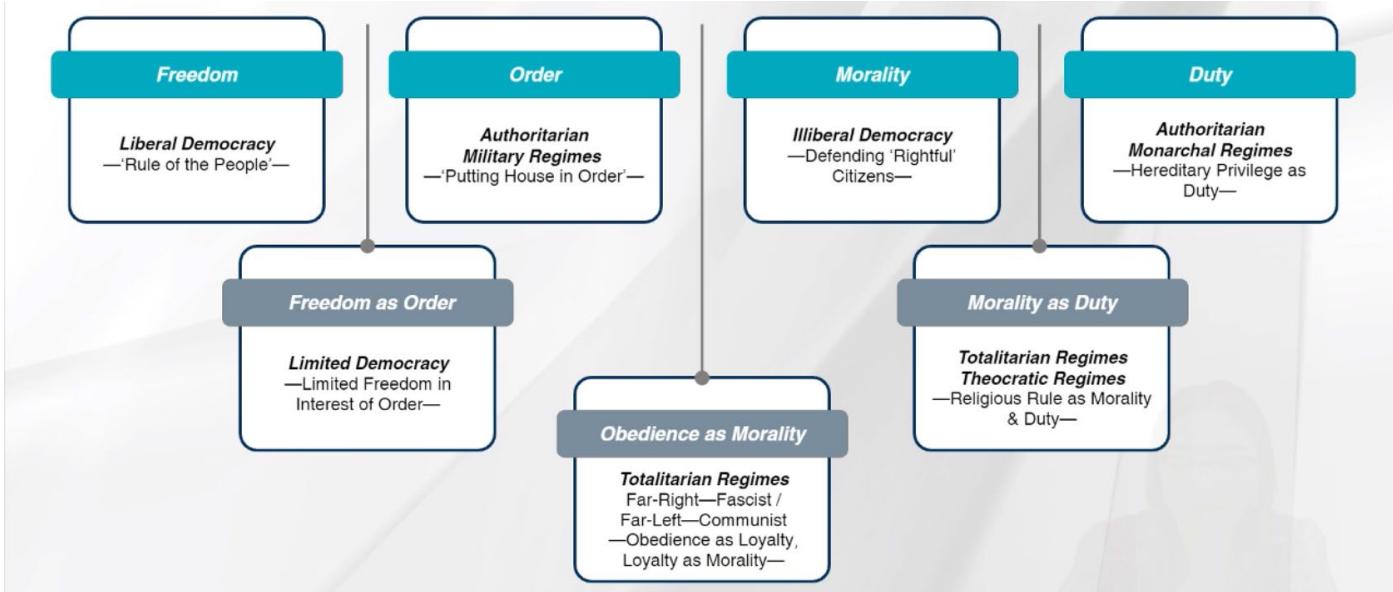
General Features of Democracies

	Liberal Democracy	Limited Democracy	Illiberal Democracy
Political Freedoms	Unlimited	Limited	Unlimited for some Ethnic / Racial Groups
Free + Fair Elections	Yes	Somewhat - some restrictions on who can run the office	Yes but for some ethnic and racial groups
Civil Liberties	Yes, unlimited for all	Yes, but somewhat limited for all	Yes, unlimited for some
Focus of Political System	Individualism	Collectivist	Maintaining status of Privileged Group
Political Participation	Allowed with no restrictions	Allowed with no restrictions	Allowed with no restrictions for some
Dissent & Resistance	Allowed with restriction only of Use of Violence	Dissent restricted, resistance generally not allowed	Allowed for some only
Example	United States	Singapore	Present-day Israel

General Features of Authoritarian and Totalitarian Regimes

	Authoritarian Regime		Totalitarian Regime
	Military Regimes	Authoritarian Monarchies	Far-Left / Far-Right
Political Freedoms	Very restricted	Very restricted	Not allowed
Free + Fair Elections	No, predetermined outcomes	No	Not allowed
Civil Liberties	Restricted	Not allowed	Not allowed
Focus of Political System	Order at all costs	Order	Control of all aspects of people's lives
Political Participation	Limited and as approved by military regime	Not allowed	Absolutely not allowed
Dissent & Resistance	Not allowed	Not allowed	Absolutely not allowed
Example	Pakistan (during military regimes)	Present-Day Saudi Arabia	Nazi Germany Khmer Rouge Cambodia

Moral Justifications of Political Systems



Topic 9.2 Political Systems and Ideologies

Structure of Ideologies

All Ideologies seek to create

1. Sense of Identity → create / reinforce identity, creating an 'us' versus 'them' attitude
2. Societal Roles → determine our role in society / what we are supposed to do or not do
3. Sense of Goals → determine the goals for a society
4. Norms and Values → determine what is 'good' and 'bad' for us
5. Claims of Truth → present claim as 'the truth' and 'the best belief system'
6. Group Relations → determine who our friends are enemies ought to be

Problematics of Ideologies

Ideologies tend to create or justify hostility towards others, the 'outsiders' by encouraging an in-group 'us' versus out-group 'them' mentally

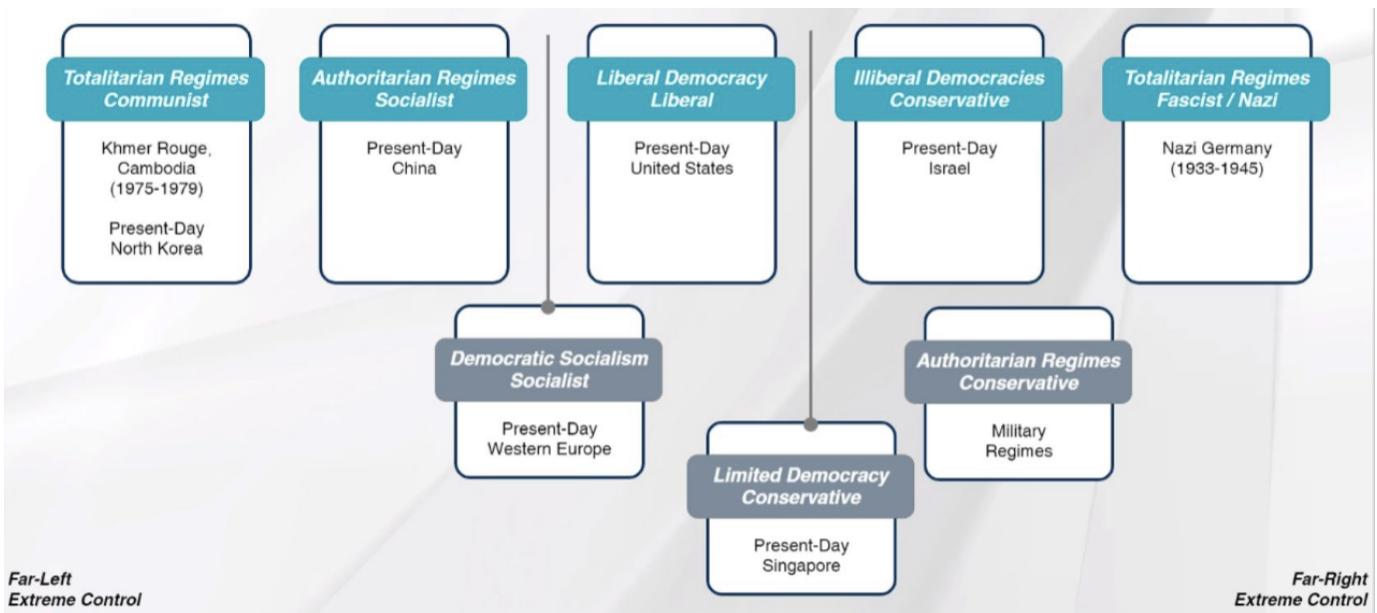
Political System and Ideologies Compatibility

Democratic	Authoritarian	Totalitarian
Liberalism Conservatism Nationalism Socialism	Conservatism Socialism Nationalism	Fascism Communism Nazism

Types of Ideologies

1. Liberalism → ideology favoring individualism, social / political diversity, least government control
2. Conservatism → ideology favoring traditional values, status quo, low social diversity
3. Nationalism → ideology focusing on the nation and pride of the nation, the concept of nation can supersede national boundaries e.g. ethnic / racial / linguistic groups as nations
4. Fascism → ultra-nationalistic ideology of racial supremacy, targeting of minority groups, no political dissent allowed
5. Nazism → extreme form of fascism, advocating racial supremacy and elimination of racial minorities
6. Socialism → ideology of economic equality of citizens and sharing of all economic resources equally
7. Communism → ideology of government ownership of all economic resources

Moral Justification of Political Systems



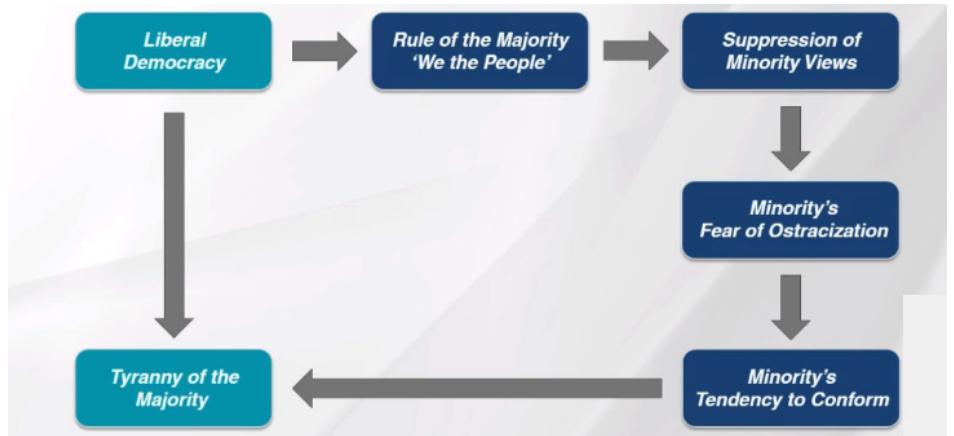
Far-Left vs Far-Right

	Nazi Germany (Far-Right)	Khmer Rouge, Cambodia (Far-Left)
Blood and Soil Ultranationalist Narrative	Yes	Yes
Elimination and Torture of Political Operation	Yes	Yes
Death Camps and Burning of Books	Yes	Yes
Genocide - Targeting of Specific Ethic / Racial / Religious Groups	Yes	Yes
Groups Targeted	Jews, Gypsies, Handicapped and Mentally Ill Persons, Dissenters, Intellectuals	Ethnic Vietnamese / Chinese, Cham Muslims, Buddhist and Christian Groups, Intellectuals
Political System and Ideology	Totalitarian Nazi Ideology	Totalitarian Communist Ideology
Justification - Obedience as Morality	Yes	Yes
Religious Affiliation	Protestant Christian (Use of Christian Imagery)	Atheist
Countries that Supported the Regime	Fascist Italy Imperial Japan	Communist China
Expansion Beyond Borders	Yes	Desired, not achieved
Number Murdered	6 Million	1.5 - 3 Million

Topic 9.3 Problematics of the 'Best' and 'Worst' Political Systems

Problematics of Liberal Democracy

→ Tyranny of the Majority



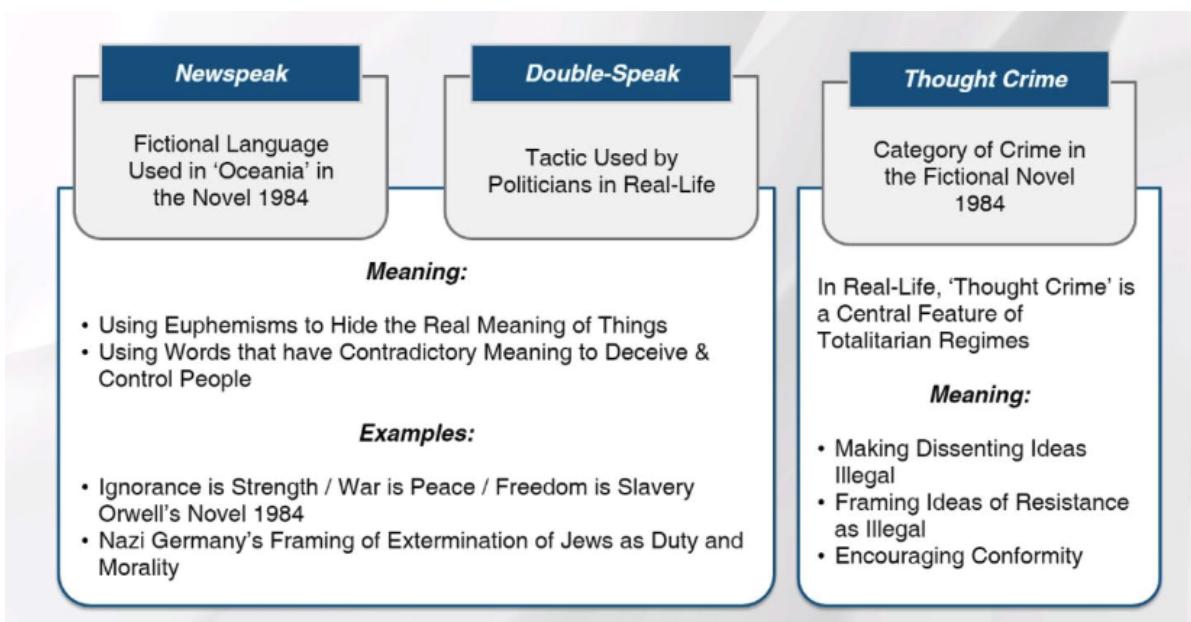
→ Democratic Despotism



Dangers of Totalitarian Regimes

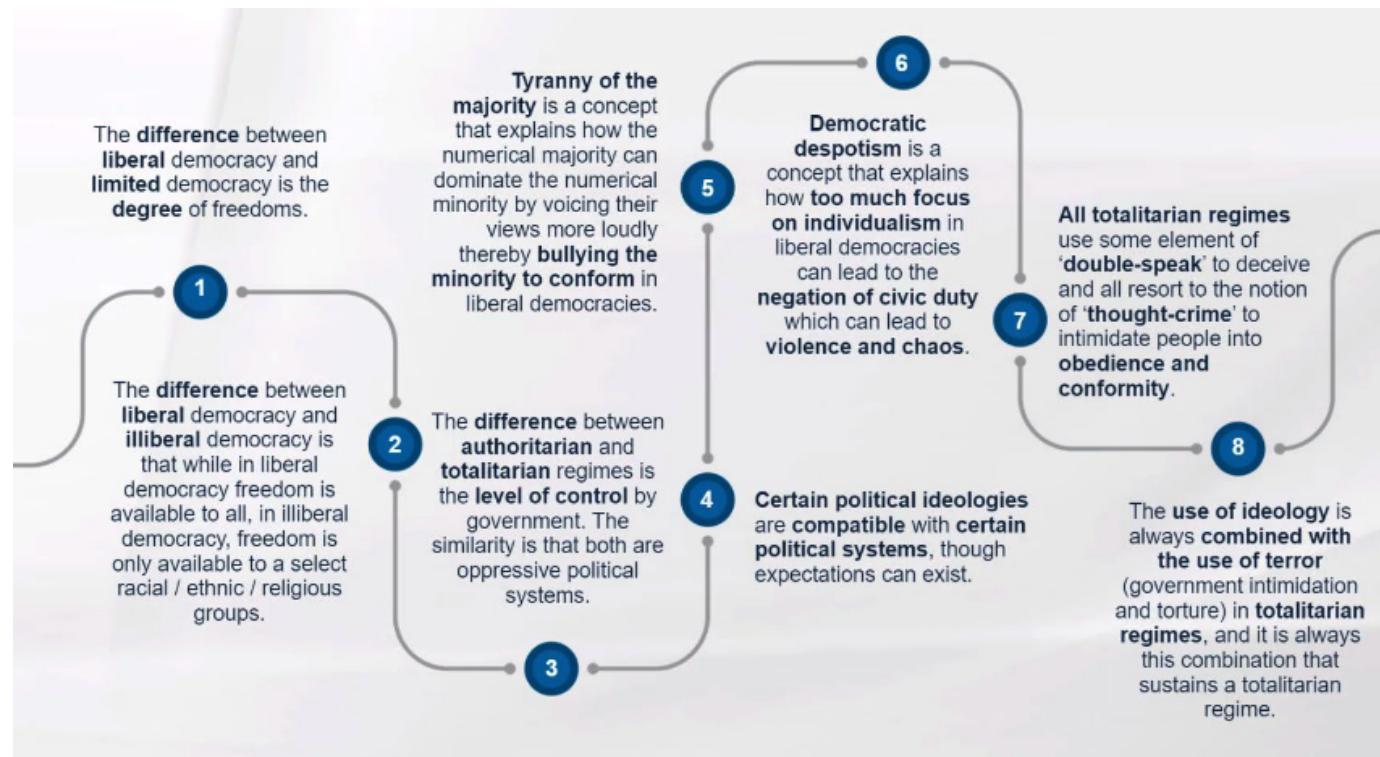
→ Newspeak / Double - Speak / Thought Crime





Topic 9.4 Summary

Summary



Week 10 Free Speech - Meaning Regulations, Implications

Topic 10.1 Meaning of Speech

Speech

Expression of belief

Freedom of Speech = Freedom of Expression

Verbal	Symbolic	Associations	Autonomy
Said or Written	Without Words	Through Associations	Independent Action
Hate Speech Anti-Hate Speech Feminist Speech LGBTQ Speech Published Books Published Articles	T-shirts with Political Messages Flying / Burning Flags Special Handshakes / Salutes Uniforms / Banners	Religious Associations Conservative Associations Liberal Associations Radical Associations Nationalistic Associations Ethical / Racial Communities	Riots Resistance Movements Peaceful Assembly Vigilante Action Pornography (Excluding Child Porn)

Importance of Free Speech

Equality	Autonomy	Political Freedom	Promoting Truth
Among citizens	Self-determination	For all citizens	Through free exchange of ideas

All democracies allow some element of free speech

Topic 10.2 Universal Regulations of Free Speech

Circumstances when Free Speech is Regulated

True Threats	Fighting Words	Harassment	Bias Crimes
Expressions of intent to harm / use violence against a specific individual or group	Provocative statements to get someone to fight with you	Verbal or symbolic expressions of hate or insult that alters the targeted individuals way of life	Verbal or symbolic speech that incites violence due to a bias against an individual or group
Hate group Words or Symbols	Hateful racist remarks Neo-Nazi marches	Workplace sexual harassment	Anti-LGBTQ bias Anti-women bias Anti-handicapped person bias

Universal Regulation of Speech - Harm Principle

- Measure to determine extent of harm done to victim by unregulated speech → establish whether harm can be litigated (take legal action against)
- Harm means direct violation of an individual's rights due to hate speech e.g. bodily harm / loss of job / inability to secure job / forced to change lifestyle / death (boohoo)
- Harm Principle does NOT concern morality or immorality of free speech especially with pornography

Problematics of Harm Principle (Neo-Nazi March Case Study)

What? → neo-nazis were practicing their right to symbolic free speech as no words were exchanged → marched quietly through the neighborhood dressed in full Nazi garb

Where? → in a predominant Jewish community in Skokie, United States

How did the Jewish community react? → alarmed, threatened and deeply offended

What was the outcome of the litigation? → court ruled in favor of the neo-nazi right to free speech

What was the reason for the court's decision? → defense attorney who defended the neo-nazis was a survivor of the Nazi Holocaust → Why? → Pre-Hitler Germany had very strict laws against hate and hate

speech + Laws sent some leading Nazis personal to jail + Instead of deterring hate and hate speech, prosecution of Nazis only awarded them a martyr status awarded in the eyes of their supporters → led to the murder of 6 million Jews etc

Offence Principles

Relevant when hate speech does not qualify for Harm Principle → intended to censure (publicly disapprove) hate speech

Benefit → psychological or emotional harm (cannot be proved well by Harm Principle) → allowed to apply to pornography as harm is hard to establish → several feminists had used Offense Principle to censure pornography

Neo-Nazi March → jewish community not successful in prosecuting the neo-nazis for marching as actual harm cannot be established (no violence occurred) → jewish community were able to establish offense caused by the march, shaming the neo-naizs publicly

Hate Speech and Violence from Hate Speech

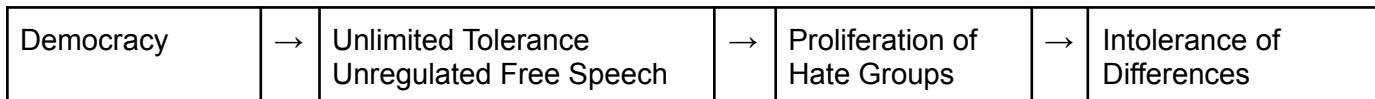
Harm		Offense	
Physical Harm	Personal Harm	Psychological Harm	Emotional Harm
Death (Murder / Suicide) Hospitalisation	Loss of job / Inability to secure a job Forced to change lifestyles	Feelings of insult Alienation from society	Anger Sense of injustice

Universal Regulations of Speech

Verbal	Symbolic	Associations	Autonomy
Unclear if qualifies for Harm Principle		Qualifies for Harm Principle	

Topic 10.3 Dangers of Unregulated Free Speech

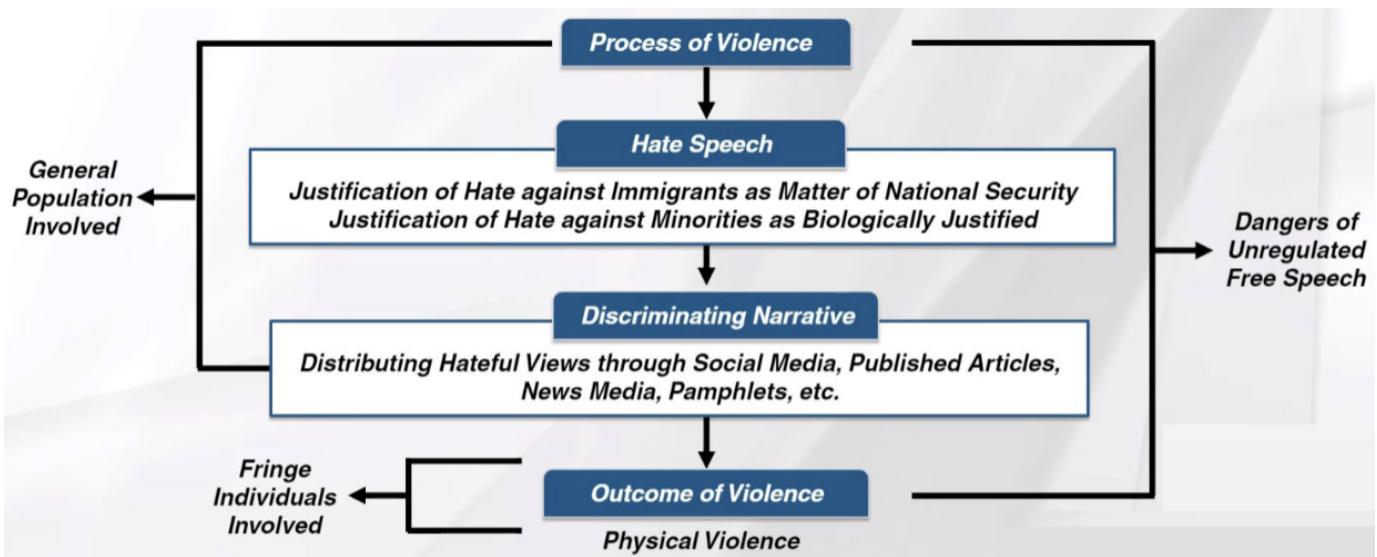
Paradox of Tolerance



Paradox → tolerance leads to intolerance

1. Paradox of Tolerance → reflects Plato's fear of democracies (democracy is a danger due to excessive freedom)
2. Paradox of Tolerance → an idea forward by Karl Popper (if everyone is tolerant of every idea → intolerant ideas will emerge)
3. Present-Day Liberal Democracies → regulate free speech, but regulations have higher thresholds
4. Stanley Fish (Standard Encyclopedia of Philosophy) → 'There is no such thing as completely free speech' even in liberal democracies

Dangers of Unregulated Free Speech



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AY22/23 SEMESTER 1

CC0003 ETHCIS AND CIVICS IN A MULTICULTURAL WORLD

MCQ TEST BATCH 1

1. Which of the following moral concepts are most aligned with the concept of equality?

(1 mark)

- a. Humanity principle and the Golden rule
- b. Kant's Deontology and the Humanity Principle
- c. Aristotle's Golden Mean of Virtues and Eudaimonia
- d. Principles of Equitable Distribution and Impartiality

2. What is meritocracy? (1 mark)

- a. Meritocracy is a social system in which all members of that society are ensured equal opportunities.
- b. Meritocracy is a social system that is an essential feature of a political democracy.
- c. Meritocracy is a social system in which advancement in society is based on an individual's capabilities and merits rather than on the basis of family, wealth or social background
- d. Meritocracy is a social system that is premised on the concept of equality, fairness and justice for all members of society.

3. What are human rights? (1 mark)

- a. Those agreed and adhered to by all human beings.
- b. Those rights inherent to all human beings.
- c. Those benefits granted to any adult person.
- d. Those entitlements for those lawfully residing in a given country.

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4. What is eudaimonia in Aristotle's ethics? (1 mark)

- a. Eudaimonia is a state of excitement.
- b. Eudaimonia is state of pleasure.
- c. **Eudaimonia is the excellent exercise of reason.**
- d. Eudaimonia is a state of getting what one wants in life.

5. Which of the following most accurately describes human rights and the rights and responsibilities towards vulnerable and marginalised segments of society? (1 mark)

- a. To remove all barriers to inclusion for vulnerable and marginalised segments of society.
- b. To advocate for equality and equal opportunity of all members of society.
- c. **To respect the inherent dignity of all humans and rights to equality.**
- d. To advocate for policies and practices that would give the vulnerable and marginalised a head start in all aspects of their lives.

6. Consider the following (fictional) individuals:

- a. Gopal can always be relied upon to save a baby caught in a burning building, regardless of the circumstances.
- b. Kwame can always be relied upon to save a baby caught in a burning building, as long as they are related.
- c. Phyllis can always be relied upon to save a baby caught in a burning building, except on Wednesdays and weekends.
- d. Adibah can always be relied upon to save a baby caught in a burning building if there is no one else to do so and only if it does not risk the life of others.

Who, out of the above four individuals, might be best considered as possessing the virtue of courage by Al Farabi? (2 marks)

- a. Gopal
- b. Kwame
- c. Phyllis
- d. Adibah**

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7. Which of the following is not a slippery slope fallacy? (2 marks)

- a. Let's say we make laws against abortion less stringent, before you know it, people will start to seriously consider the option of infanticide in certain severe cases. In turn, this will lead us to look favourably on euthanising those with disabilities.
- b. If we legalize prostitution, the institution of marriage will become corrupt, and this will cause the disintegration of families and lead to the ultimate ruin of society.
- c. Loud construction noise is a real headache. If I take two paracetamol, I will make a headache go away. Therefore, if I take two paracetamol, it will make loud construction noise go away.
- d. Experimenting on animals reduces our respect for the sanctity of life. If we don't respect the sanctity of life, we will be tolerant of murder. Before long, we will all be afraid to go out for fear of being killed. To avoid this terrible outcome, we should make animal testing illegal.

8. With reference to Euthanasia, the philosopher James Rachels argues that the conventional doctrine: (2 marks)

- a. Is self-evidently correct.
- b. Is counterintuitive, but can be supported by strong arguments.
- c. Leads to decisions concerning life and death made on morally irrelevant grounds.
- d. Leads to patients being euthanized against their will.

9. With reference to Abortion, the case of the violinist by the philosopher Judith Jarvis Thomson is meant to show that: (2 marks)

- a. abortion is always morally permissible.
- b. not everyone has a right to life.
- c. the right to life does not entail the right not to be killed.
- d. everyone has a right to the bare minimum needed to keep them alive.

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10. A major cultural studies scholar has critiqued Multiculturalism on the basis that Multiculturalism fails to recognize that cultures can interact with each other and therefore shape each other in a myriad of ways, including but not limited to, food and social customs.

Based on the above preamble, which of the following would describe the critique advanced against Multiculturalism? (2 marks)

- a. Globalization critique
- b. Post-colonial critique
- c. Universalist critique
- d. None of the other answer options that are listed for this question are correct

11. The social system of society C has intrigued many foreign observers. This is because in society C, while individuals are occasionally afforded the opportunity to access good education regardless of their socio-economic backgrounds, socio-economic mobility in society C is still mainly based on an individual's inherited social and family lineage.

Based on the above preamble, which of the following would describe the social system of society C? (2 marks)

- a. Social-democratic system
- b. Egalitarian system
- c. Republican system
- d. None of the other answer options that are listed for this question are correct

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12. Individual E is an immigrant in country D. Throughout the last 5 years spent in country D, individual E has had to systematically give up the cultural traditions and practices that individual E grew up with and increasingly adopt the cultural traditions and practices that are predominant in country D.

Based on the above preamble, what phenomenon has individual E experienced in the last 5 years as an immigrant in country D? (2 marks)

- a. Social immersion
- b. Social integration
- c. Cultural assimilation
- d. Cultural adaptation

13. In a democratic state, voting is a form of power. Choose the option below that most comprehensively explains the reasons why: (2 marks)

- a. Because voting is a tool that can help us generate the best possible outcome in terms of government and policies.
- b. Because, generally, only the rich vote, and their votes can generate the best possible outcome in terms of government and policies.
- c. Because voting offers the poor a form of power because voting is a tool that can generate the best possible outcome in terms of government and policies.
- d. Voting and power actually have nothing to do with each other, so this is a contradiction in terms.

14. Jason Brennan, an American political theorist, argues that "people tend to think whatever [political] system they have is legitimate." Pick the option that most comprehensively explains the reasons why: (2 marks)

- a. Obedience to authority is often justified as a morality.
- b. Obedience to authority is often justified as a morality and duty.
- c. Obedience to authority is often justified as a way to avoid an oppressive system.
- d. Obedience to authority is often justified as an immorality and duty

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15. Political governance is not a contradiction to ruling in the common and collective interest. This is seen in the example of: (2 marks)

- a. Present-day Singapore, where the elite rule in the common and collective interest.
- b. Nazi Germany, where the elite ruled in the common and collective interest.
- c. Present-day United States, where the elite rule in the common and collective interest
- d. Khmer Rouge Cambodia, where the elite ruled in the common and collective interest.

16. Which of the following is not a valid argument? (3 marks)

- a. Hyuna said that everyone loves Dawn
Everything that Hyuna has said is false.
So nobody loves Dawn
- b. The government should either spend less or increase taxes.
Increasing taxes is impossible.
The government should not do what is impossible.
So the government should spend less.
- c. Adi Sankara is a philosopher.
All philosophers like contemplation.
So Adi Sankara likes contemplation.
- d. Nothing that is made well is good.
So, nothing that is good is made well.

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17. "Utilitarian theory is embarrassed by the possibility of utility monsters who get enormously greater sums of utility from any sacrifice of others than these others lose [...] the theory seems to require that we all be sacrificed in the monster's maw, in order to increase total utility" (R. Nozick. (1974). Anarchy, State, and Utopia. Basic Books, p. 41).

Which of the following replies would be the best reply to Nozick's objection while being consistent with utilitarianism being the only true moral theory? (3 marks)

- a. Utility monsters don't exist.
- b. Utilitarianism is only one perspective to morality; Virtue ethics would argue that we should not sacrifice anyone.
- c. We should all be sacrificed in the monster's maw.
- d. This is an external criticism, and as such, it is false.

18. The calamity of the righteous is not that they are deprived of life, liberty, and the pursuit of happiness, or of equality before the law and freedom of opinion—formulas which were designed to solve problems within given communities—but that they no longer belong to any community whatsoever. Their plight is not that they are not equal before the law, but that no law exists for them; not that they are oppressed but that nobody wants even to oppress them. Only in the last stage of a rather lengthy process is their right to live threatened; only if they remain perfectly 'superfluous,' if nobody can be found to 'claim' them, may their lives be in danger. (Arendt, 1973, p. 298)

Based on the passage above by the philosopher Hannah Arendt, which of the following is true? (3 marks)

- a. Utilitarianism is highly compatible with the claims Arendt is making here.
- b. One's rights are guaranteed only if one belongs to a community that is willing and able to guarantee those rights.
- c. One's rights are guaranteed only if one is a part of a community's majority and that majority is willing to guarantee one's rights.
- d. Oppression is a requirement for a member of a community to have rights.

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19. Jason Brennan, an American political theorist, suggests that most American voters are (1) ignorant or apathetic about the political process, (2) generally disinterested in voting because they feel that their one-vote won't make much of a difference, and therefore (3) often tend not to vote. To guard against this malfunction of the democratic process, Brennan advocates something called *Epistocracy*, a political system where the votes of those with a *proven* political knowledge would weigh more than the votes of people with no or little political knowledge. This system stands in sharp contrast to *Democracy* where everyone's vote counts equally. *Epistocracy* would address the problems of *Democratic Despotism* in the following way: (3 marks)

- a. The votes of those with political knowledge would count *more* than those who are complacent about the political process, which would result in a lower voter turnout *but* in more informed voters who would be unlikely to be fooled by the double-speak of leaders such as Trump who don't intend to rule in the public interest anyway.
- b. The votes of those with political knowledge would count *more* than those who are complacent about the political process, which would result in a higher voter turnout *and* more informed voters who would be unlikely to be fooled by the double-speak of leaders such as Trump who don't intend to rule in the public interest anyway.
- c. The votes of those with political knowledge would count *more* than those who are complacent about the political process, which would result in a lower voter turnout *and* less informed voters who would be fooled by the double-speak of leaders such as Trump who don't intend to rule in the public interest anyway.
- d. The votes of those with political knowledge would count *more* than those who are complacent about the political process, which would result in a lower voter turnout *but* in more informed voters who would be fooled by the double-speak of leaders such as Trump who don't intend to rule in the public interest anyway.

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20. In the four years of Trump's abrasive, racist, and sexist presidency, Americans saw a rise in prejudiced speech (both verbal and non-verbal) and a rise in hate crime. Brian Schaffner, an American political scientist, carried out a series of experiments that explain this trend. The fundamental conclusion of this experiment was that "people are likely to express more prejudice when they believe that norms are more permissive than they may have assumed" [Schaffner]. In other words, people tend to conform to their perception of societal norms, whether these norms reflect their privately held views or not. Which of the following options best explains the implications of this conclusion? (3 marks)

- a. Social conformity works both to encourage people to express prejudice and hate, as well as to discourage people to express prejudice and hate.
- b. According to psychologists, persons exposed to prejudiced humour are more likely to express prejudice themselves.
- c. Schaffner notes that persons who hold prejudiced views about the out-group continue to harbour these views even if they listen to anti-prejudice shows (radio, TV, etc.). The only thing that anti-prejudice shows signals to these persons is that public displays of prejudice are against social norms.
- d. Social conformity can only function to suppress prejudice and hate, which means there was no social conformity to the prejudiced, hate speech Trump was expressing.

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AY22/23 SEMESTER 1

CC0003 ETHCIS AND CIVICS IN A MULTICULTURAL WORLD

MCQ TEST BATCH 2

1. Speech comprises a number of things. Which of the following options offers the best definition: (1 mark)

- a. Speech is both verbal and symbolic.
- b. Speech can come in the form of what we say and the flags we fly.
- c. Speech can come in the form of what we say, the flags we fly, and the associations we join, including but not limited to religious associations.
- d. **Speech involves verbal and symbolic expressions, as well as associations we join and our acts of autonomy.**

2. The importance of free speech is outlined in terms of: (1 mark)

- a. Encouraging equality, autonomy, and political freedom of citizens.
- b. **Encouraging equality, autonomy, political freedom of citizens, and promoting truth.**
- c. Encouraging equality, autonomy, and hate speech.
- d. Encouraging people to say what they want.

3. The difference between 'True Threats' and 'Punishable Incitements' is: (1 mark)

- a. **In True Threats, an individual directly threatens another person's life, while in Punishable Incitements, an individual encourages someone else to threaten another person's life.**
- b. True Threats represent true fear of individuals, while Punishable Incitements represents inciting crimes.
- c. True Threats and Punishable Incitements are basically the same, the only difference being that True Threats happen in democratic states, while Punishable Incitements happen in undemocratic states.
- d. None of the other answer options that are listed for this question are correct

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4. Harm Principle is different from Offense Principle because: (1 mark)

- a. Harm Principle involves physical and personal harm that can be litigated, while Offense Principle involves psychological and emotional harm that cannot be litigated.
- b. Harm Principle involves physical and personal harm that can be litigated, while Offense Principle involves psychological and emotional harm that can be litigated.
- c. Harm Principle involves physical and personal harm that cannot be litigated, while Offense Principle involves psychological and emotional harm that can be litigated.
- d. Harm Principle involves psychological and emotional harm that can be litigated, while Offense Principle involves physical and personal harm that cannot be litigated.

5. Which of the following explains Paradox of Tolerance in the most accurate manner? (1 mark)

- a. Too much tolerance in liberal democracies leads to tolerance for, even intolerant, hateful views, allowing such views to proliferate, thereby creating a paradox where too much tolerance leads to intolerance.
- b. Too much tolerance in liberal democracies discourages intolerant, hateful views, thereby creating a paradox where too much tolerance leads to intolerance.
- c. Too much tolerance in liberal democracies leads to tolerance for even intolerant, hateful views, thereby destroying such groups and creating a paradox.
- d. Too much tolerance in liberal democracies leads to tolerance for even intolerant, hateful views, allowing such views to proliferate, thereby creating a paradox where too much tolerance leads to tolerance.

6. The philosopher Namita Nimbalkar argues that "A concern for the welfare of others (by) one who is dying can be sign as a sign of spiritual enlightenment". If we accept this then it is possible that: (2 marks)

- a. Voluntary euthanasia may be a dharmic choice
- b. Voluntary euthanasia may be a karmic choice
- c. Voluntary euthanasia may not be a dharmic choice
- d. Voluntary euthanasia may not be a karmic choice

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7. Country A has been suffering from low economic growth and is therefore trying to think of ways to enhance its economic performance. One such way involves systematically identifying the skillsets that are naturally imbued in its high school-graduating students and channel these students to tertiary education courses that can further develop their respective naturally imbued skillsets.

Based on the above preamble, what kind of meritocracy is country A trying to create? (2 marks)

- a. Formal meritocracy
- b. Proportional meritocracy
- c. Cosmopolitan meritocracy
- d. **None of the other answer options that are listed for this question are correct**

8. Since the 1970s, country B has achieved rapid social and economic progress. Many foreign observers attribute this trend to country B's heavy emphasis on and investments in a competitive system that rewards its population based on the individual's abilities.

Based on the above preamble, what kind of meritocracy has enabled country B to achieve its rapid social and economic progress? (2 marks)

- a. Equity-based meritocracy
- b. Socialist meritocracy
- c. Platonic meritocracy
- d. **None of the other answer options that are listed for this question are correct**

9. Which of the following is an example of an intersection between that which is moral and legal? (2 marks)

- a. Crossing the road when the pedestrian light is red
- b. Telling someone that their outfit looks nice and then gossiping to someone else that it does not
- c. Putting a loaf of bread in your grocery bag and then forgetting to pay for it
- d. **None of the other answer options that are listed for this question are correct**

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10. Under what conditions does the philosopher James Rachels think that active euthanasia is morally permissible? (2 marks)

- a. When it promotes the best interests of everyone concerned and violates no one's rights
- b. When it is in the best interests of the patient
- c. When the patient wants to die and it violates no one's rights
- d. None of the other answer options that are listed for this question are correct (he believes active euthanasia is never morally permissible)

11. Which statement best describes a 'merit-based selection'? (2 marks)

- a. A selection system based solely on an individual's talent and abilities.
- b. A selection system based on the assumption of equal starting points for all candidates.
- c. A selection system based on individual's talent and abilities – that does not discriminate on the basis of one's race, class, gender or beliefs.
- d. A selection system based on the principles of fairness, equality and impartiality

12. What is the most relevant over-arching consideration in ascertaining the limits of speech? (2 marks)

- a. The intentions of person uttering the speech.
- b. Whether the government's ability to stay in power would be affected by the speech.
- c. The trade-off between security and liberty.
- d. The number of people who would be offended.

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13. What has been the biggest contribution of the Universal Declaration on Human Rights in terms of advancing human rights? (2 marks)

- a. Creating awareness of and documentation of fundamental and universal human rights.
- b. Enabling human rights advocates and governments to have a shared understanding and commitment to promoting HR in various settings
- c. Promoting the peace and collaboration among national governments and global organisations to advance human rights around the world
- d. Providing fundamental redefinition of the terms of national and international political legitimacy is the principal legacy of the global human rights regime.

14. Which of the following options accurately defines integration within the context of Multiculturalism? (2 marks)

- a. Minority groups are required to surrender their own cultural practices and identity and adopt those of the majority groups
- b. Minority groups have the agency to surrender their own cultural practices and identity and adopt those of the majority groups
- c. Minority groups are required to keep their own cultural practices and identity alongside those of the majority groups
- d. Minority groups have the agency to keep their own cultural practices and identity alongside those of the majority groups

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15. The labour system of a particular society is such that while individuals are occasionally afforded the opportunity to access lucrative jobs based on their inherited social and family lineage, socio-economic mobility in this society is still based on individuals' naturally imbued abilities as well as earned abilities regardless of their socio-economic backgrounds.

Based on the above preamble, which of the following would describe the labour system of that particular society? (2 marks)

- a. Aristocratic system
- b. Platonic meritocracy
- c. Open meritocracy
- d. None of the other answer options that are listed for this question are correct

16. Which of the following arguments is both valid and sound? (3 marks)

- a. All mice are mammals.
Mickey Mouse is a mouse.
Therefore, Mickey Mouse is a mammal
- b. Michelangelo of the Ninja Turtles is a turtle.
All turtles are mammals.
Therefore, Michaelangelo is a mammal
- c. If Pat is a wife, then Pat is a woman.
Pat is not a wife.
So, Pat is not a woman.
- d. There were only two hamsters in the room last week.
No hamster has left the room since then.
Therefore there are only two hamsters in the room now.

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17. A secondary school student whose family earns less than 100 USD a month has not been able to afford learning materials that are critical to his studies for a few months now. One community assistance group has heard of his situation and would like to develop a proposal to ease his financial burden of not being able to afford learning materials so that he can better focus on his studies.

Based on the above preamble, which of the following option(s) reflect(s) the proposal to help the student that is based on the concept of Equality of Opportunity? (3 marks)

- a. Provide the student's family with customised social-emotional support to ensure his family's social-emotional well-being
- b. Encourage the student to apply for a financial assistance programme that is specifically designed to help students facing financial difficulties like himself by allowing only these students to purchase learning materials from the school's bookshop at heavily subsidised rates
- c. Alert the student of stores that sell the learning materials that he needs at a low price to the general public
- d. All of the answer options that are listed for this question are correct

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18. An immigrant has been living and working in a certain society for the last 6 years. During this time, this individual has had to systematically give up the cultural traditions and practices that he grew up with and increasingly adopt the cultural traditions and practices that are predominant in the abovementioned society. The abovementioned society's government has resolved to do its best to culturally integrate its immigrants to its society. Towards this end, one of the government officials is brainstorming solutions to culturally integrate the abovementioned immigrant to the society.

Based on the above preamble, which of the following options constitute the solution to culturally integrate the immigrant to the society? (3 marks)

- a. Invite the immigrant to attend community sessions that impress upon the immigrant the need to maintain his distinct cultural identity and practices alongside those of the majority groups in the society that he has been living and working in
- b. **Invite the immigrant to attend community sessions that impress upon the immigrant that he has the agency to maintain his distinct cultural identity and practices alongside those of the majority groups in the society that he has been living and working in**
- c. Invite the immigrant to attend community sessions that impress upon the immigrant that he should maintain his distinct cultural identity and practices alongside those of the majority groups in the society that he has been living and working in
- d. Invite the immigrant to attend community sessions that impress upon the immigrant that he is responsible for maintaining his distinct cultural identity and practices alongside those of the majority groups in the society that he has been living and working in

19. Which of the following statements is the most accurate about Kant's view about the relationship between human dignity and human rights: (3 marks)

- a. **Human beings' ability to be free, to act as we believe. It is this autonomy that grounds and justifies our dignity as human beings.**
- b. Human dignity is inherent to all human beings, therefore it is our duty to promote and protect dignity and human rights of all human beings.
- c. Human dignity and human rights is the basis of humanity.
- d. All human beings are born free and equal in dignity and rights.

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20. Which of the following statements is true? (3 marks)

- a. An invalid argument must have a false conclusion.
- b. All true statements are valid.
- c. If all the premises and the conclusion of an argument are true, then the argument is valid.
- d. All invalid arguments are unsound.

CC0003 Ethics and Civics
AY23/24 Sem 1
Sample MCQ questions for MCQ Test

- 1) Which of the following is true of a moral theory?
 - A. A moral theory is a general explanation of what makes actions right or wrong, and what makes things good or bad.
 - B. A moral theory is a theory of the correct or justified method for making moral decisions.
 - C. A moral theory is an attempt to provide good reasons to support moral views.
 - D. All of the above.**

- 2) Which of the following is **not** true of Utilitarianism?
 - A. It is an example of Deontological ethics.
 - B. Its moral logic takes into account the intention of an action.
 - C. Its moral logic is not based on the consequences of an action.
 - D. All of the above.**

- 3) According to al-Farabi, why is having deliberative virtue not sufficient for one to be wholly virtuous?
 - A. Deliberative virtue enables a person to know what means are necessary to achieving their ends (goals). However, someone who has deliberative virtue may have evil goals.**
 - B. Deliberative virtue ensures that one's ends (goals) are morally good. But being good is not sufficient for being virtuous.
 - C. Deliberative virtue enables a person to recognize when their ends (goals) are evil. But a person who recognizes that their ends are evil may still be motivated to pursue those evil ends.
 - D. Deliberative virtue naturally inclines one to pursue what is morally good. But a virtuous person has to learn to be good. Having virtue is not a matter of having natural instincts to be good.

- 4) What is ethical relativism?
 - A. The view that in different situations, the same type of action may be right or wrong.
 - B. The view that an action is morally acceptable just because it is allowed by the society in which it is performed, and immoral just because it is forbidden by that society.**
 - C. The view that ethics is relative in the same way that velocity is relative.
 - D. The view that it is relatively better to be ethical than unethical.

- 5) Equality means:
 - A. Being equal in the sense of being the same.
 - B. Being equal in the sense of having equal status, rights, and/or opportunities.**
 - C. Being equal in the sense of how one thinks of oneself, but it has nothing to do with economic or political systems.
 - D. Both B and C are correct.

Sample MCQ questions for MCQ Test

6) Day-to-Day inequalities relate to issues such as:

- A. Low-income parents not being able to afford to take a day off if their child gets sick because their work situations may not allow for that. But this day-to-day problem only applies to poor countries.
- B. Hourly wage workers who are not able to work remotely during the Covid pandemic because their incomes are based on in-person services, such as being a food vendor, where absence from work means no income. However, this problem has been resolved due to covid-vaccine inoculations.
- C. Both A and B are correct.
- D. Neither A nor B are correct.

7) Which of the following is **not** considered a form of Platonic merit?

- A. Acquired talent
- B. Personality traits
- C. Acquired skillsets
- D. All of the above

8) A political system is *best* defined as:

- A. A platform for leaders to exercise power.
- B. A system that limits bad behavior by politicians.
- C. A set of formal procedures, processes and informal norms that shape the way political actors as well as the wider population interact both socially and politically in a given society.
- D. A way to describe the state of politics of a given society.

9) The following is **not** a benefit of having free speech.

- A. Helps in the pursuit of truth.
- B. To keep the government in check.
- C. To cause offence to someone we do not like because of their ideas.
- D. To enable us to enjoy comedy.

10) Which statement *best* captures the difference between cultural integration and cultural assimilation?

- A. Cultural integration looks at retaining one's identified culture but being part of a larger cultural collective at the same time, whereas cultural assimilation looks at getting the minority cultures to adopt the majority culture, often at the expense of their own respective cultures.
- B. Cultural integration favours respect for minority rights while cultural assimilation favours respect for majority cultures.
- C. Cultural integration is always more difficult to achieve than cultural assimilation.
- D. Cultural integration will always be more difficult to maintain than cultural assimilation.