Ethics Quiz Questions

# Chapter 1

Please select the best term or phrase to complete each sentence.

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|  | Ethics | \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is the discipline concerned with what is morally good and bad and morally right and wrong. |
|  | Subjective | The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sense of morality concerns what individuals, groups, or societies believes about morality regardless of whether these views are correct. |
|  | Objective | The \_\_\_\_\_\_\_\_\_\_\_\_\_\_ sense of morality concerns which actions are right and wrong, or which values are good and bad, independently of what anyone happens to believe about this |
|  | Ethical egoism | \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is the view that a person should do whatever is in their own self-interest, regardless of how this affects others. |
|  | Values | Our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ are whatever we consider important, and try to achieve or maintain. |
|  | Normative | Value claims are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ claims, since they make claims about how the world “should be”, rather than simply describe what it is. |
|  | Instrumental | A(n) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ value is one that that has its value only because of its connections to other, more fundamental values. For example, we value money in this way. |
|  | Fundamental | A(n) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ value is one that is valuable in and of itself. For example, “happiness” or “knowledge” might be these sorts of values. |
|  | Marginal Utility | Giving to the point of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ means giving things away until giving any more would leave you worse off than any possible person you could help. |
|  | Supererogatory | An action is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ if it would be morally admirable for you to do, but goes above and beyond what morality “requires” of you. |
|  | Ethical Theory | A(n) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ provides a systematic account of what the fundamental moral values are, and how these can be used to explain other ethical claims. |
|  | Utilitarianism | \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is an ethical theory that holds the only fundamental value is happiness. |
|  | Deontology | \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is an ethical theory whose fundamental values include a respect for the autonomy of persons. |
|  | Virtue ethics | \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is an ethical theory according to which the most fundamental value includes “becoming the right sort of person.” |
|  | Natural Law Theory | \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is an ethical theory that explains instrumental moral truths in terms of fundamental non-moral truths about the nature of humans and the world we live in. |
|  | Extreme Poverty | A person in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ does not enough income to meet the most basic human needs for adequate food, water, shelter, clothing, sanitation, health care, and education. |
|  | Relative poverty | A person in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ has an income that is significantly below that of others in their country, though this income may be able to meet their basic human needs. |
|  | Cheeseburger Ethics | \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is the attitude that people shouldn’t bother trying to live up to the moral standards that they know/believe to be correct. |
|  | Prudential | An action is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ if and only if it is in the person’s own long-term best interest. |
|  | Universal Basic Income | \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is a proposal that all citizens should be paid a regular stipend by the government. |

2. Which of the following claims would Peter Singer agree with, according to class notes?

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| 0 | Only the very rich have a “moral duty” to give to charity. |
| 0 | Most people are so selfish they would probably walk by a drowning baby without helping it. |
| 0 | In general, it is impossible to know anything about how badly off people are in different countries. |
| 0 | From a utilitarian perspective, everybody will get “equal happiness” from having an additional $1000 to spend. It doesn’t matter how poor or rich they were to start with. |
| 0 | Deaths caused by extreme poverty are largely a thing of the past. |
| 1 | The “strong” version of Singer’s argument says that we are morally obligated to give until giving more would leave us worse off than anyone we could possibly help. |
| 1 | The “weak” version of Singer’s principle say that we are morally obligated to give until it would cost us something \*significant\* to give any more. |
| 0 | It is better to give money to local charities than those focused on people in foreign countries. |
| 1 | People are morally required to give to charity even if others around them refuse to do so. |
| 1 | Most people living in rich countries are morally obligated to donate much more money to addressing issues such as global poverty than they currently do. |

3. Choose the ethical theory that is associated with the following examples of moral reasoning:

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| Utilitarianism | The reason I should give more money to helping those in extreme poverty is because doing so will promote human happiness. |
| Ethical Egoism | The reason I should give more money to helping those in extreme poverty is because it will impress Sam, who I think is extremely attractive. |
| Virtue Ethics | The reason I should give more money to helping those in extreme poverty is because this is what Jesus (or the Buddha, Mohammed, etc.) would, and I aspire to live as they do. |
| Kantian Deontology | The reason I should give more money to helping those in extreme poverty is because people have a fundamental right to the basic necessities of life. |
| Natural Law Theory | The reason I should give more money to helping those in extreme poverty is because God (or evolution) *designed* humans to be charitable toward others of our species. Doing otherwise would violate the “laws of nature.” |

# Chapter 2

Match each description with the correct word, phrase, or name.

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|  | Thomas Jefferson | The American President (and slaveowner) whose original draft of the Declaration of Independence included a commitment to banning slavery. |
|  | 13th Amendment | The amendment to the US Constitution that banned slavery. |
|  | 14th Amendment | The amendment to the US Constitution that guaranteed “due process of law” at all levels of government. |
|  | 15th Amendment | The amendment to the US Constitution that guaranteed African Americans to right to vote. |
|  | Plessy vs. Ferguson | The 1896 US Supreme Court decision that allowed Southern States to create a racially segregated society that was “separate but equal.” |
|  | Brown vs Board of Ed | The 1954 US Supreme Court decision that held that racial segregation was “inherently unequal” and violated the 14th Amendment. |
|  | Jim Crow | The name for a family of laws passed by Southern states that severely limited the political power of African Americans for the 100 years following the US Civil War. |
|  | George Wallace | The governor of Alabama at the time of MLK’s letter (1963). He supported racial segregation, and resisted any attempts to end it. |
|  | Civil Disobedience | This occurs when a person (a) knowingly breaks a law and (b) voluntary accepts the punishment for doing so because (c) he or she believes that the law is unjust. |
|  | Crito | A dialogue written by Plato. In it, Socrates argues that he is obligated to obey/respect the law, and accept his punishment (the death penalty) even though he did nothing wrong. |
|  | Racialism | The view that there are heritable characteristics…that allow us to divide humans into a small set of races, in such a way that all the members of these races share certain traits and tendencies with each other that they do not share with members of any other race. |
|  | Extrinsic racism | The view that we can make moral distinctions (judge people of different races as morally “better” or “worse”) because of the differing properties the members of these races have. |
|  | Intrinsic racism | The view that we can make moral distinctions between different races based on the bare fact that they are different races, without regard for the properties of individuals at all. |
|  | Racial anti-realism | The view that racial categories (such as Black, White, Asian, etc.) are fictions that don’t correspond to any “real” biological distinction. |
|  | Ku Klux Klan | A white supremacist organization founded just after the US Civil War. |
|  | Socrates | An ancient Greek philosopher who compared himself to a “gadfly”, and accepted a death penalty, rather than escape from prison. |
|  | Liberalism | The view that the rights of individuals (to speech, freedom, etc.) should be protected and preserved, even when they conflict with the values of the “community”. |
|  | Cosmopolitanism | The view that we are most fundamentally “citizens of the world” as opposed to citizens of particular nations or states. |
|  | Reinhold Neibuhr | A liberal theologian (referenced by King) who claimed that “group are more immoral than individuals.” |
|  | Martin Buber | A Jewish philosopher (referenced by King) who made a distinction between “I it” relationships (which are appropriate for objects) and “I thou” relationships (which are appropriate for other people). |

Which of the following are TRUE, according to Chapter 2? There may be more than one correct answer.

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| 0 | Martin Luther King argues that “outsiders” have no right to participate in the moral or political life of a community. |
| 0 | The United States outlawed slavery before Great Britain did. |
| 1 | According to King, you must attempt to change laws using legally allowed processes before engaging in civil disobedience. |
| 0 | According to King, civil disobedience must above all aim to avoid “offending” or “annoying” members of the community. |
| 0 | According to King, the “main obstacle” to granting African Americans civil rights is the action of extremist groups such as the Ku Klux Klan. |
| 0 | A Kantian would hold that a law is “unjust” if and only if it leads to more suffering (and less happiness) than would just laws. |
| 0 | In the Crito, Socrates argues that people who are falsely convicted of crimes have no duty to obey the law. |
| 0 | According to Appiah, one’s “race” is determined by genetic and biological factors. |
| 0 | Extrinsic racism is well-supported by current science. |
| 1 | According to Appiah, normal adults are often morally blameworthy for holding racist views. |

Magneto is upset by the way mutants are being treated in his (fictional) society. Which condition of MLK’s theory of civil disobedience do each of the following actions violate?

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| Along with wanting better treatment of mutants, Magneto is personally annoyed by speed limits, as he likes to drive very fast. He still wants other people to follow them, though. | Law opposed must be unjust. |
| Magneto’s first (and only) response to any discriminatory law is “don’t follow it.” He doesn’t vote, try to convince others of his views, or anything else. | All reasonable attempts to change law via legal means must be exhausted. |
| Magneto and his supporters plan a protest of an unjust law. They spend the time leading up to the protest drinking heavily and getting really, really angry. | Those engaging in civil disobedience must prepare through “self-purification.” |
| When the police show up to Magneto’s planned act of civil disobedience, he uses his superpowers to attack them. | Direct action must be carried out appropriately (and non-violently). |
| Magneto is upset by a new, discriminatory law. He tries (and fails) to convince others to change it. He carefully plans a protest that involves civil disobedience, and carries it out, willingly accepting arrest at the end. | This doesn’t violate any condition. It’s morally OK! |

# Chapter 3

Match each description with the correct word, phrase, or name.

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|  | Cultural relativism | The view that there is no such thing as universal truth in ethics; there are only the various cultural codes, and nothing more. Moreover, our own code has no special status; it is merely one among many. |
|  | Metaethics | The study of the methods and presuppositions of ethics. |
|  | (Moral) Objectivism | The view that the right- or wrong-making features of actions are independent of what any particular person or culture believes. |
|  | (Moral) Naturalism | A type of moral objectivism according to which the rightness or wrongness of actions is determined the non-moral properties of the “natural” world. |
|  | Divine Command Theory | A type of moral objectivism according to which the rightness or wrongness of actions is determined by an all-powerful God. |
|  | (Moral) Subjectivism | The view that the rightness or wrongness of an action is determined by the feelings and beliefs of the person doing the action. “Existential ethics” is a type of this. |
|  | Invalid | A type of argument in which it is possible to have true premises and a false conclusion. |
|  | Counterexample | An argument with true premises and an intentionally false conclusion. It is meant to demonstrate that all arguments of this form are invalid. |
|  | Existentialism | The view that “existence precedes essence.” |
|  | Cogito Argument | The argument (given by Rene Descartes) that “I think therefore I am.” |
|  | A Priori | We can have knowledge of this type simply by “thinking.” It isn’t dependent on anything we’ve experienced. |
|  | Historical Materialism | The view (held by Karl Marx) that the “essence” of individual humans is determined by how the surrounding society produces and distributes goods, and the person’s relative position in this social order. |
|  | Essence | The nature, purpose, or correct use of a being. |
|  | Quietism | The acceptance of life and society as it is, without any attempt to change things. One objection to existentialism was that it encouraged this. |
|  | Authenticity | The state of embracing the values we have chosen for ourselves, and living in accord with these values. The ultimate “goal” of life, according to existentialist thinkers. |

Which of the following are TRUE, according to chapter 3? There may be more than one correct answer.

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| 0 | Cultural relativists would agree with the claim “what is moral is determined by an individuals feelings and beliefs.” |
| 0 | Cultural relativists would agree with the claim “enslaving people from minority populations is wrong, even if the majority approve of this practice.” |
| 1 | If cultural relativism is true, moral realism is false. |
| 0 | Moral subjectivists would agree with the claim that “the reason murder is wrong is because it hurts the victim.” |
| 1 | The “cultural differences” is an argument for cultural relativism. |
| 1 | Mary Midgley disagrees with cultural relativism. |
| 0 | Mary Midgley argues that we ought to refrain from making moral judgement about practices of historical societies such as tsujigiri. |
| 1 | If cultural relativism is true, then the opinions of those who try to reform morality (such as MLK or Plato) are, by definition, false. |
| 1 | Aristotle believed that the essence of human was “rational animal.” |
| 0 | Descartes believed that the only thing that existed was “physical” stuff. |
| 1 | Jean Paul Sartre was married to Simone de Beauvoir. |
| 0 | Aristotle, Thomas Aquinas, and Karl Marx are among the philosophers that Sartre classifies as existentialists. |
| 0 | According to Sartre, one cannot be both an existentialist and a Christian. |
| 0 | Existentialists hold that the “essence” of humans is “to enjoy one’s life.” |
| 1 | “Authentic partying” must be freely and actively chosen, done purposefully, and in a way that reflects one’s values. |

Alf is an alien (from a 1980s TV show—feel free to look him up!) is trying to decide whether it is morally OK for him to eat cats, which he enjoys. Which metaethical perspective is reflected by each of the following “ways” of thinking?

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| Cultural relativism | The people around here (humans living in the United States) believe it is wrong to eat cats, so I guess it is morally wrong. It would be different if I lived somewhere where they approved of this. |
| Divine Command Theory | The second commandment of my home world’s religion is “you should eat at least one cat a week.” This must be OK. Things would be different if I somehow discovered these commandments didn’t accurately reflect the will of God. |
| Moral Naturalism | My ancestors only survived by eating lots animals like cats, and my body has evolved to take pleasure and nutrition from eating them. So, eating cats is OK. Things would be different if I find that my understanding of evolution is wrong (for example, if I discover something new about the evolution of my species, or that there was a divine creator who loves cats). |
| Moral Subjectivism | I have a desire to eat cats, and it is one that I fully embrace. So, it’s morally OK for me to eat cats! By contrast, my human friends feel horror and disgust at this. So, it isn’t morally OK them to do so. |
| Platonism (Moral non-naturalism) | Pure reason tells me that other reasoning beings are my moral equals, and deserve my respect. However, cats are not reasoning beings, and so it is OK to eat them. (Things might be different if my “reason” landed on a different starting principle). |
| Moral Error Theory | People have a lot of feelings—good and bad—about eating cats. However, we have absolutely no way of knowing whether these feeling correspond to the TRUTH about what is “morally right” or “morally wrong.” In fact, we know nothing about morality! I might as well eat that cat… |

# Chapter 4

Match each description with the correct word, phrase, or name.

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|  | Consequentialism | The theory that the rightness or wrongness of an action depends only on the consequences of this action, and nothing else. |
|  | Act utilitarianism | The theory that a morally right action is one that maximizes happiness (or minimizes suffering) for everyone affected by the action. |
|  | Rule utilitarianism | The theory that a morally right action is one that abides by rules that, if followed regularly, would maximize happiness (or minimizes suffering). |
|  | Expected utility | The sum of the utility of every possible outcome each multiplied by the probability of its occurrence |
|  | Hedonism | A theory of well-being according to which a successful life is directly related to the amount of pleasure in that life; no other factors are relevant at all. |
|  | John Stuart Mill | The 19th century philosopher, economist, and politician who wrote “Utilitarianism”, “On Liberty”, and “On the Subjection of Women.” |
|  | Peter Singer | A contemporary utilitarian philosopher who argues that it is, in general, wrong to cause suffering to non-human animals such as cows and pigs. |
|  | Epicurus | An ancient Greek philosopher who argued the only intrinsic value for humans is physical pleasure. |
|  | Experience Machine | A fictional technology described by the philosopher Robert Nozick as part of an argument against hedonism. If you “plug into it” you will feel nothing but pleasure, and will leave the “real world” behind. |
|  | Impartial | A moral theory is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ if it does not give special preference to different people; everyone is “equal.” |
|  | Hedonic Calculus | Jeremy Bentham’s method for determining how much happiness/suffering would be caused by an action. |
|  | Agent-neutrality | The aspect of utilitarianism that you must look at the situation as any neutral observer would and not give special preference to anyone irrespective of your emotional attachments, because each individual must count for one and no more than one. |
|  | Jim and the Indians | A thought experiment by the philosopher (and critic of utilitarianism) Bernard Williams in which a person is asked to sacrifice their integrity and kill an innocent person, in order to save many other innocent people. |
|  | Problem of Relevant Beings | The problems faced by utilitarians in determining whose happiness “counts” (Do animals count? Do people who haven’t been born yet?) |
|  | Demandingness Objection | The problem faced by “maximizing” versions of utilitarianism that require we ALWAYS do the best, most moral possible thing in every situation. |

Which of the following are TRUE, according to chapter 4? There may be more than one correct answer.

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| 0 | John Stuart Mill and Harriet Taylor Mill were the American inventors of utilitarianism. |
| 0 | Mill believed that judgements about the rightness/wrongness of particular actions must come BEFORE we decide to adopt an ethical theory such as utilitarianism. |
| 0 | Mill defined “happiness” as “having neurons firing in the right way.” |
| 0 | Mill believed that all sorts of pleasure were equally valuable, from the pleasure of pigs rolling the mud, to Socrates’ pleasure in talking about philosophy with friends. |
| 1 | Utilitarians believe that we should consider the happiness/suffering of all beings affected by action (and not just our own happiness). |
| 1 | One objection to utilitarianism is that is difficult/impossible to measure “utility.” |
| 0 | Utilitarians hold that there are basic moral rights that should never be violated. |
| 1 | Peter Singer argues that “moral equality” requires that we give equal “consideration” to the interests of others. |
| 0 | Peter Singer argues that “moral equality” requires “equality in all respects.” |
| 1 | Peter Singer argues that non-humans animals have interests. |
| 0 | Peter Singer argues that racism and sexism are morally wrong BECAUSE women and racial minorities are just as intelligent and kind as everyone else. |
| 0 | Peter Singer argues that non-human animals should be given the right to vote. |
| 0 | Bentham’s version of utilitarianism is a “satisficing” theory which defines a morally right action as one that is “good enough.” |
| 1 | Act utilitarianism entails that it is OK to sacrifice one innocent being to save five other innocent beings. |
| 0 | Act utilitarianism entails that it OK to show “moral partiality” toward friends and family. |

Buffy the Vampire Slayer has decided to adopt utilitarianism. However, she needs help in applying it. For each of the following ways of thinking, say whether they are more characteristic of act utilitarianism, rule utilitarianism, or not utilitarianism at all.

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| It is OK to slay this vampire. After all, he’s currently chasing 3 children, and will likely eat them if I don’t slay him. | Act utilitarianism |
| I shouldn’t slay humans, even if I really dislike them. The consequences of everyone regularly abiding by this principle will, over the long run, be much better than the consequences of allowing people to run around stabbing each other with stakes. | Rule utilitarianism |
| My friend Willow has been imprisoned, but I need her help to defeat a great evil. I’m going to go break her out of jail, even though this is against the “law.” | Act utilitarianism |
| It’s OK for me to kill vampires for fun. After all, I really enjoy it, and they lack inherent human dignity! | Not Utilitarian |
| I have a basic moral right to lead my life the way I want to lead it, and I don’t want to be a vampire slayer anymore. I realize this will probably lead to lots of people being eaten by vampires, but its just not my responsibility | Not Utilitarian |

# Chapter 5

Match each description with the correct word, phrase, or name.

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|  | Deontology | An approach to ethics that holds the rightness or wrongness of an action depends on factors besides (or in addition to) the action’s consequences. |
|  | Golden Rule | The deontological principle that you should “treat others in the way you would like to be treated.” |
|  | Strict duty | An “absolute” ethical rule or obligation that should never be violated. |
|  | Prima facie duty | An ethical rule or obligation that holds “all things being equal”, but which might be overruled by other rules/obligations. |
|  | Maxim | The general policy or rule that you are acting on. For example, if you lie to someone (action), this would be “lying is OK.” |
|  | Categorical Imperative: Universal Law Formula | Always act according to that maxim whose universality as a law you can at the same time will |
|  | Categorical Imperative: Humanity Formula | Act in such a way that you always treat humanity, whether in your own person or in the person of another, never simply as a means but always at the same time as an end. |
|  | Mere Means | A maxim treats people as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ if they could not (even in principle) consent to it. |
|  | Autonomy | The ability of people to “govern themselves.” Respect for this is a key concept of Kant’s ethics. |
|  | Immanuel Kant | A German philosopher who defended a version of deontological ethics based on the categorical imperative. |
|  | W.D. Ross | A British philosopher who proposed a version of deontological ethics based on prima facie principles. |
|  | Threshold deontology | An approach to deontology that says deontological rules can be violated if the costs of not doing so are large enough. |
|  | Mengzian Extension | The principle “Care about me because you see how I am not really so different from others you already love.” |
|  | Nonmaleficence | The Rossian duty not to physically or psychologically harm someone. |
|  | Reparation | The Rossian duty to make amends for the harms you have caused to someone. |
|  | Fidelity | The Rossian duty to honor one’s promises and agreements. |
|  | Good will | According to Immanuel Kant, the only thing in the world that we should intrinsically and absolutely value. |
|  | Hypothetical imperative | A “command” that IF you desire D, THEN you should do action A. |
|  | Perfect (strict) duty | Kant holds that we have a \_\_\_\_\_\_\_\_\_\_\_\_\_ to do an action if universalizing NOT doing it leads to a “contradiction in conception.” (That is, a world in which everyone failed to following this rule literally wouldn’t make sense). |
|  | Imperfect duty | Kant holds that we have a \_\_\_\_\_\_\_\_\_\_\_\_\_ to do an action if universalizing NOT doing it leads to a “contradiction in will.” (That is, a world in which everyone failed to follow this rule isn’t something a rational person could “want”). |

Which of the following are TRUE, according to chapter 5? There may be more than one right answer.

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| 1 | Kantian Ethics, Rossian Principlism, and the Golden Rule are all forms of deontology. |
| 1 | According to deontology, you sometimes have a duty to an action, even if doing something else would lead to better consequences. |
| 0 | Kant held that the ultimate goal of ethics was to promote human happiness. |
| 1 | A “categorical” imperative is one that applies to all people, all of the time. |
| 0 | Christianity is the ultimate source of the “Golden Rule.” |
| 1 | One objection to Kantian deontology concerns its failure to grant moral worth/dignity children, animals, and other “non-rational” being. |
| 0 | If a person disagrees with Kant’s ethics, they are not a deontologist. |
| 1 | Kant believed that suicide violates the categorical imperative. |
| 1 | Kant held that it was morally OK to treat someone as a “means” so long as they genuinely consent to it, and we still respect their humanity. |
| 1 | Rossian Principlism holds that there is no single “absolute” moral principle, but rather a number of different principles that hold only *prima facie.* |

After taking a course on ethics, Dwight realizes he has recently has been a bad coworker, and would like to be better. In particular, he’d like to follow some version of deontology. Which of the following ethical approaches are exemplified by the following ways of thinking?

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| I’m thinking of lying to Angela about where I was last night. However, if we lived in a world where everyone lied, the very act of “lying” wouldn’t make sense. So, I shouldn’t do it. | Kant’s Categorical Imperative—Universal Law Version |
| I’d like to trick Michael into promoting me by getting him to sign some paperwork he doesn’t understand. However, this would be treating Michael as “tool”, which is wrong. | Kant’s Categorical Imperative—Humanity Version |
| I have some time this afternoon, and would like to help a coworker out. Pam really helped me last month when I was behind. However, Stanley is often given the worst jobs, and could also use my help. I’ll have to think about which principle—“paying back others” or “making sure everything is divided fairly”—is more important in this case. | Rossian Principlism |
| I’d like to try to steal Jim’s clients. However, I wouldn’t like it if he did that to me. So, I won’t do it. | Golden Rule |
| When my pet cat was suffering at the end of its life, I strongly felt that morally right thing to do was to euthanize it. While Sprinkles is not my cat, he is clearly suffering in the same way, and should also be euthanized. | Mengzian Extension |
| I would absolutely hate working in the warehouse, but it’s turn out I’m really, really good at it. My customers and coworkers would really benefit. So, I guess I have to quit my job, even though it’s what gives me meaning in life. | Act Utilitarianism (not deontology!) |

# Chapter 6

Match each description with the correct word, phrase, or name.

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|  | Eudaimonia | True happiness; a successful and fulfilled life. According to Aristotle, we value this intrinsically. |
|  | Virtue | A trait of character, manifested in habitual action, that it is good for a person to have |
|  | Aristotle | Plato’s most famous student; his *Nicomachean Ethics* defends a version of virtue ethics. |
|  | Doctrine of the Mean | The idea that each virtue represents a middle way between two extreme (and opposing) vices. |
|  | Instrumental | We value things in this way if we want them for “what they can get for us.” |
|  | Intrinsic | We value things in themselves if we care about them “for their own sake.” |
|  | Vicious | A person who is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ genuinely values doing bad, evil things. |
|  | Weak-willed | A person who is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ desires to do the right thing, but lacks control over their emotions. |
|  | Care ethics | A feminist-inspired approach to ethics that emphasizes the importance of close relationships, and the virtue of “caring” for one another. |
|  | Temperance | The virtue related to being “moderate” when it comes to things like eating, sexual desire, and other “natural” urges. |
|  | Courage | The virtue lies “between” the vices of foolhardiness (of ignoring feat altogether) and cowardice (allowing fear to govern us completely). |
|  | Wittiness | The virtue that lies between the vices of boorishness (telling intentionally cruel/inappropriate jokes at other’s expense) and buffoonery (thoughtlessly telling jokes without a sense of “tact”). |
|  | Compassion | The virtue that involves being aware of what others are feeling, and responding appropriately. |
|  | Integrity | The virtue that involves a commitment to reflecting and abiding by moral norms. |
|  | Discernment | The virtue that involves maintaining a “proper” distance from one’s feelings. |
|  | Peripatetic Philosophy | A name for Aristotelian philosophy. |
|  | Stoicism | A school of philosophy (popular in Ancient Greece and Rome) which emphasized the virtue of remaining “indifferent” to what happened in life. |
|  | Virtue Ethics | An approach to ethics that focuses on “being a better person” as opposed to discovering “rules” for right actions. |
|  | “The Slippery Earth” | A concept of Aztec virtue ethics, meant to describe the way that life will cause us all to “slip up” at one time or another (and make poor choices). |
|  | Omission | According to Aristotle, one commits a moral wrong by \_\_\_\_\_\_\_\_\_\_\_\_\_\_ if one FAILS to do something one ought to have done. |

Which of the following are TRUE, according to chapter 6? There may be more than one correct answer:

|  |  |
| --- | --- |
| 1 | Aristotle argued that it is in our best interest to be ethical. |
| 1 | According to virtue ethics, we should focus on “becoming the right sort of person” rather than memorizing a list of “rules” to follow. |
| 0 | Aristotle held that the ultimate purpose of human life is to “pursue physical pleasure.” |
| 1 | Aristotle argued that humans are, essentially, “rational animals.” |
| 1 | According to Aristotle, virtues are things we practice, rather than things we are born with. |
| 0 | Every vice is merely an “extreme” version of some virtue or other. |
| 0 | Rosalind Hursthouse argues that the morality of abortion rests entirely on the question “Is the fetus a person?” |
| 0 | One common criticism of virtue ethics is that is too rigid, and doesn’t leave enough room for interpretation. |
| 0 | Aristotle held that we should aim to entirely eliminate desires for food, sex, safety, etc. |
| 1 | Aztec virtue ethics places a greater role on the social aspects of our lives than does Aristotelian virtue ethics. |

Yoda is in charge of training a young group of Jedi Apprentices (“Padawans”). He has adopted Aristotelian virtue ethics as his guiding theory of education. Basically, he wants to help all of his apprentices overcome their “weakness of will” and move away from their vices of “excess” or “deficiency” and toward the virtue that lies in the “middle.” (Otherwise, they might give into the dark side!). Below are descriptions of some of the young Jedi’s behavior. For each, select the appropriate virtue or vice.

|  |  |
| --- | --- |
| Groku is terrified he will be a bad pilot, and refuses to start starship-flying lessons. | Cowardice (deficiency of courage) |
| 12-year-old Mara repeatedly runs away from school because she “wants to start battling storm troopers.” She is repeatedly injured as result. | Rashness (excess of courage) |
| When the school is attacked by space pirates, Skippy the Jedi Robot risks its own destruction to make sure the younger students get out safely. | Courage (virtuous mean) |
| In attempt to “perfect” himself, Luke decides to eat nothing but lentils, and to spend all of his time studying. He does nothing else. | Asceticism (deficiency of temperance) |
| A young Leia finds studying really boring. She likes to skip class and go out partying with her friends. | Addictiveness (excess of temperance) |
| Obi Wan Kenobi eats well-balanced meals, studies for all of his classes, and leaves time on the weekend to do things he enjoys. | Temperance (virtuous mean) |
| When other students pick on Ahsoka, she just lets them do it. | Push-over (deficiency of anger) |
| Anakin’s favorite lightsaber is stolen by a fellow classmate. He becomes enraged and begins throwing things at the student. | Vengeful (excess of anger) |
| Rey sees a fellow student mistreated by a teacher, which makes her mad. She does what she can to make sure this teacher is held accountable. | Righteous anger (virtuous mean) |
| Palpatine likes to use his Jedi mind control powers to make small animals fight to the death because “it’s fun.” | Cruelty (vice indicative of a “vicious” person) |

# Chapter 7: Religion

Match each description with the correct word, phrase, or name.

|  |  |  |
| --- | --- | --- |
|  | Euthyphro | A character in one of Plato’s dialogues. He is convinced he knows the “will of the gods” and is prosecuting his father for murder. |
|  | Principle of last resort | The requirement of just war theory that nations go to war only when all other solutions have been tried. |
|  | Principle of public authority | The requirement of just war theory that decisions to go to war be made by appropriate “authorities” (e.g., by democratically elected officials and not private individuals). |
|  | Dialectic | The “Socratic method” of seeking truth through the proposal and criticizing of definition. |
|  | Sufficient condition | Having the name “Euthyphro” is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for having a name that begins with the letter “E.” |
|  | Necessary condition | Having a name that begins with the letter “E” is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of having the name “Euthyphro.” |
|  | Circular | The (attempted) definition “Good things are things that are, uh, good” is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. |
|  | Divine Command Theory | The theory according to which actions are made rightness/wrongness by God’s will, and nothing else. |
|  | Natural Law Theory | The theory according to which actions are made right/wrong by the “nature” of humans and the world in which they live. |
|  | Natural goods | Things that are valuable for all humans, in virtue of the sorts of beings we are. |
|  | Principle of forfeiture | The claim that a person who attacks another person gives up their own right not to be harmed/killed. |
|  | Doctrine of double-effect (DDE) | The principle that it is sometimes (but not always) OK to do something that you predict will have a bad effect, so long as it also has a good effect. |
|  | Moral principle condition | The requirement of DDE that we can NEVER do actions that are intrinsically immoral. |
|  | Means-end condition | The requirement of DDE that the “bad effect” cannot be means to cause the “good effect”. |
|  | GEM Anscombe | A major 20th century English philosopher. She defended natural law theory. |
|  | Proportionality condition | The requirement of DDE (and just war theory) that the predicted “good effects” of our action outweigh the predicted “bad effects.” |
|  | Thomas Aquinas | A 13th century Italian philosopher and theologian whose work is the foundation for “natural law theory.” |
|  | Just War Theory | A set of requirements for determining when it is OK to go to war, and how war should be conducted. |
|  | Principle of Just Cause | The requirement that nations go to war only to correct some injustice (e.g., prevent a genocide, or in self-defense), and not for reasons such as vengeance or self-interest. |
|  | Principle of discrimination | The requirement that soldiers in a just war never intentionally target enemy civilians. |

Which of the following are TRUE about the Euthyphro Dilemma? There may be more than one correct answer.

|  |  |
| --- | --- |
| 1 | One premise is that “Either God loves actions because they are good OR actions are good because God loves them.” |
| 0 | The intended conclusion of the argument is that “God doesn’t exist.” |
| 0 | Socrates “solves” the dilemma by arguing that there is really no such thing as “good” or “bad.” |
| 0 | Natural law theory accepts the horn that “actions are good because God loves them.” |
| 1 | The argument concludes that EITHER morality is independent of God OR that God’s actions are morally arbitrary (and that God isn’t worth worshipping). |

Which of the following are TRUE about the Doctrine of Double Effect (DDE)? There may be more than one correct answer.

|  |  |
| --- | --- |
| 0 | It is sometimes OK to kill one innocent person to save two other innocent people. |
| 0 | If an action will “foreseeably” lead to someone being harmed, it is always morally wrong. |
| 1 | It is never OK to do something that is intrinsically immoral (such as torture). |
| 0 | The rightness or wrongness of an action depend entirely on your thoughts and feelings about it. |
| 1 | In some cases, action A and action B will have the same consequences, but one might be “right” and one be “wrong” depending on things such as “intention.” |

Most people would agree that “it is wrong for soldiers to intentionally kill civilians.” (Unfortunately, this does NOT mean that it never happens…). Many of the ethical theories we’ve written can provide an \*explanation\* of why this is. Match each theory with the corresponding explanation.

|  |  |
| --- | --- |
| Act Utilitarianism | Killing this particular enemy civilian would make her family and friends unhappy. It would also make them angrier, and might lead them to retaliate, which would cause even more suffering. I shouldn’t do it, at least in this particular case. |
| Rule Utilitarianism | As a general policy, allowing soldiers to kill civilians makes it difficult to end the war peacefully, and will lead to much more pain/suffering for everyone involved. So, we should follow the guideline “don’t kill civilians.” |
| Kantian Ethics: Universal Law | If the maxim “in a war, kill whoever seems vaguely threatening or disagreeable to you” were adopted by all soldiers, it would lead to a world no rational person would want. So, we shouldn’t do it. |
| Kantian Ethics: Humanity Formula | Civilians are rational humans, who should be free to lead their own lives (this includes disliking me!). Killing them in order to “terrorize” the enemy into surrendering treats them as mere “tools.” It is therefore wrong. |
| Virtue Ethics | A true solider is courageous, especially when it comes to defending the innocent. Among other things, this means training yourself to accept a certain amount of danger (for example, the risk that a civilian might be hiding a weapon) in order to avoid doing wrong. |
| Natural Law Theory | Evolution (and/or God) has designed us humans to be compassionate and kind to the fellow members of our species, not to kill them. Absent very good reasons (such as an enemy soldier firing a gun at me), I shouldn’t kill. |
| Ethical Egoism | I might get court-martialed and imprisoned if I kill civilians. I don’t want that. So, I won’t kill civilians, even if it might be “fun.” (Note that things might be different if I thought I could “get away with it”!). |
| Cultural Relativism | My fellow soldiers and officers strongly disapprove of killing civilians. So, it is wrong to do so. (Note that things might be different, depending on the “military culture.”) |

# Chapter 8

Match each description with the correct word, phrase, or name.

|  |  |  |
| --- | --- | --- |
|  | Social contract theory | The idea that morality can be seen as an “agreement” between rational people. |
|  | Psychological Egoism | The thesis that people are everywhere and always motivated only by self-interest. |
|  | Thomas Hobbes | An English philosopher who wrote the “Leviathan.” He argued that humans should/would consent to government by a monarch with absolute power. |
|  | John Locke | An English philosopher who argued that humans have natural rights to “life, liberty, and pursuit of property.” He argued governmental authority derives from the “consent of the governed.” |
|  | State of Nature | Hobbes’ description of humanity before there were any laws/government. Life here was “nasty, brutish, and short.” |
|  | Lockean Proviso | The requirement that we leave “enough and as good for others” when it comes to acquiring property. |
|  | John Rawls | A 20th century American philosopher who defended an updated version of social contract theory based on the idea of “justice as fairness.” |
|  | Hypothetical Consent | What people would agree to, in a certain condition that doesn’t actually hold. For example, “what would people agree to, if they were in charge of setting of the government.” |
|  | Veil of ignorance | Rawls’s description of a situation where people must make decisions about what counts as “just” or “fair” but without having knowledge of anything that would allow them to be biased. |
|  | Reflective equilibrium | You reach this state of “balance” by making sure your various ethical/political/scientific beliefs all fit together with one another in a coherent whole. |
|  | Liberal egalitarianism | Rawls’ theory that justice requires a respect for people’s rights, a refusal to discriminate unfairly, and a society that redistributes stuff to for the benefit of those who are “worst” off. |
|  | Difference Principle | The thesis it is OK for some things in society (such as income) to be unequally distributed, but only if these inequalities, are in the end, to the benefit of those who are worst off. |
|  | Primary goods | The sorts of things that all humans want/need, regardless of their particular goals. |
|  | Fair opportunity rule | The principle that careers should be open to everyone, and that people of equal abilities should have the same chance of success. |
|  | Refugees | People who seek to emigrate to a different country because of threats to their lives/well-being. |
|  | Kallipolis | Plato’s “best” city, ruled by wisdom-loving philosopher-kings (or philosopher-queens). |
|  | Timocracy | Plato’s second-best city, ruled by an honor-loving military elite. |
|  | Oligarchy | Plato’s third best city, ruled by a money-loving class of the super-rich. |
|  | Proletariat | According to Marx, the class of people who labor without owning the “means of production.” They are exploited by the owner-capitalists. |
|  | Communism | According to Marx, a society in which everyone jointly owns the “means of production.” He thinks capitalism will inevitably evolve into this. |

Which of the following are TRUE according to chapter 8? There may be more than one correct answer.

|  |  |
| --- | --- |
| 1 | According to Hobbes, the main reason people would agree to follow moral rules is because they want OTHER people to follow these rules, too. |
| 1 | According to Locke, humans have a “natural” right to property that other people (and the government) must respect. |
| 1 | One criticism of social contract theory is that it doesn’t do a good job accounting for the moral rights of those (such as children or animals) who aren’t “rational.” |
| 1 | In Rawls’ “original position” people have no knowledge of things such as their wealth, gender, race, or religion. |
| 0 | According to the “difference principle” it is wrong to use tax revenue to fund social programs for the poor. |
| 1 | According to Huemer, there is a “prima facie” right to immigrate. |
| 1 | According to Huemer, rich nations such as the United States have a moral obligation to accept many more migrants than they actually do. |
| 1 | Plato argued that democracy would lead inevitably to totalitarianism. |
| 1 | Plato argued that tyrants would be unhappy, even if they wielded absolute power. |
| 1 | According to Marx, the ethics/laws accepted by people in a given society are determined by that society’s “modes of production”. |

Mary would like to come to work and live in Queen Samantha’s country, as her own country has high levels of unemployment and violence. Samantha (who has power over such things) doesn’t want to let her in, as she finds Mary’s religious beliefs to be “weird”. Mary offers the following arguments. Match each with the appropriate theory of justice.

|  |  |
| --- | --- |
| Liberal Egalitarianism | My living and working in your country does not violate any of your rights (to speech, religion, etc.), and does not discriminate against you in any way. I am also much worse off than you, and this would benefit me immensely, even if it does “cost” you a little (your country will be a bit more crowded…). |
| Lockean Libertarianism | I have a natural right to labor and acquire property, just as you do. It isn’t fair of you to take all of the best natural resources, and stop everyone else from using them. This isn’t leaving “enough and as good for others.” So, you should let me in. |
| Utilitarianism | On the whole, allowing immigrants to live and work where they please economically benefits both the natives and the immigrants. While some people might be hurt, the benefits far outweigh the costs. |
| Marxism | You have exploited me as a source of cheap labor in the past—I’m the one who makes all of your cheap clothes and tech toys! Us workers deserve ownership rights to all of the land, factories, and intellectual property that our labor helped to create. And someday, we WILL take it. You might as well bow to the inevitable. |
| Hobbesian Absolutism | My army is stronger than yours. Neither one of us would benefit from a war. The only solution is for you to step down, and allow me to become the Queen of both of our countries. |

# Chapter 9

Match each description with the correct word, phrase, or name.

|  |  |  |
| --- | --- | --- |
|  | Harm Principle | Mills’ principle that people should be able to live as they please, provided they don’t harm others. |
|  | Liberalism | The political philosophy that individuals have the right to pursue their own idea about the good life, without interference from either the government or other institutions (such as business or religion). |
|  | Paternalism | Enforcing laws/policies for people’s “own good.” Liberals think this is OK when it comes to children, but not for competent adults. |
|  | Autonomy | The ability to make decisions about one’s own life. |
|  | Pornography | A possible definition is “Sexually explicit material (intended to produce arousal) that is bad or harmful in some way.” |
|  | Free speech (isegoria) | The equal right of citizens to participate in public debate in the democratic assembly. |
|  | Free speech (parrhesia) | The license to say what one pleased, how and when one pleased, and to whom |
|  | Communitarianism | A political philosophy that is opposed to liberalism. It holds that government can/should take into account the values of the community when making laws and policies. |
|  | Mere offence | Laws based on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ prohibit behavior on the grounds that it disgusts or upsets others, even though the behavior doesn’t actually harm people. Mill is opposed to such laws. |
|  | Political Freedom | The freedom of people to participate in democratic decision making, for example by voting and running for office. |
|  | Civil Liberty | The freedom of citizens in their private life; for example, freedom of speech, religion, and assembly. |
|  | Tyranny of the Majority | This can occur in a democracy when voters choose to pass laws that take away the civil liberties of a minority. |
|  | Libertarianism (right-wing liberalism) | A version of liberalism that emphasizes the (near) absolute right to property. It opposes most government spending to aid competent adults, and holds that the government has limited power to regulate business. |
|  | Social liberalism (left-wing liberalism) | A version of liberalism according to which the government can/should intervene to help the poor, and protect people from non-governmental institutions (such as business or religion). |
|  | Fascism | A political philosophy (opposed to liberalism) that emphasizes nationality unity and the absolute right of “the people” (as represented by an authoritarian leader) to do whatever they like to minorities. |

Which of the following are TRUE, according to chapter 9? There may be more than one correct answer.

|  |  |
| --- | --- |
| 1 | According to the Harm Principle, it is OK to have laws prohibiting murder, theft, and rape. |
| 0 | According to the Harm Principle, it OK for democratic majorities to pass laws prohibiting speech the offends them. |
| 0 | Political “liberals” believe that it is the role of the government to help guide people to make the “right” choices. |
| 0 | According to Brison, the main reason that pornography is immoral is that it violates “community standards” endorsed by the majority of people. |
| 1 | Brison argues that the production and consumption of pornography harms both women and men. |
| 1 | Altman argues that people have the moral right to consume pornography, even if it isn’t good for them. |
| 0 | Early fascists such as Mussolini ran campaigns that emphasized their support for the “elite” as opposed to the “workers.” |
| 1 | According to fascism the “will of the people is greater than the right of the minority.” |
| 1 | The European conception of free speech emphasizes “equal participation in reasoned debate” while the American conception emphasized the “license” to speak/write freely without risk of punishment by the government or other powers. |
| 1 | Fascists are characterized by appeals to “nationality unity.” |

Classify each of the following argument for or against liberalism based on the ethical theory that is being appealed to.

|  |  |
| --- | --- |
| Social contract theory | In a hypothetical “state of nature”, I think we would all agree that a society that respects liberal rights to speech, religion, and assembly would be a good one. |
| Rule utilitarianism | A general policy of “allow people to live as they wish, so long as they don’t harm others” will lead to better long-term consequences (more happiness, less suffering) than other alternative. |
| Kantian ethics: Humanity Formula | All people—including minority groups—are “ends in themselves” who have the right to lead their lives according to their autonomous choices. Taking away these rights treats them as “mere means” for the ends of majority. |
| Golden rule | I would like you to respect my ability to live as I wish, so I will respect your ability to do so. |
| Natural law theory | Humans have been designed by evolution and/or God so that certain sorts of lives (such as drug addiction) are objectively bad for them. The government needs to actively intervene to protect people from making these sorts of choices. |
| Virtue ethics | Our society can also sustain itself if we raise courageous, honest, generous children who are committed to the well-being of the nation as a whole. This means the government needs to actively encourage the “right values”, especially when it comes to things such as education. |
| Cultural relativism | The large majority of people around here agree that Professor X is a disgusting person with offensive views. So, a law prohibiting Professor X from speaking (or holding a teaching job) is perfectly OK. |
| Divine command theory | Religious text A describes monarchy as the best government. So, monarchy really is the type of government. |
| Rossian Pluralism | There are many different, fundamentally valuable things people might pursue: pleasure, knowledge, justice, and virtue. A liberal democracy is the best of enabling people to pursue such values. |
| Ethical egoism | As supreme dictator, I really enjoy being in power. I find it easier to hold on to power if I don’t let people speak, write, or practice their religion freely. So, no liberalism for my people! |

# Chapter 10

Match each description with the correct word, phrase, or name.

|  |  |  |
| --- | --- | --- |
|  | Extrinsic sexism | The view that women are inferior to men because of the properties that women hold (such as being “less rational” or more “manipulative”). |
|  | Intrinsic sexism | The view that women are inherently inferior to men, even if they are just a smart, kind, etc. |
|  | Institutional sexism | This occurs when laws and policies serve to harm women (vs men), regardless of the “intent” of any individuals. |
|  | Interpersonal sexism | This occurs when the attitudes/beliefs/actions of individual people harm women (vs. men). |
|  | Equality feminism | The view that men and women have similar values and abilities, and that most differences between them are due to society’s past/present discrimination. The goal is to eliminate this discrimination. |
|  | Difference feminism | The view that men and women have somewhat different values and abilities, and that society has discriminated against those of women. The goal is to create a society that appropriately values women’s values/abilities. |
|  | Biological sex | A way of categorizing organisms (including humans) based on their reproductive biology. |
|  | Gender | A way of categorizing humans (and perhaps other higher primates) based on the social roles traditionally associated with their sex. |
|  | Cisgender | A person is \_\_\_\_\_\_\_\_\_\_\_ if their (assigned) biological sex matches their gender identity. |
|  | Transgender | A person is \_\_\_\_\_\_\_\_\_\_\_ if their (assigned) biological sex does NOT match their gender identity. |
|  | Biological determinism (about gender) | The view that a person’s gender is entirely determined by their biological sex. |
|  | Social position accounts of gender | The view that a person’s gender is entirely determined by the way society (their friends, family, coworkers, etc.) see and treat them. |
|  | Identity/expression account of gender | The view that a person’s gender is determined by that person’s own sense of “who they are.” |
|  | Gender eliminativism | The view that all gender roles should (eventually) be done away with, since these have harmed people. |
|  | Gender-critical feminism | A variety of feminism (sometimes called “Trans-Exclusionary Radical Feminism”) associated with the claim that the rights and interests of biological females are threatened by laws/polices/norms based on the idea of “gender.” |

Which of the following are TRUE according to chapter 10? There may be more than one correct answer.

|  |  |
| --- | --- |
| 1 | Laws denying women the right to vote are an example of “institutional sexism”. |
| 1 | An example of interpersonal sexism might be a female teacher routinely calls on boys more than girls, even though girls raised their hand more. |
| 1 | One piece of evidence for “unconscious sexism” is that it provides an explanation of certain outcomes (such as women making less money than men) that are otherwise difficult to explain. |
| 0 | “Equality” feminists hold that, while women and men have fundamentally different values, they should be treated “equally.” |
| 1 | Difference feminists argue that a just/fair society still might need to have laws/policies that distinguish between men and women. |
| 0 | According to biological determinism, a person’s gender depends only on their external genitalia. |
| 1 | According to social position accounts of gender, a person can be “wrong” about which gender they are. |
| 1 | According to “thick” versions of identity-expression accounts a gender, a person’s gender is determined by whether they identify with traditionally “masculine” or “feminine” properties. |
| 0 | Gender-critical feminists are supportive of laws/policies that replace the concept of “biological sex” with “gender, as expressed by the person”. |
| 0 | Robin Dembroff argues that a “gender non-binary” person is the same as a person who is biologically “intersex.” |

Choose the account of sex and gender that is expressed by each of the following claims:

|  |  |
| --- | --- |
| “Male is male, and female is female. These things are determined by your chromosomes, and nothing else.” | Biological determinism |
| “The gender of children is a reflection of their parents chose to raise them, and by how society sees and treats them.” | Social position account |
| “A person’s gender is whatever they say and feel it is. There’s nothing more to it, really.” | Identity-expression view (thin) |
| “A person’s gender reflects the way they relate to our ideas of traditionally masculine and feminine traits. Some people strongly relate with one end of the spectrum; other’s are in the middle.” | Identity-expression view (thick) |
| “Gender is just a name for all the harmful and unfair rules and expectations that have been imposed on people—in particular, on biological women and girls. We need to eliminate gender altogether.” | Gender-critical view |