



HUL253 | Moral Literacy and Moral Choices | Semester-2 of 2022-23

Major

08 May 2023 | LH-114 | 11 am to 1 pm

Time: 2 hours

Total marks: 35

Instructions:

- i. All questions are compulsory.
- ii. Indicate your answers in the table below
- iii. Each question has only one correct answer and carries 1 mark.
- iv. Negative marking: 0.10 marks will be deducted for an incorrect answer.
- v. You can keep two A4 sized paper with handwritten notes on both sides. No photocopies allowed.

6

"As a student of IIT Delhi, I will not give or receive aid in examinations. I will do my share and take an active part in seeing to it that others as well as myself uphold the spirit and letter of the Honour Code."

Full name:

Entry No.:

ANSWERS:

- | | | | |
|-----------------------|------------------------|------------------------|------------------------|
| 1 (A) (B) (C) (D) (E) | 10 (A) (B) (C) (D) (E) | 19 (A) (B) (C) (D) (E) | |
| 2 (A) (B) (C) (D) (E) | 11 (A) (B) (C) (D) (E) | 20 (A) (B) (C) (D) (E) | 28 (A) (B) (C) (D) (E) |
| 3 (A) (B) (C) (D) (E) | 12 (A) (B) (C) (D) (E) | 21 (A) (B) (C) (D) (E) | 29 (A) (B) (C) (D) (E) |
| 4 (A) (B) (C) (D) (E) | 13 (A) (B) (C) (D) (E) | 22 (A) (B) (C) (D) (E) | 30 (A) (B) (C) (D) (E) |
| 5 (A) (B) (C) (D) (E) | 14 (A) (B) (C) (D) (E) | 23 (A) (B) (C) (D) (E) | 31 (A) (B) (C) (D) (E) |
| 6 (A) (B) (C) (D) (E) | 15 (A) (B) (C) (D) (E) | 24 (A) (B) (C) (D) (E) | 32 (A) (B) (C) (D) (E) |
| 7 (A) (B) (C) (D) (E) | 16 (A) (B) (C) (D) (E) | 25 (A) (B) (C) (D) (E) | 33 (A) (B) (C) (D) (E) |
| 8 (A) (B) (C) (D) (E) | 17 (A) (B) (C) (D) (E) | 26 (A) (B) (C) (D) (E) | 34 (A) (B) (C) (D) (E) |
| 9 (A) (B) (C) (D) (E) | 18 (A) (B) (C) (D) (E) | 27 (A) (B) (C) (D) (E) | 35 (A) (B) (C) (D) (E) |

Total marks for correct answers :
 Total negative marks :
 TOTAL :

Question-1

According to Aristotle's Function Argument what is good for the members of a kind?

- (a) The function that is distinctive of that kind
- (b) Performing well the function that is distinctive of that kind.
- (c) Having knowledge of the function that is distinctive of that kind.
- (d) Being motivated by the function that is distinctive of that kind.
- (e) None of the above.

Question-2

Which of the following statements best illustrates the difference between numerical identity and qualitative identity?

- (a) Two things are numerically identical if they share the same properties or qualities.
- (b) Two things are qualitatively identical if they have the same name or label.
- (c) Two things are numerically identical if they are the same thing in every respect.
- (d) Two things are qualitatively identical if they look or feel the same.
- (e) None of the above.

Question-3

"We must distinguish two questions. One, what it is about you or your life that becomes worse off when harmed? Two, How is the harm related to an action?" This is the:

- (a) Intrinsic harming vs instrumental harming distinction.
- (b) Constitutive vs relational component of harming distinction.
- (c) Threshold vs scalar conception of harming distinction.
- (d) De re vs de dicto mode of harming distinction.
- (e) Epistemic vs competence condition for harming distinction.

Question-4

Which of the following is not usually considered as a ground for full moral status?

- (a) Having moral beliefs or the ability to make moral judgements.
- (b) Having sophisticated cognitive abilities or the capacity to develop such abilities.
- (c) Having rudimentary cognitive abilities.
- (d) Being a member of a cognitively sophisticated species.
- (e) Being in a special biological or social relationship.

Question-5

If acquiring virtuous is a matter of learning by doing and learning any skill involves failing or making mistakes initially and gradually becoming better, what constitutes failure or making a mistake when learning to be virtuous?

- (a) A person knows what is the virtuous thing to do in a certain context but does something non-virtuous intentionally.
- (b) A person knows what is the virtuous thing to do in a certain context but does something non-virtuous non-intentionally.
- (c) A person knows what is the virtuous thing to do in a certain context and performs the action but it fails to be a virtuous action because the person does not have the right reasons or motivations for performing the action.
- (d) A person does not know what is the virtuous thing to do in a certain context because there were no moral exemplars.
- (e) A person does not know what is the virtuous thing to do in a certain context because the person only has a true belief but lacks evidence or justification.

Question-6

If virtue is a state of being the mean between excess and deficiency, which of the following is most accurate:

- (a) Virtue ethics is compatible with consequentialism only if the latter advocates for maximizing average welfare instead of total welfare.
- (b) Virtue ethics is compatible with agent-relative consequentialism since the mean of virtue is not objective but is relative to the individual.
- (c) Virtue ethics is compatible with moral relativism since the mean of virtue is not objective but is relative to the individual.
- (d) Virtue ethics is compatible with moral relativism since virtue ethics does not give us specific rules for resolving moral dilemmas.
- (e) None of the above.

Question-7

If all virtuous persons don't act in the same way in every situation, such moral disagreement can be accommodated by classifying actions into those that are obligatory, permissible, and forbidden. Which of the following is least accurate?

- (a) An action is obligatory if and only if it is a virtuous person's duty to perform it.
- (b) An action is permissible if and only some virtuous persons would perform it.
- (c) An action is forbidden if and only if it is as base action that does not admit of a mean.
- (d) Whether an action is obligatory or permissible or forbidden is determined by the degree of motivation behind the action or the strength of reasons for doing the action.
- (e) None of the above.

Question-8

Which of the following principles concerns attributing moral responsibility to an agent?

- (a) Principle of double effect.
- (b) Principle of universalizability.
- (c) Principle of humanity.
- (d) Principle of utility.
- (e) None of the above.

Question-9

The epistemic condition of moral responsibility states that an agent is morally responsible for something only if the agent is aware of certain things. Which of the following questions are relevant for understanding the epistemic condition.

- (a) What kind of awareness is required?
- (b) What is the content of awareness?
- (c) Was the agent acting freely?
- (d) Both (a) and (b).
- (e) All three: (a), (b), and (c).

Question-10

Consider the example of a woman, M, who wants to conceive but has a medical condition: if she conceives now, any child she gives birth to will suffer from incurable blindness. But if she waits and undergoes treatment before becoming pregnant, any child she gives birth to will not suffer from incurable blindness. M decides not to wait and conceives immediately. She has twins, A and B, both born with incurable blindness. According to the non-identity problem, M did not harm A because the following statement is false: A would have been better off had M waited. Why is this statement false?

- (a) A is not numerically identical to B even if they are qualitatively identical.
- (b) A would not have existed if M decided to wait.
- (c) A would have been better off had M waited based on available medical evidence.
- (d) M is not morally responsible for A's health according to the control condition.
- (e) None of the above.

Question-11

An individual is said to be in a state of virtue when:

- (a) that individual performs its characteristic activity well.
- (b) that individual performs its characteristic activity well because of virtue.
- (c) that individual performs the best actions concerning pleasures and pains.
- (d) Both (a) and (c) are correct.
- (e) Both (b) and (c) are correct.

Question-12

Which of the following provides an argument that there are values besides happiness that matter to people, such as authenticity and reality?

- (a) The ring of Gyges thought experiment.
- (b) The drowning child thought experiment.
- (c) The experience machine thought experiment.
- (d) The trolley problem / transplant surgeon thought experiment.
- (e) None of the above.

Question-13

Suppose X is an object or thing that is produced by an agent S using a craft CX. Which of the following is most accurate?

- (a) X is good because X has certain desirable qualities.
- (b) X is good because CX is the correct method for producing X.
- (c) X is good because S has the right motivation and reasons for producing X.
- (d) Both (a) and (b).
- (e) All three: (a), (b), and (c).

Question-14

Which of the following is not a normative system:

- (a) The Constitution of India
- (b) The Indian Penal Code

- (c) Kant's deontological theory
- (d) Table manners and dining etiquette
- (e) None of the above

Question-15

Which of the following is false about desire satisfaction theory?

- (a) Rejects objective values.
- (b) Provides evidence for what is good for you.
- (c) Explains how well-being is related to motivation.
- (d) Explains why there are many models of a good life.
- (e) None of the above.

Question-16

Which of the following is a problem for moral consequentialism?

- (a) The problem of moral luck.
- (b) The non-identity problem.
- (c) The paradox of tolerance.
- (d) The problem of identifying moral exemplars.
- (e) None of the above.

Question-17

Which of the following statements best represents the difference between conventional ethics and critical ethics?

- (a) Conventional ethics is based on divine command theory, whereas critical ethics is based on critically analyzing experimental data about ethics.
- (b) Conventional ethics is learned by reflecting on one's motivations and desires, whereas critical ethics is learned by observing what others believe to be right or wrong.
- (c) Conventional ethics prioritizes the interests of marginalized groups, while critical ethics prioritizes the interests of college-educated people who have taken critical thinking courses.
- (d) Conventional ethics describes norms people follow when making moral judgments, while critical ethics provide non-arbitrary standards for moral evaluation.
- (e) Conventional ethics prioritizes both individual and group autonomy whereas critical ethics only prioritizes individual autonomy.

Question-18

According to Aristotle's virtue theory, happiness is:

- (a) Pleasure derived from satisfying informed desires.
- (b) Being honourable when acting with autonomy.
- (c) Acting rationally in accordance with virtue.
- (d) Possessing virtue and knowing what is right and wrong.
- (e) None of the above.

Question-19

Which of the following statements about consequentialism is true?

- (a) The principle of utility is used to evaluate whether an action yields more utility than other available actions.
- (b) The principle of utility is used to evaluate whether a rule is one that would create more utility than other possible rules.
- (c) If a rule says that everyone must do some action A, we must ask what would happen if everyone were allowed to do that.
- (d) Both (a) and (b).
- (e) All three: (a), (b), and (c).

Question-20

Which of the following claims concerning the grounds of moral status is least accurate?

- (a) If being a member of a cognitively sophisticated species is considered as the ground, we must adopt speciesism which is a form of prejudice.
- (b) If having rudimentary cognitive capacities, e.g., sentience, is considered as the ground, we must adopt a form of prejudice that privileges certain life forms and not others.
- (c) If being part of a special relationship is considered as the ground, we must adopt a form of prejudice that leaves out animals and environmental ecosystems.
- (d) If having the capacity to develop sophisticated cognitive abilities is considered as the ground, we must adopt a form of prejudice that leaves out humans with severe cognitive impairment.
- (e) All the above.

Question-21

To make self-driving cars ethical, the manufacturer enables the car's AI system to collect real-time data from surveys like the moral machine experiment. According to this data, a majority of people

think that it is morally permissible to harm a pedestrian than a group of children, that it is morally permissible to harm animals than humans, etc. Which of the following is a logically fallacious way of incorporating such information as an ethical principle?

- (a) One ought to do action A in situation S only if a majority of humans believe that doing action A in situation S is morally permissible.
- (b) If a majority of humans believe that doing action A in situation S is morally permissible, then one ought to do action A in situation S.
- (c) One ought to do action A in situation S if and only if a majority of humans believe that doing action A in situation S is morally permissible.
- (d) All the above.
- (e) None of the above.

Question-22

Which of the following best describes the concept of moral status? An entity has moral status if and only if:

- (a) Harming the entity is a non-virtuous action.
- (b) The entity or its interests morally matter for its own sake.
- (c) It is one's duty, irrespective of consequences, to treat the entity fairly and with respect.
- (d) Overall well-being is not maximized by not considering the moral interests of the entity.
- (e) The entity can make an informed choice in the experience machine thought experiment.

Question-23

Having the highest degree of moral status (Full Moral Status – FMS) means that:

- (a) There are very few circumstances under which a being with FMS can be seriously harmed.
- (b) There are strong reasons to treat a being with FMS fairly.
- (c) There are strong reasons to help a being with FMS from danger, discomfort, etc.
- (d) Both (a) and (b).
- (e) All three: (a), (b), and (c).

Question-24

Which of the following is not a strategy for dealing with the repugnant conclusion?

- (a) Maximize average welfare instead of total welfare.
- (b) Reject non-transitivity of preference ordering.
- (c) Make use of values like justice, equality, etc. when comparing populations.
- (d) Measure welfare by giving higher weight to superior goods and lower weight to inferior goods.
- (e) None of the above.

Question-25

The Euthyphro dilemma:

- (a) Explores the relationship between God and morality.
- (b) Asks whether the standard of goodness is independent of God.
- (c) Asks whether the standard of goodness is dependent on God's will.
- (d) All the above.
- (e) None of the above.

Question-26

Which of the following creates a problem for justifying Mill's principle of utility?

- (a) Fallacy of composition.
- (b) Fallacy of begging the question.
- (c) Fallacy of false dichotomy.
- (d) All the above.
- (e) None of the above.

Question-27

Which of the following claims concerning virtue ethics is most accurate?

- (a) All virtues are acquired by repeatedly performing actions that are virtuous.
- (b) Some virtues are innate and some are acquired through training and experience but none of them are feelings or capacities of the mind.
- (c) Virtues are like skills and since you must know how to perform a skill, virtuous action consists in knowing what is virtuous.
- (d) Virtues are abilities are like sensory capacities, e.g. perception, and so if the mechanism responsible for the ability is damaged, the virtue is lost.
- (e) Virtuous people always perform virtuous actions.

Question-28

According to Divine Command Theory, what is the relationship between religion and morality?

- (a) Religion is necessary to establish moral rules.
- (b) Ethical principles can be developed independently of religion.

- (c) God's commands are arbitrary hence moral principles can change at any time.
- (d) Religion is a source of moral truths but does not explain why they are true.
- (e) None of the above.

Question-29

Suppose we consider that only humans have full moral status. Which of the following is an accurate objection to this view?

- (a) Cognitively sophisticated non-human beings, like an alien species, might deserve full moral status.
- (b) This view is discriminatory, and we would not have strong reasons not to harm animals since they lack moral status.
- (c) The grounds for moral status must be non-relational and being human is a relational property since it requires membership in a biological species.
- (d) Both (a) and (b).
- (e) Both (a) and (c).

Question-30

Which of the following statements about moral luck is least accurate?

- (a) None of the strategies of dealing with moral luck applies to all four varieties of moral luck.
- (b) The strategy of accepting moral luck makes a distinction between lack of control and deviant occurrence.
- (c) The strategy of accepting moral luck modifies the control principle to include relevant factors over which a person has no control.
- (d) The causal variant of moral luck is redundant since it is a combination of two other varieties of moral luck.
- (e) Moral luck arises only in cases of unintentional wrongdoing, like in the case of drunken driving where both drivers did not intend to hit a pedestrian.

Question-31

Which of the following is not a strategy for overcoming the non-identity problem?

- (a) Point out that the concept of qualitative identity is not coherent.
- (b) Demonstrate that a person can be wronged without being harmed.
- (c) Make use of the de re / de dicto distinction.
- (d) Argue that the counterfactual comparative account is not suitable to capture the relational component of harming.
- (e) None of the above.

Question-32

The open question argument supports the view that:

- (a) Moral goodness is a simple concept.
- (b) Moral relativism is true.
- (c) Autonomy does not always contribute to a good life.
- (d) Desire satisfaction is not sufficient for a good life.
- (e) Informed desire satisfaction is not sufficient for a good life.

Question-33

X: Since human beings have evolved to be competitive and self-interested, then it is morally acceptable to prioritize one's own interests over the interests of others. Y: Same-sex marriage should not be legal because it violates the traditional definition of marriage as being between a man and a woman. Choose the correct logical assessment of X and Y:

- (a) X and Y are both fallacious pieces of reasoning. X commits the fallacy of appealing to irrelevant emotions while Y commits the is-ought fallacy.
- (b) X and Y are both fallacious pieces of reasoning. X commits the is-ought fallacy while Y commits the fallacy of begging the question.
- (c) X and Y are both fallacious pieces of reasoning. X commits the fallacy of hasty generalization. Y commits the fallacy of appeal to ignorance.
- (d) X but not Y is a fallacious piece of reasoning. X commits the fallacy of appealing to irrelevant emotions.
- (e) Y but not X is a fallacious piece of reasoning. Y commits is-ought fallacy.

Question-34

If we accept the non-identity problem which of the following claims would not be true?

- (a) The suffering of distant future people caused by present policies to deplete natural resources is unavoidable.
- (b) People suffering the effects of a past historical injustice are not victims but rather the beneficiaries of that past.
- (c) A child born with a serious genetic disorder because of medical negligence to identify the

- possibility of this disorder does not have a life worth living.
(d) Both (a) and (b).
(e) Both (a) and (c).

Question-35

Which of the following is true about moral responsibility?

- (a) Justifies judgements about praise and reward.
- (b) Justifies judgements about blame and punishment.
- (c) Explains whether causal responsibility is sufficient for praising or blaming.
- (d) Both (a) and (b).
- (e) All three: (a), (b) and (c).