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EXAM COLLECTIONS

**May, 2024**

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# MORAL AND CIVIC

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# UNIVERSITY OF **GONDAR**

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# Moral and Civic

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## INSTRUCTION: TRUE/FALSE

1. FOR ALTRUISTS, AN ACTION IS RIGHT IF AND ONLY IF IT CREATES HAPPINESS FOR OTHER PEOPLE AS WELL AS THE MORAL AGENT OR THE DOER OF THE ACTION.
2. PAROCHIAL POLITICAL CULTURES ARE MOST COMPATIBLE WITH CENTRALIZED, AUTHORITARIAN POLITICAL STRUCTURES.
3. ETHICAL EGOISM IS NORMATIVE ETHICAL THEORIES WHICH MEASURES THE RIGHTNESS AND WRONGNESS OF AN ACTION BASED ON RESPECTING MORAL LAWS.

## INSTRUCTION: MULTIPLE CHOICE

1. AMONG THE FOLLOWING, WHICH ONE IS **NOT** THE MANIFESTATION OF UTILITARIANISM ETHICAL THEORY?
  - A. AN ACTION IS RIGHT AS IT TENDS TO PROMOTE GREATEST HAPPINESS
  - B. AN ACTION IS RIGHT IF ITS CONSEQUENCES IS MORE FAVORABLE TO EVERY ONE
  - C. AN ACTION IS RIGHT IF ITS CONSEQUENCES MAXIMIZES UTILITY OF THE DOER
  - D. AN ACTION IS RIGHT IF IT MAXIMIZE HAPPINESS FOR THE MAJORITY
2. SUPPOSE YOU ARE IN FAVOR OF ACT-UTILITARIANISM
  - A. YOU HAVE TELL THE TRUTH BASED ON THE SITUATION BUT NOT ALWAYS
  - B. YOU DON'T HAVE TO FOLLOW THE RULES IN EVERY SITUATION
  - C. YOU HAVE TO BE SITUATIONAL
  - D. ALL
  - E. NONE



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3. WHICH ONE OF THE FOLLOWING IS **NOT** THE REASON WHY ETHICS IS NOT A LAW?

- A. ETHICS SOMETIMES MADE EXPLICITLY IN RELIGIOUS TEXTS OR PHILOSOPHICAL WRITINGS
- B. ETHICAL STANDARDS FACE COERCIVE PUNISHMENTS
- C. SOME ACTIONS THAT ARE UNETHICAL MAY NOT BE ILLEGAL
- D. SOME ACTIONS THAT ARE ILLEGAL MAY NOT BE UNETHICAL

4. WHICH OF THE FOLLOWING IS TRUE ABOUT ETHICS AND MORALITY?

- A. ETHICS IS THE STUDY OF MORAL STANDARDS AND MORAL JUDGMENT
- B. MORALITY IS THE MORE FORMAL AND SYSTEMATIC ANALYSIS OF THEORIES AND PERSPECTIVES
- C. MORALITY IS A PHILOSOPHICAL STUDY OF CODES, BEHAVIORS AND STANDARDS
- D. ETHICS IS THE SUBJECT MATTER WHICH IS STUDIED BY MORALITY

5. AMONG THE FOLLOWING WHICH ONE IS **CORRECT** ABOUT THE COMMON FEATURES OF JOHN STUART MILL AND JEREMY BENTHAM PHILOSOPHY?

- A. THEY WERE RELIGIOUS ANCESTORS OF THE TWENTIETH-CENTURY SECULAR HUMANISTS
- B. THEY HAVE AN PESSIMISTIC VIEW ABOUT HUMAN NATURE
- C. THEY BELIEVED ON ABILITY TO SOLVE PROBLEMS WITHOUT RECOURSE TO GOD
- D. BOTH BELIEVED BY QUANTITY OVER QUALITY



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6. WHICH OF THE FOLLOWING IS **TRUE** ABOUT CONSEQUENTIAL ETHICS?
- A. IF THE END RESULT OF AN ACTION PRODUCES BAD CONSEQUENCE, IT IS MORALLY ACCEPTABLE
  - B. IF LYING, STEALING AND KILLING PRODUCE GOOD CONSEQUENCE, IT IS MORALLY ACCEPTABLE
  - C. THE MORAL WORTH OF AN ACTION DEPENDS ON THE FORMAL RULES OF CONDUCT
  - D. THE CONSEQUENCE OF AN ACTION HAS NOTHING TO DO WITH THE MORALITY OF AN ACTION
7. SOME RULES SUCH AS “DON’T KILL” CANNOT BE USED AS AN ABSOLUTE GUIDE IN MAKING DECISIONS. RATHER, OUR ACTIONS SHOULD BE EVALUATED IF THEY CAN BRING COMMON GOOD AT ITS END AT A PARTICULAR CIRCUMSTANCE. THIS IS THE IDES OF
- A. DEONTOLOGICAL ETHICS
  - B. RULE UTILITARIANISM
  - C. ACT-UTILITARIANISM
  - D. EGOISTIC HEDONISM
8. AMONG THE FOLLOWING ONE IS INCORRECT ABOUT THE GOAL OF CIVIC EDUCATION
- A. FOSTERING INTERCULTURAL SOCIETIES
  - B. PROMOTING PAROCHIAL POLITICAL CULTURE
  - C. CREATE AWARENESS ABOUT THE RIGHTS AND RESPONSIBILITIES OF CITIZENS
  - D. PROMOTING CONFLICT RESOLUTION SKILLS



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9. WHICH OF THE FOLLOWING IS **NOT CORRECT** ABOUT UTILITARIANISM?

- A. WE OUGHT TO ACT SO AS TO PROMOTE THE GREATEST BALANCE OF GOOD OVER EVIL
- B. IT IS TELEOLOGICAL ETHICAL THEORY THAT JUDGES THE RIGHTNESS OF AN ACTION BY ITS RESULTS
- C. AN ACTION THAT MAXIMIZES PAIN AND MINIMIZES HAPPINESS IS A GOOD ACTION
- D. THE PLEASURE SHALL BE FOR THE GREATEST NUMBER OF PEOPLE

10. IN \_\_\_\_ THEORY AN ACTION IS RIGHT IF THE CONSEQUENCES OF THAT ACTION ARE FAVORABLE TO ALL EXCEPT THE ACTOR

- A. UTILITARIANISM
- B. CONSEQUENTIALISM
- C. ALTRUISM
- D. DEONTOLOGISM
- E. A&D
- F. B&C

11. \_\_\_\_ ARE NORMS, FORMALLY APPROVED BY STATE, POWER OR NATIONAL OR INTERNATIONAL POLITICAL BODIES

- A. MORALITY
- B. LAW
- C. ETHICS
- D. VALUES



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12. HOW IS ETHICAL EGOISM DIFFERING FROM PSYCHOLOGICAL EGOISM

- A. ETHICAL EGOISM IS DESCRIPTIVE WHEREAS PSYCHOLOGICAL EGOISM IS NOT DESCRIPTIVE
- B. ETHICAL EGOISM DEPENDS ON PSYCHOLOGICAL EGOISM, WHILE PSYCHOLOGICAL EGOISM DOES NOT DEPEND ON ETHICAL EGOISM
- C. ETHICAL EGOISM IS THE SAME AS PSYCHOLOGICAL EGOISM
- D. ETHICAL EGOISM IS A THEORY ABOUT HOW THE PEOPLE OUGHT TO ACT, WHILE PSYCHOLOGICAL EGOISM IS A THEORY ABOUT HOW THE PEOPLE ACTUALLY ACT

# **BAHIR DAR** UNIVERSITY

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## INSTRUCTION: TRUE/FALSE

1. ETHICAL QUESTIONS ARE CONCERNED WITH WHAT ONE SHOULD DO IN PARTICULAR SITUATIONS.
2. A MAN SHOULD OBEY FOR THE VALUES OF A PARTICULAR SOCIETY IF HE/SHE WANTS TO LIVE WITH OTHERS PEACEFULLY.
3. IF THE ACTION WITH GOOD INTENTION BRINGS BAD CONSEQUENCE, THEN THE ACT IS IMMORAL IN LIGHT OF CATEGORICAL IMPERATIVES.
4. ACCORDING TO IMMANUEL KANT OUR WILL DETERMINE THE MORALITY OF AN ACT- NOT THE OUTCOME.
5. ETHICAL EGOISM SAYS THAT ONE OUGHT ALWAYS TO DO WHAT IS MOST PLEASURABLE/ ENJOYABLE.
6. CATEGORICAL IMPERATIVE IS RECOMMENDED FOR USE BECAUSE IT IS FLEXIBLE.

## INSTRUCTION: MULTIPLE CHOICE

7. AN ETHICAL THEORY WHICH ADVOCATES THAT “PEOPLE ALWAYS OUGHT TO DO ONLY WHAT IS THEIR OWN INTEREST”.
  - A. ALTRUISM
  - B. UTILITARIANISM
  - C. ETHICAL EGOISM
  - D. ETHICAL OBJECTIVISM
8. ACCORDING TO ROSS’S PRIMA-FACIE ETHICS, THE DUTY TO DISTRIBUTE BURDENS AND BENEFITS PROPORTIONALLY IS:
  - A. FIDELITY
  - B. JUSTICE
  - C. BENEFICENCE
  - D. NON-MALEFICENCE



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9. ALL OF THE FOLLOWING ALTERNATIVES ARE OBJECTIVES OF MORAL AND CIVIC EDUCATION EXCEPT:

- A. CREATING A CITIZEN WHO ACTIVELY ENGAGES IN POLITICAL PROCESSES
- B. CREATING COMPETENT CITIZEN WHO THREATS DIVERSITY
- C. CREATING COMPETENT CITIZEN WHO FOSTERS SOLIDARITY
- D. CREATING A CITIZEN WHO IS CRITICAL AND RATIONAL

10. CITIZENSHIP AND MORAL EDUCATION AIM TO EQUIP STUDENTS AND SEEKS TO PROMOTE THE FOLLOWING EXCEPT ONE;

- A. FAIRNESS
- B. TOLERANCE
- C. ETHNO-CENTRISM
- D. ALL

11. WHICH OF THE FOLLOWING IS NOT INCLUDED AS PLATO'S CARDINAL VIRTUES?

- A. JUSTICE
- B. TEMPERANCE
- C. WISDOM
- D. INDULGENCE

12. THE NECESSITY OF TEACHING AND LEARNING MORAL EDUCATION EMANATES FROM THE AIM OF;

- A. ENABLING CITIZENS TO KNOW ABOUT THEIR RIGHTS AND DUTIES
- B. PRODUCING, CITIZENS WITH ACTIVE PARTICIPANT POLITICAL CULTURE
- C. FOSTERING INTERCULTURAL SOCIETIES
- D. ALL



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13. \_\_\_\_\_ IS TRYING TO JUSTIFY SELFISHNESS AS A NATURAL URGE OF HUMAN BEHAVIOR.

- A. UTILITARIANISM
- B. PRIMA-FACE
- C. ETHICAL EGOISM
- D. PSYCHOLOGICAL EGOISM

14. IDENTIFY THE TRUE STATEMENT/S OF THE FOLLOWING OPTIONS

- A. IMMANUEL KANT ADVOCATES VIRTUE ETHICS
- B. RELIGIOUS TEACHINGS ARE NECESSARILY THE ORIGIN OF ETHICAL PRINCIPLES
- C. EPICURUS PRIORITIZE BODY PLEASURE TO MIND PLEASURE
- D. NONE

15. ACCORDING TO WILLIAM DAVID ROSS'S LIST OF PRIMA FACIE DUTIES, DUTIES TO REPAY OR REDO FAVORS OR SIMPLY THANK OTHERS FOR THEIR KINDNESS TOWARDS US IS \_\_\_\_\_.

- A. DUTIES OF GRATITUDE
- B. DUTIES OF JUSTICE AND FAIRNESS
- C. DUTIES OF REPARATION
- D. DUTIES OF FIDELITY

16. THE VIEW THAT THERE ARE NO OBJECTIVE MORAL PRINCIPLES BUT THAT ALL VALID MORAL PRINCIPLES ARE JUSTIFIED (OR ARE MADE TRUE) BY VIRTUE OF THEIR CULTURAL ACCEPTANCE, RECOGNIZES THE SOCIAL NATURAL OF MORALITY IS \_\_\_\_\_.

- A. CONVENTIONAL ETHICAL RELATIVISM
- B. ETHICAL ABSOLUTISM
- C. CONVENTIONAL ETHICAL SUBJECTIVISM
- D. ETHICAL OBJECTIVISM



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17. THE VIEW THAT MORAL RIGHTNESS OR WRONGNESS DOES NOT DEPEND ON SOCIAL APPROVAL, BUT ON SUCH INDIVIDUAL CONSIDERATION AS WHETHER THE ACT OR PRINCIPLE PROMOTES HUMAN FLOURISHING OR AMELIORATES HUMAN SUFFERING IS KNOWN AS \_\_\_\_\_.

- A. ETHICAL RELATIVISM
- B. MORAL INTUITIONISM
- C. ETHICAL SUBJECTIVISM
- D. ETHICAL OBJECTIVISM

PART III: MATCH COLUMN "A" WITH COLUMN "B"

## COLUMN A

- \_\_\_\_ 18. TOLERANCE
- \_\_\_\_ 19. OPEN MINDEDNESS
- \_\_\_\_ 20. COMPROMISE
- \_\_\_\_ 21. CONSTITUTIONAL PATRIOTISM
- \_\_\_\_ 22. HONESTY

## COLUMN B

- A. READINESS TO GIVE UP PART OF INTEREST FOR COMMON SOLUTION
- B. UPHOLDING CONSTITUTIONAL PRINCIPLES
- C. UNITY IN DIVERSITY
- D. BEING LOYAL
- F. READINESS TO RESIST THE OPINION OF OTHERS
- G. LACK OF RESPECT FOR THE CULTURE OF OTHERS

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