

## Framework Matching Quiz

As you have been introduced to the ethical frameworks for policy-making presented in Units 1 and 2 of this course, you should have also developed a sense of the conceptual roots, core principles, and policy-making role played by each of these frameworks. You should be able to connect specific policy concepts to various ethical frameworks. This assessment presents 8 different claims and questions about ethics in general and the ethical frameworks that have been introduced. You must match the correct answer, labeled A-H, to each question. Use the materials mentioned in the instructions to help you identify the frameworks and make the matches.

Each correct response is worth 12.5 points for a total possible point total of 100. After taking the quiz, go through the answer key and score your responses. Once you have done so, add your points together to obtain your final total. Your score will be out of 100, so your raw score will also be your percentage. A raw score of 75 is equal to a score of 75 percent. If you score less than a 65 percent, go back and study the materials in this unit and then try to retake the assessment. The grading scale is as follows:

**A 90 percent+**

**B 80–89 percent**

**C 70–79 percent**

**D 65–69 percent**

**F <64 percent**

### Questions:

1. \_\_\_\_The delegates to an international convention are not satisfied by the way many countries treat their citizens. They want to bar certain actions from being taken by countries against their respective citizens. They also want to ensure that certain services are provided to those citizens. To that end, they design a set of basic norms that they think should regulate the conduct of all governments towards their citizens. These basic norms are inspired by a framework that emphasizes what?
2. \_\_\_\_For some, politics represents a calling and their participation in politics is driven by the implementation of policies and programs that promote the values they hold most dear. For others, politics represents a source of income and is a job like any other. For this latter group, their highest priority ought to be objectivity, competency, and professionalism (even if it often is not). What set of concepts for thinking about politics does this distinction reflect?
3. \_\_\_\_Which moral framework limits or compels state action solely on the basis of the universal moral worth held by all persons?

4. \_\_\_\_ A body of “well-founded standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues,” and the study of that body refers to what?
5. \_\_\_\_ What is a term for the central object of study for the school of political philosophy that attempts to devise ways to ensure that fair outcomes are produced by the large-scale social systems that determine the terms of social cooperation?
6. \_\_\_\_ Respect for pluralism, individualism, the presence of the ‘free-rider’ problem, and the tendency for social burdens to be shared unequally all pose challenges to which ethical framework?
7. \_\_\_\_ Which ethical framework would urge me to lie because doing so would produce a good outcome despite the fact that we typically have an obligation to tell the truth?
8. \_\_\_\_ The ‘Doctrine of State Neutrality’ holds that the state should be neutral towards the decisions people make in pursuing their understanding of the ‘good life.’ The ‘Doctrine of State Neutrality’ poses the greatest difficulty for which ethical framework?

### Answers

A. Distributive Justice. According to the Markkula Center for Ethics, “Distributive justice refers to the extent to which society’s institutions ensure that benefits and burdens are distributed among society’s members in ways that are fair and just.”

B. Human rights. According to James Nickel, Human Rights:

- I. “Are political norms dealing mainly with how people should be treated by their governments and institutions.”
- II. “Exist as moral and/or legal rights.”
- III. “Are numerous (several dozen) rather than few.”
- IV. “Are minimal—or at least modest—standards.”
- V. “Are international norms.”
- VI. “Are high-priority norms.”
- VII. ‘Require robust justifications that apply everywhere and support their high priority.’
- VIII. “Are rights, but not necessarily in a strict sense.”

C. Utilitarianism. Utilitarianism rejects notions of right and wrong as being intrinsic to acts themselves and ties right and wrong to the outcomes of those acts.

D. The Virtue Approach. This approach holds that public policy should actively promote the ‘virtue’ of citizens. Doing so often requires that the state take a stance on their

major life-choices. A state may subsidize medical school but tax professional card-playing, because it views being a brain surgeon as an objectively better life-choice.

E. Politics as a vocation versus politics as an avocation. This distinction can be traced back to Max Weber's essay, 'Politics as a Vocation.' In that essay, Weber argues,

"There are two ways of making politics one's vocation: Either one lives 'for' politics or one lives 'off' politics. By no means is this contrast an exclusive one. The rule is, rather, that man does both, at least in thought, and certainly he also does both in practice. He who lives 'for' politics makes politics his life, in an internal sense. Either he enjoys the naked possession of the power he exerts, or he nourishes his inner balance and self-feeling by the consciousness that his life has *meaning* in the service of a 'cause.' In this internal sense, every sincere man who lives for a cause also lives off this cause. The distinction hence refers to a much more substantial aspect of the matter, namely, to the economic. He who strives to make politics a permanent *source of income* lives 'off' politics as avocation, whereas he who does not do this lives 'for' politics. Under the dominance of the private property order, some--if you wish--very trivial preconditions must exist in order for a person to be able to live 'for' politics in this economic sense. Under normal conditions, the politician must be economically independent of the income politics can bring him. This means, quite simply, that the politician must be wealthy or must have a personal position in life which yields a sufficient income."

F. The Common Good Approach. According to the Markkula Center for Ethics, the Common Good Approach emphasizes "having the social systems, institutions, and environments on which we all depend work in a manner that benefits all people." Differences in people's values, respect for the individual, and a mismatch between social effort and reward all contribute to challenges in shaping public policy around these shared systems.

G. Ethics. 'Ethics' refers to standards of behavior, the development of those standards of behavior, and the study of those standards of behavior.

H. The Rights Approach. The Rights Approach does not take its bearings from the consequences of actions, as is the case with Utilitarianism, nor does it consider the kind of moral agent shaped by the action, as is the case with the Virtue Approach. Instead, the Rights Approach assumes that all people have inherent moral worth and that that moral worth creates barriers against certain actions and compulsion towards certain actions on the parts of others.