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Quiz Clare Heyward: A Growing Problem? Dealing with Population Increases in Climate Justice

○ one correct answer · ▢ one or more correct answers

1. Heyward's article is about overpopulation in the context of climate ethics. According to her definition, which of the following must be instances of overpopulation (i.e., the term necessarily applies to them as a matter of conceptual necessity)?

- ▢ a. any population that uses too many natural resources to maintain a decent quality of life
- ▢ b. any population that uses too many natural resources to maintain functioning natural systems
- ▢ c. any population that increases at more than 10% per year
- ▢ d. a global population of more than 20 billion people
- ▢ e. a global population of more than 10 billion people

2. Which explanations does Heyward give for the surprising fact that overpopulation has rarely been discussed by climate ethicists?

- ▢ a. such discussions have a bad historic track record (e.g., Malthus)
- ▢ b. such discussions might be taken to reflect some kind of hate for humanity
- ▢ c. such discussions could invite accusations of imperialism (developed countries making demands on developing countries)
- ▢ d. such discussions would seem heartless
- ▢ e. such discussions might be associated with eco-authoritarianism
- ▢ f. such discussions cannot possibly be settled by reasoned arguments

3. What does Heyward understand by "internalisation"?

- ○ a. The costs of procreation are carried (at least partly) by persons other than the parents
- ○ b. The costs of procreation are carried by parents

4. Climate ethicists who have addressed population increase have typically (implicitly) favored externalisation (e.g., by adopting an "equal per capita" view of the distribution of greenhouse gas emission rights that is based on states' population size at a certain base year).

- ○ True
- ○ False

5. Heyward favors externalisation.

- ○ True
- ○ False

6. According to the IPAT equation, besides population size, human impacts on the climate system also depend on:

- ☐ a. how rich people are
- ☐ b. which technologies we have at our disposal
- ☐ c. what values are most prevalent in our society

7. In Heyward's terminology, for the state of Austria to stop child-care allowances would be a form of

- ○ a. strong internalisation
- ○ b. weak internationalization

8. Why is Heyward in favor of externalising the costs of procreation, even in the face of climate change?

- ○ a. Because internalisation would reflect a commitment to anti-natalism in the sense advocated by Benatar
- ○ b. Because internalisation would be unjust in the sense of being disrespectful and treating people as having unequal moral worth
- ○ c. Because internalisation would be economically disadvantageous to states
- ○ d. Because internalisation would be unjust in the sense of having bad overall consequences

9. Heyward believes that the fact that our society is pro-natalist (values having children in various ways) to some extent speaks in favor of the internalisation of the costs of having children

- ○ True
- ○ False

10. According to Heyward, even if their environmental impact is the same, there is a moral difference between bringing another person into the world and consuming more resources.

- ○ True
- ○ False

11. Why does Heyward believe that even the costs of having larger families should be partly taken over by people other than the parents?

- ○ a. because distinguishing between small and large families would be disrespectful towards the large families
- ○ b. because having a large family can be part of one's conception of the good and pursuing this conception ought to be supported by states
- ○ c. because large families are on average less affluent than small families
- ○ d. because larger families do not have significantly larger negative impacts on the environment

12. Heyward argues that societies are under a collective duty to take some measures (but not internalisation) to prevent increases in their population size.

- ○ True
- ○ False

13. Climate change is causing tremendous harm to many humans and non-human beings. Given that increases in population contribute to climate change, which measures of population control (i.e., ways of intentionally reducing the size of populations) – if any – do you personally think are morally justifiable? (< 400 words)