

# Ethics In Criminal Justice Practice Test (Sample)

## Study Guide



**Everything you need from our exam experts!**

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# Table of Contents

**Copyright** ..... 1

**Table of Contents** ..... 2

**Introduction** ..... 3

**How to Use This Guide** ..... 4

**Questions** ..... 5

**Answers** ..... 8

**Explanations** ..... 10

**Next Steps** ..... 16

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# Introduction

Preparing for a certification exam can feel overwhelming, but with the right tools, it becomes an opportunity to build confidence, sharpen your skills, and move one step closer to your goals. At Examzify, we believe that effective exam preparation isn't just about memorization, it's about understanding the material, identifying knowledge gaps, and building the test-taking strategies that lead to success.

This guide was designed to help you do exactly that.

Whether you're preparing for a licensing exam, professional certification, or entry-level qualification, this book offers structured practice to reinforce key concepts. You'll find a wide range of multiple-choice questions, each followed by clear explanations to help you understand not just the right answer, but why it's correct.

The content in this guide is based on real-world exam objectives and aligned with the types of questions and topics commonly found on official tests. It's ideal for learners who want to:

- Practice answering questions under realistic conditions,
- Improve accuracy and speed,
- Review explanations to strengthen weak areas, and
- Approach the exam with greater confidence.

We recommend using this book not as a stand-alone study tool, but alongside other resources like flashcards, textbooks, or hands-on training. For best results, we recommend working through each question, reflecting on the explanation provided, and revisiting the topics that challenge you most.

**Remember:** successful test preparation isn't about getting every question right the first time, it's about learning from your mistakes and improving over time. Stay focused, trust the process, and know that every page you turn brings you closer to success.

Let's begin.

# How to Use This Guide

**This guide is designed to help you study more effectively and approach your exam with confidence. Whether you're reviewing for the first time or doing a final refresh, here's how to get the most out of your Examzify study guide:**

## **1. Start with a Diagnostic Review**

**Skim through the questions to get a sense of what you know and what you need to focus on. Your goal is to identify knowledge gaps early.**

## **2. Study in Short, Focused Sessions**

**Break your study time into manageable blocks (e.g. 30 - 45 minutes). Review a handful of questions, reflect on the explanations.**

## **3. Learn from the Explanations**

**After answering a question, always read the explanation, even if you got it right. It reinforces key points, corrects misunderstandings, and teaches subtle distinctions between similar answers.**

## **4. Track Your Progress**

**Use bookmarks or notes (if reading digitally) to mark difficult questions. Revisit these regularly and track improvements over time.**

## **5. Simulate the Real Exam**

**Once you're comfortable, try taking a full set of questions without pausing. Set a timer and simulate test-day conditions to build confidence and time management skills.**

## **6. Repeat and Review**

**Don't just study once, repetition builds retention. Re-attempt questions after a few days and revisit explanations to reinforce learning. Pair this guide with other Examzify tools like flashcards, and digital practice tests to strengthen your preparation across formats.**

**There's no single right way to study, but consistent, thoughtful effort always wins. Use this guide flexibly, adapt the tips above to fit your pace and learning style. You've got this!**

## Questions

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- 1. According to Barry, human beings can "know" god's will in three ways. Which of the following is not one of these three ways?**
  - A. Individual conscience**
  - B. Religious authorities**
  - C. Holy scriptures**
  - D. Rites of passage**
  
- 2. Which Kohlberg stage is described as following rules to avoid punishment?**
  - A. Punishment and obedience orientation**
  - B. Instrumental relative orientation**
  - C. Social contract orientation**
  - D. Law and order orientation**
  
- 3. Retributive justice is best described by which term?**
  - A. Balance**
  - B. Deterrence**
  - C. Compensation**
  - D. Rehabilitation**
  
- 4. Which of the following is not one of the four major themes of formal ethical codes for law enforcement?**
  - A. Fairness**
  - B. Personal Conduct**
  - C. Service**
  - D. Education**
  
- 5. Which theory of distributive justice considers one's needs rather than what one has earned or deserves?**
  - A. Libertarian**
  - B. Utilitarian**
  - C. Egalitarian**
  - D. Marxist**

- 6. Which case is associated with endorsing a specific entrapment method?**
- A. United States v. Russel**
  - B. Brown v. Board of Education**
  - C. Miranda v. Arizona**
  - D. Roper v. Simmons**
- 7. The system known as 'ethics of virtue' is associated with:**
- A. Kant**
  - B. Aquinas**
  - C. Aristotle**
  - D. Hobbes**
- 8. According to Anthony Walsh, our sense of moral outrage and emotional need for justice developed through which process?**
- A. Divine Intervention**
  - B. Philosophical Argument**
  - C. Government and Laws**
  - D. Evolution**
- 9. Wolfe and Piquero found that officers who perceived that organizational procedures were fair were less likely to:**
- A. Resign prior to retirement**
  - B. Call in sick**
  - C. File discrimination lawsuits**
  - D. Engage in misconduct**
- 10. There are two approaches used to determine whether entrapment has occurred:**
- A. The primary and secondary approaches**
  - B. The objective and the subjective approaches**
  - C. The before and after-the-fact approaches**
  - D. Whether entrapment has occurred cannot be determined**

## Answers

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1. D
2. A
3. A
4. D
5. D
6. A
7. C
8. D
9. D
10. B

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## **Explanations**

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**1. According to Barry, human beings can "know" god's will in three ways. Which of the following is not one of these three ways?**

- A. Individual conscience**
- B. Religious authorities**
- C. Holy scriptures**
- D. Rites of passage**

The main idea is how people come to know what God wills. Barry describes three channels for grasping divine will: our own conscience, which provides an inner sense of right and wrong aligned with moral law; religious authorities, whose guidance and interpretations help interpret God's will for a community or tradition; and holy scriptures, the written revelations that explicitly communicate God's commands and purposes. Rites of passage, while important cultural and religious ceremonies marking transitions in life (like birth, marriage, or death), don't function as a source of knowledge about God's will in Barry's framework. They signal belonging and meaning within a faith tradition, but they aren't the methods through which the divine will is known. So, rites of passage don't fit among the ways to know God's will.

**2. Which Kohlberg stage is described as following rules to avoid punishment?**

- A. Punishment and obedience orientation**
- B. Instrumental relative orientation**
- C. Social contract orientation**
- D. Law and order orientation**

In Kohlberg's theory, moral reasoning at the pre-conventional level centers on external consequences rather than internalized norms. The stage described as following rules to avoid punishment is Punishment and Obedience Orientation, the first stage. Here, what's right is what prevents punishment, and authority figures are seen as the source of rules to be followed mainly to avoid negative consequences. The emphasis is on obedience to avoid punishment rather than on any broader idea of fairness or social good. Other stages move beyond this focus. Instrumental relativist orientation centers on self-interest and reciprocity, doing what's right to gain rewards or favors. Social contract orientation recognizes that rules can be based on fair procedures and individual rights within a social framework. Law and order orientation emphasizes upholding laws and maintaining social order, sometimes even above individual needs.

### 3. Retributive justice is best described by which term?

- A. Balance**
- B. Deterrence**
- C. Compensation**
- D. Rehabilitation**

Retributive justice centers on restoring moral order by punishing the offender because they deserve it for the wrong they committed. The core idea is that punishment should be proportional to the crime and reflect desert, maintaining balance in the social-justice system. That's why balance (moral desert and proportional punishment) is the best descriptor. Deterrence aims to prevent future crimes by making punishment seem unpleasant or frightening, rather than addressing the offender's deserved response to their act. Compensation focuses on making victims whole after harm has occurred, not on the offender's deserved punishment. Rehabilitation seeks to change the offender's behavior so they won't commit offenses in the future, which is about reform rather than balancing justice.

### 4. Which of the following is not one of the four major themes of formal ethical codes for law enforcement?

- A. Fairness**
- B. Personal Conduct**
- C. Service**
- D. Education**

Formal ethical codes for law enforcement are built around how officers should behave with the public and uphold justice in everyday duties. The themes most often highlighted include fairness—treating people impartially; personal conduct—being honest, lawful, and disciplined; service—prioritizing the community's safety and welfare; and integrity or accountability—acting with honesty and taking responsibility for actions. Education, while essential for training and professional growth, is not presented as a primary ethical principle in these codes. It supports the other themes by improving decision-making and competence, but it isn't itself a core ethical obligation guiding daily conduct.

**5. Which theory of distributive justice considers one's needs rather than what one has earned or deserves?**

- A. Libertarian**
- B. Utilitarian**
- C. Egalitarian**
- D. Marxist**

Distributive justice theories differ in what they take as the fair basis for allocating resources, with some focusing on needs, others on earned entitlements, and others on overall welfare or equality. When the criterion is needs rather than what someone has earned or deserves, the Marxist view is the best match. Its guiding idea is “from each according to ability, to each according to need.” This means people contribute what they can, but where resources go is guided by need, not by market value, status, or merit. The emphasis is on ensuring everyone’s basic needs are met, even if that requires redistributing wealth or goods from those with surplus to those with greater need. Other theories operate on different principles. A libertarian approach centers on rights and earned entitlements through voluntary exchange, not on need. Utilitarianism seeks to maximize overall happiness or welfare, which can lead to distributions that aren’t strictly based on need. Egalitarianism aims for equality, but it doesn’t specify need as the sole determinant in the same way Marxist theory does.

**6. Which case is associated with endorsing a specific entrapment method?**

- A. United States v. Russel**
- B. Brown v. Board of Education**
- C. Miranda v. Arizona**
- D. Roper v. Simmons**

Entrapment depends on whether government action induced the crime and whether the person would have committed it without that inducement. *United States v. Russell* addresses a specific policing tactic—using a drug addict as a middleman to obtain drugs for sale—and the Court ruled that such a setup isn’t entrapment per se if the defendant was predisposed to commit the offense. In other words, the legality of that entrapment method turns on the defendant’s predisposition rather than the mere presence of a police-involved procedure. The other cases cited relate to completely different constitutional issues—desegregation, rights advisories, and juvenile death penalties—and do not involve entrapment methods. So this case is the one associated with endorsing that specific entrapment method.

**7. The system known as 'ethics of virtue' is associated with:**

- A. Kant**
- B. Aquinas**
- C. Aristotle**
- D. Hobbes**

Virtue ethics concentrates on the kind of person you should be and the character traits you cultivate, rather than on applying a fixed set of rules in every situation. It holds that a good life comes from forming good habits and developing practical wisdom to judge how to act appropriately in varying circumstances. Central to this view is the idea of eudaimonia—flourishing or well-being achieved through virtuous living and thoughtful, reason-guided choices, rather than through merely following duties or rules. Aristotle is the philosopher most closely associated with this approach. He argues that moral virtues (like courage, temperance, and justice) are developed through habituation and that flourishing depends on finding the right mean between excess and deficiency for each trait, guided by practical wisdom. His framework is laid out in the *Nicomachean Ethics*, where virtue is about character and living well over the long term. Kant, in contrast, emphasizes duties and universal moral laws (a deontological approach). Hobbes focuses on social contract and political order rather than character formation. Aquinas integrates Aristotle's ideas with Christian theology, incorporating virtue into a broader theological framework, but the tradition most directly identified with virtue ethics as a system is Aristotle's.

**8. According to Anthony Walsh, our sense of moral outrage and emotional need for justice developed through which process?**

- A. Divine Intervention**
- B. Philosophical Argument**
- C. Government and Laws**
- D. Evolution**

Moral outrage and the emotional need for justice are explained as evolutionary adaptations that arose to help early human groups survive. Anthony Walsh argues these social emotions—anger at wrongdoing, indignation, a felt urge to punish violators—weren't just personal preferences but fitness-enhancing traits shaped by natural selection. In ancestral environments, groups that could sanction cheaters and discourage antisocial behavior tended to function more cohesively, deter freeloading, and protect members. Individuals who were attuned to moral violations and willing to bear some personal cost to punish or deter such behavior contributed to the group's success, so these tendencies became more common over generations. Over time, they become ingrained in human psychology, manifesting as the sense of moral outrage and a drive for justice we recognize today. Divine intervention posits a supernatural origin, which is not the naturalistic explanation Walsh emphasizes. Philosophical argument explains justice through reasoned discourse rather than the evolved emotional tendencies that motivate punitive feelings. Government and laws are social structures that regulate behavior after these moral emotions have already formed; they shape how justice is administered, not how the feelings themselves developed.

**9. Wolfe and Piquero found that officers who perceived that organizational procedures were fair were less likely to:**

- A. Resign prior to retirement**
- B. Call in sick**
- C. File discrimination lawsuits**
- D. Engage in misconduct**

Perceived fairness of organizational procedures influences how officers regulate their own behavior. When processes are seen as fair—consistent, neutral, transparent, and allowing officers to have a voice—officers are more likely to view the organization as legitimate and feel a moral obligation to follow its rules. This sense of legitimacy lowers the temptation to bend or break rules, because misconduct would undermine a system they trust and respect. Wolfe and Piquero’s findings capture this idea: officers who believe procedures are fair are less likely to engage in misconduct. That makes the behavior described in the study the best fit for the answer. While fairness can affect various outcomes, the research specifically links perceived procedural fairness to lower levels of misconduct, which is why this option is the correct one.

**10. There are two approaches used to determine whether entrapment has occurred:**

- A. The primary and secondary approaches**
- B. The objective and the subjective approaches**
- C. The before and after-the-fact approaches**
- D. Whether entrapment has occurred cannot be determined**

Entrapment is decided by looking at how the crime came about under two lenses: an objective approach and a subjective approach. The objective view focuses on the conduct of law enforcement and asks whether the actions used to induce the crime would have enticed a typical, law-abiding person to commit it. If the officers’ methods are so coercive or persuasive that they create the opportunity for an honest person to break the law, entrapment can be found under this standard. The subjective view turns the spotlight on the defendant’s mindset. It asks whether the person was predisposed to commit the crime before law enforcement involvement began. If the defendant was already inclined to commit the offense, the defense may fail—even if the government’s tactics were aggressive—because predisposition mattered. The other options don’t describe how entrapment is analyzed, and claiming that entrapment cannot be determined contradicts how courts evaluate these defenses.

## Next Steps

**Congratulations on reaching the final section of this guide. You've taken a meaningful step toward passing your certification exam and advancing your career.**

**As you continue preparing, remember that consistent practice, review, and self-reflection are key to success. Make time to revisit difficult topics, simulate exam conditions, and track your progress along the way.**

**If you need help, have suggestions, or want to share feedback, we'd love to hear from you. Reach out to our team at [hello@examzify.com](mailto:hello@examzify.com).**

**Or visit your dedicated course page for more study tools and resources:**

**<https://ethicsincrimjustice.examzify.com>**

**We wish you the very best on your exam journey. You've got this!**

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