**Chapter 7: Ethics**

**Test Bank**

**Type: true-false**

**Title:** Chapter 7 Question 1

1. Hume argued that there was no distinction between reason and sentiment.

a. True

\*b. False

**Type: true-false**

**Title:** Chapter 7 Question 2

2. Aristotle’s conception of happiness (eudaimonia) is a possible state for anyone to achieve.

a. True

\*b. False

**Type: true-false**

**Title:** Chapter 7 Question 3

3. Ayn Rand was a famous advocate of ethical egoism.

\*a. True

b. False

**Type: true-false**

**Title:** Chapter 7 Question 4

4. Cultural relativism insists that if two moralities are fundamentally different, it is impossible for them both to be correct.

a. True

\*b. False

**Type: true-false**

**Title:** Chapter 7 Question 5

5. Sartre’s moral philosophy is a curious mixture of the most radical relativism and the most traditional moralizing..

\*a. True

b. False

**Type: true-false**

**Title:** Chapter 7 Question 6

6. *Morality* can be defined as a set of fundamental rules that guides our actions.

\*a. True

b. False

**Type: true-false**

**Title:** Chapter 7 Question 7

7. Two important characteristics of inner judgments are: The agent has reasons to do something, and the agent (as well as everyone else) endorses these reasons.

\*a. True

b. False

**Type: true-false**

**Title:** Chapter 7 Question 8

8. Psychological egoism is the thesis that you should act in the best interest of others because it makes for a better society.

a. True

\*b. False

**Type: true-false**

**Title:** Chapter 7 Question 9

9. In referencing Ayn Rand, Tara Smith argued that egoism was not about relationships to others because if one were stranded on a deserted island, egoism would be equally imperative.

\*a. True

b. False

**Type: true-false**

**Title:** Chapter 7 Question 10

10. A “maxim,” according to Kant, was a subjective principle of action, that is, one’s intention.

\*a. True

b. False

**Type: true-false**

**Title:** Chapter 7 Question 11

11. Aristotle based his view of morality on the concept of “virtue” and his idea that man is by nature a social and irrational wild animal.

a. True

\*b. False

**Type: true-false**

**Title:** Chapter 7 Question 12

12. The “happiness calculus” is used by game theorists to establish the duties and responsibilities of citizens of particular governments.

a. True

\*b. False

**Type: true-false**

**Title:** Chapter 7 Question 13

13. Nietzsche’s attack on universal moral principles has been one of the most vigorous philosophical movements of the twentieth century.

\*a. True

b. False

**Type: true-false**

**Title:** Chapter 7 Question 14

14. *Categorical imperative* is the name Kant gave to duty, that is, the duty to act in a way that you can will everyone else to act, too.

\*a. True

b. False

**Type: true-false**

**Title:** Chapter 7 Question 15

15. Gilbert Harman defends the ethical absolutists position.

a. True

\*b. False

**Type: true-false**

**Title:** Chapter 7 Question 16

16. Shame and pride are two of Aristotle's virtues.

a. True

\*b. False

**Type: true-false**

**Title:** Chapter 7 Question 17

17. The whole enterprise of mothering has been historically left out of moral theory until recently, as if it were a purely biological function without a rational, philosophical component.

\*a. True

b. False

**Type: true-false**

**Title:** Chapter 7 Question 18

18. Virginia Held suggests new directions for moral thinking on women’s experience.

\*a. True

b. False

**Type: true-false**

**Title:** Chapter 7 Question 19

19. There are valid and sound arguments against homosexuality, the logic of which has never, to date, been dismantled by philosophers.

a. True

\*b. False

**Type: true-false**

**Title:** Chapter 7 Question 20

20. Altruism is identical to ethical egoism.

a. True

\*b. False

**Type: multiple choice question**

**Title:** Chapter 7 Question 1

1. Like Bentham, \_\_\_\_\_\_\_\_\_\_ insists that the principle of utility cannot be proved as such, for it is the ultimate end in terms of which everything else is justified.

a. Nietzsche

b. Hume

\*c. Mill

d. Aristotle

**Type: multiple choice question**

**Title:** Chapter 7 Question 2

2. For Mill, music was an example of \_\_\_\_\_\_\_\_\_\_.

a. a virtue

b. gross hedonism

c. an epicurean necessary pleasure

\*d. a pleasure

**Type: multiple choice question**

**Title:** Chapter 7 Question 3

3. Who does Mill think that the cultivation of noble character is necessary for?

a. The rationalist

b. The person who wants to be noble

c. The christian

\*d. The utilitarian

**Type: multiple choice question**

**Title:** Chapter 7 Question 4

4. Nietzsche's moral philosophy often considers the greek tradition of personal excellence as a source of strength and the modern conception of morality as a facade for weakness. What does Nietzsche famously name this moral contrast.

a. Christian morality and Lutheran morality

b. Greek morality and Hellenic morality

\*c. Master and slave morality

d. Utilitarianism and Christian ethics

**Type: multiple choice question**

**Title:** Chapter 7 Question 5

5. What is Nietzsche describing in the metaphor, “A tablet of virtues hangs over every people.”

a. God

\*b. moral rules

c. ethical intention

d. utilitarianism

**Type: multiple choice question**

**Title:** Chapter 7 Question 6

6. In Nietzsch’s book, a long quasi-biblical epic called, \_\_\_\_\_\_\_\_\_\_he introduces his famous idea of the *Übermensch*, the superman who is more than human and superior in his virtues.

a. Morality as Herd-Instinct

b. Existentialism as a Humanism

\*c. *Thus Spoke Zarathustra*

d. Twilight of the Idols

**Type: multiple choice question**

**Title:** Chapter 7 Question 7

7. Kant makes a famous distinction between two kinds of love: \_\_\_\_\_\_\_\_\_\_love, which is commanded as a duty, and \_\_\_\_\_\_\_\_\_\_ love, in other words, what we would call the *emotion* of love.

a. pathological, practical

b. faithful, passionate

\*c. practical, pathological

d. passionate, faithful

**Type: multiple choice question**

**Title:** Chapter 7 Question 8

8. “There is only one categorical imperative, and it is this: Act only according to that maxim whereby you can at the same time will that it should become a universal law.” From this formulation of the categorical imperative, Kant derived another, which states,

\*a. “Treat humanity, whether in your own person or the person of any other, never merely as a means, but also always as an end in themselves.”

b. “Treat reason, as the fundamental principle of action, always as a guide.”

c. “Act only according to that maxim whereby you can at the same time will that it should agree with your inclinations.”

d. “Therefore the universal law of nature is, the existence of things so far as it is determined by universal law.”

e. “Serve the will as the objective ground of its self-determination, and all such relative ends can be grounds only for hypothetical imperatives.”

**Type: multiple choice question**

**Title:** Chapter 7 Question 9

9. An \_\_\_\_\_\_\_\_\_\_ is what we call a command in our preliminary discussion of morality. It is of the form “do this!” or “don’t do this!” Some imperatives tell us to “do this!”

a. ethical code

\*b. imperative

c. moral law

d. hypothetical

**Type: multiple choice question**

**Title:** Chapter 7 Question 10

10. According to Kant, to test the moral validity of a maxim, one should first \_\_\_\_\_\_\_.

a. refute it

b. examine it genealogically

c. address its historical origins

\*d. universalize it

**Type: multiple choice question**

**Title:** Chapter 7 Question 11

11. A deontologist would argue that morality should not be based on feelings but rather \_\_\_\_\_\_\_\_\_\_.

a. society

b. faith

\*c. reason

d. pleasure

**Type: multiple choice question**

**Title:** Chapter 7 Question 12

12. Utilitarianism is often characterized as a kind of \_\_\_\_\_\_\_\_\_\_.

a. deontology

\*b. consequentialism

c. rational feminism

d. altruism

**Type: multiple choice question**

**Title:** Chapter 7 Question 13

13. A popular objection to Bentham’s version of utilitarianism complained that \_\_\_\_\_\_\_\_\_\_.

\*a. utilitarian calculations could be manipulated to benefit the calculator

b. utilitarian calculations could be manipulated to benefit the many

c. utilitarians must perform calculations of utility

d. happiness is the true foundation of morality

**Type: multiple choice question**

**Title:** Chapter 7 Question 14

14. “The creed which accepts as the foundation of morals ‘utility’ or ‘the greatest happiness principle’ holds that actions are right in proportion as they tend to promote happiness; wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure.”

The author of this passage is \_\_\_\_\_\_\_\_\_\_.

a. Kant

\*b. Mill

c. Hume

d. Hobbes

**Type: multiple choice question**

**Title:** Chapter 7 Question 15

15. “The creed which accepts as the foundation of morals ‘utility’ or ‘the greatest happiness principle’ holds that actions are right in proportion as they tend to promote happiness; wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure.”

Because of its emphasis on pleasure, the moral theory described in this passage is certainly a form of \_\_\_\_\_\_\_\_\_\_.

a. egoism

\*b. hedonism

c. feminism

d. rational choice theory

**Type: multiple choice question**

**Title:** Chapter 7 Question 16

16. “The creed which accepts as the foundation of morals ‘utility’ or ‘the greatest happiness principle’ holds that actions are right in proportion as they tend to promote happiness; wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure.”

The moral theory introduced in this passage insists that the highest good is \_\_\_\_\_\_\_\_\_\_.

\*a. maximum pleasure for the most

b. maximum pleasure for the individual

c. maximum pleasure for the few

d. happiness but not pleasure

**Type: multiple choice question**

**Title:** Chapter 7 Question 17

17. Mill thought that the best proof of the fact that pleasure is a human good is that \_\_\_\_\_\_\_\_\_\_.

\*a. all humans do, in fact, seek it

b. humans are often willing to sacrifice it for other moral goods

c. lower pleasures lead to pains

d. “Better to be Socrates dissatisfied than a swine satisfied!”

**Type: multiple choice question**

**Title:** Chapter 7 Question 18

18. Sartre argued that morality was developed \_\_\_\_\_\_\_\_\_\_.

a. a priori

b. in accordance with virtue

\*c. by the individual

d. using the principle of utility

**Type: multiple choice question**

**Title:** Chapter 7 Question 19

19. Which of the following is *not* a moral rule by which we live with other people?

a. Morality sets limits to our desires and actions.

b. Morality tells us what is permitted and what we ought to do as well as what is not permitted and what we ought not do.

c. Morality delineates guiding principles for making decisions.

\*d. Morality aids us in getting what we want.

**Type: multiple choice question**

**Title:** Chapter 7 Question 20

20. Who said that if you are ashamed, the best remedy is for you to practice benevolence?

a. Xunzi

b. Abraham Lincoln

\*c. Mencius

d. Ayn Rand

**Type: multiple choice question**

**Title:** Chapter 7 Question 21

21. Nicomachean Ethics are the moral writings of which philosopher?

a. Plato

b. Hume

c. Mill

\*d. Aristotle

**Type: multiple choice question**

**Title:** Chapter 7 Question 22

22. Hume claimed that you cannot derive a(n) \_\_\_\_\_\_\_\_\_\_ from a(n) \_\_\_\_\_\_\_\_\_\_, that is, you could not provide a valid argument about what you should do based on the facts alone.

a. argument, sentiment

b. reason for acting, emotion

\*c. ought, is

d. conclusion, fact

**Type: multiple choice question**

**Title:** Chapter 7 Question 23

23. Which of the following philosophers rejected the idea of basing morality on feelings of any kind?

a. Aristotle

\*b. Kant

c. Hume

d. Rousseau

**Type: multiple choice question**

**Title:** Chapter 7 Question 24

24. Which of the following said that the first impulses of nature were always right?

a. Aristotle

b. Kant

c. Hume

\*d. Rousseau

**Type: multiple choice question**

**Title:** Chapter 7 Question 25

25. Bentham said that “nature has placed mankind under two sovereign masters.” They are \_\_\_\_\_\_\_\_\_\_.

a. God and Satan

b. parents and employers

\*c. pain and pleasure

d. love and hate

**Type: multiple choice question**

**Title:** Chapter 7 Question 26

26. Which of the following said “Man is nothing else but that which he makes of himself” and “man makes himself”?

a. Nietzsche

\*b. Sartre

c. Aristotle

d. Kant

**Type: multiple choice question**

**Title:** Chapter 7 Question 27

27. Why shouldn’t the existentialist consult feeling as a guide for action?

\*a. Because feelings are formed by the action one does.

b. Because feelings are not correlated with the truth.

c. Because existentialists are not supposed to have any feelings.

d. Because feelings are fickle.

**Type: multiple choice question**

**Title:** Chapter 7 Question 28

28. Which Harvard psychologist changed the course of ethics by arguing that women tended to think about moral issues differently than men did, thereby challenging the standard initial assumptions on which further philosophical inquiry is made?

a. Rousseau

b. John Steward Mill

\*c. Carol Gilligan

d. Virginia Held

**Type: multiple choice question**

**Title:** Chapter 7 Question 29

29. What do art and morality have in common? According to Sartre, which elements unite them?

a. Beauty and power

b. Sublimity

c. A creator

\*d. Creativity and invention

**Type: multiple choice question**

**Title:** Chapter 7 Question 30

30. \_\_\_\_\_\_\_\_\_\_ claims that everyone always acts to his or her own advantage and that the only reason why a person performs a morally good action is because it serves his or her own interests. In popular language, this is called selfishness.

a. ethical egoism

\*b. psychological egoism

c. hedonism

d. utilitarianism

**Type: essay/short answer question**

**Title:** Chapter 7 Question 1

1. Compare Rousseau’s notion of conscience with Hume’s notion of sentiment. Does one theory seem to be stronger than the other, based on the differences and/or similarities between the notions of sentiment and conscience?

**Type: essay/short answer question**

**Title:** Chapter 7 Question 2

2. Does Aristotle’s model of virtue ethics depend only on social constructs, or does it also leave room for autonomy? Defend your answer.

**Type: essay/short answer question**

**Title:** Chapter 7 Question 3

3. Consider how one might reconcile the rule-based system of Kant with the consequence-based system of utilitarianism. Can the two ethical systems complement one another?

**Type: essay/short answer question**

**Title:** Chapter 7 Question 4

4. Think of one or more moral dilemmas that cannot be satisfactorily solved by either Kant or Mill. Does Nietzsche provide a solution?

**Type: essay/short answer question**

**Title:** Chapter 7 Question 5

5. What are the moral dangers of suggesting, as Nietzsche and Sartre do, that individuals create their own value systems? Could a prison guard in a Nazi concentration camp describe himself as a “good person” on existentialist grounds?

**Type: essay/short answer question**

**Title:** Chapter 7 Question 6

6. How plausible is the idea that men and women make their moral choices using different rules and criteria? Given the choice between saving your own child’s life and the life of someone else’s child, what would you do, and why? What would Mill do? Kant?

**Type: essay/short answer question**

**Title:** Chapter 7 Question 7

7. Does it make any sense to ask whether some action is right or wrong apart from any relation to a comparison class? Is the predicate “is right” functionally different from “is tall,” “is sour,” or “is located between A and B”? Don’t we ask if Sam is tall in relation to Betty, or as compared with most people? We wouldn’t understand what was meant by “sour” unless we had tasted sweet, would we? “Is the post office located between Main Street and First Street?” is a relational question that cannot be answered unless we had Main Street and First Street for comparison. Moral relativism asserts that “is right” needs a comparison class, too. Do you agree? Argue both pro and con sides of the issue.

**Type: essay/short answer question**

**Title:** Chapter 7 Question 8

8. Consider the anecdote about Abraham Lincoln. While arguing the psychological egoist position with a friend, he stopped to help some drowning piglets. His friend remarked that his action was altruistic, not egoistic, to which Lincoln countered that it was indeed selfishness because if he didn’t stop to help he’d have no peace of mind the rest of the day worrying about the piglets. Is it selfishness? Consider this: *Why* would Lincoln have had a disturbed peace of mind if he had not helped? Perhaps it is because, as psychological altruism asserts, people naturally act for each other’s sake. Perhaps Lincoln responded to his natural condition of psychological altruism by acting according to his natural condition of psychological egoism! Discuss.

**Type: essay/short answer question**

**Title:** Chapter 7 Question 9

9. Is Kant correct in asserting that people should be praised or blamed only for what they have control over and not for what they have no control over? It seems obvious that congratulating someone on his height or punishing a mentally handicapped person for not doing algebra correctly is ridiculous. Yet, along with Aristotle, we still do this for virtues and vices, even though a person’s courage, wit, wealth, and so forth, is often due to heredity and upbringing rather than personal choice. How do you know when, and in what proportion, to praise or blame?

**Type: essay/short answer question**

**Title:** Chapter 7 Question 10

10. What did Nietzsche mean by “Man is a rope stretched between the animal and the Űbermensch”? How is man a bridge rather than a goal? Does everyone have the capacity to become an Űbermensch? How does one go about it? Is the “will to power” something morally efficacious?

**Type: fill-in-blank**

**Title:** Chapter 7 Question 1

1. Hume argued that morality was ultimately based on \_\_\_\_\_\_\_\_\_\_.

**a.** sentiment

**Type: fill-in-blank**

**Title:** Chapter 7 Question 2

2. The categorical imperative depends on \_\_\_\_\_\_\_\_\_\_.

**a.** reason

**Type: fill-in-blank**

**Title:** Chapter 7 Question 3

3. Utilitarianism is a refined form of \_\_\_\_\_\_\_\_\_\_.

**a.** hedonism

**Type: fill-in-blank**

**Title:** Chapter 7 Question 4

4. For Kant, we should always avoid treating others \_\_\_\_\_\_\_\_\_\_.

**a.** merely instrumentally

**Type: fill-in-blank**

**Title:** Chapter 7 Question 5

5. Mill distinguishes between higher and lower \_\_\_\_\_\_\_\_\_\_ and says that humans, unlike pigs, are capable of both because we possess higher cognitive faculties.

**a.** pleasures

**Type: fill-in-blank**

**Title:** Chapter 7 Question 6

6. Hedonism is the moral theory arguing that \_\_\_\_\_\_\_\_\_\_.

**a.** pleasure is the highest human good

**Type: fill-in-blank**

**Title:** Chapter 7 Question 7

7. Bentham began with the fact that people seek pleasure and avoid pain and developed the \_\_\_\_\_\_\_\_\_\_ , to be applied to policy decisions as well as to personal ones.

**a.** principle of utility

**Type: fill-in-blank**

**Title:** Chapter 7 Question 8

8. Another way of describing the categorical imperative is to say that it is an \_\_\_\_\_\_\_\_\_\_ principle, independent of any particular circumstances.

**a.** a priori

**Type: fill-in-blank**

**Title:** Chapter 7 Question 9

9. Nietzsche is often viewed as the most extreme of the \_\_\_\_\_\_\_\_\_\_.

**a.** antimoralists

**Type: fill-in-blank**

**Title:** Chapter 7 Question 10

10. Kant says, “Nothing can possibly be conceived in the world, or even out of it, which can be called good without qualification, except a \_\_\_\_\_\_\_\_\_\_.

**a.** *good will*