

Lesson 8

Study Guide

Vocabulary:

Altruism
Autonomy
Categorical Imperative
Cultural Relativism
Duty-Defined Morality
Ethical Altruism
Ethical Egoism
Good Life
Hedonism
Intellectual Virtues
Mean
Metaethic
Moral (or Ethical) Absolutism
Moral (or Ethical) Relativism
Moral Philosophy (or Ethics)
Moral Virtues
Morality:
Normative Ethics
Pluralistic
Psychological Altruism
Psychological Egoism
Tolerance
Utilitarianism
Virtue
Virtue Ethics

Philosophers:

Jeremy Bentham
Epicurus
Carol Gilligan
Immanuel Kant
Lawrence Kohlberg
John Stuart Mill
Friedrich Nietzsche
Plato
Ayn Rand
Socrates

According to Aristotle, the key to the good life is to be found in

- a. pursuing pleasure itself.
- b. pursuing satisfying activities.
- c. pursuing asceticism.
- d. pursuing freedom.

According to Kant's moral theory, actions are to be judged by their

- a. intentions.
- b. actual short-term consequences.
- c. actual long-term consequences.
- d. emotional effects on you.

Aristotle believes that

- a. we learn virtues through trial and error, like any other skill.
- b. we learn virtues by being rewarded with pleasure when we do well.
- c. we learn virtues through abstract reasoning.
- d. we do not learn virtues; they are inborn in us.

Aristotle believes that virtuous action

- a. is action done in accordance with duty.
- b. seeks pleasure as a reward rather than success.
- c. passes the "Goldilocks test": it is not too much, nor too little, but just right.
- d. requires abstention from the pleasures of food, drink, and sex.

Aristotle's virtues seem to share the common thread of being

- a. absolute duties.
- b. concerned with the flourishing of a person in a community.
- c. concerned with the sexual mores of individuals.
- d. concerned with maximizing happiness for the greatest number.

Carol Gilligan claimed to show that women tend to think of ethics in terms of

- a. personal moral responsibility.
- b. right and wrong answers.
- c. abstract moral principles.
- d. irrational emotional perceptions.

Commandments are categorical imperatives when

- a. they are arbitrary.
- b. they offer conditions for acting.
- c. they are without qualification, offering no reasons or conditions.
- d. our consciences tell us they are categorical.

For Kant, it was always wrong to

- a. tell the truth when a lie would keep everyone feeling more comfortable in the situation.
- b. act without first thinking through the action.

- c. disregard the consequences for others of our actions.
- d. use people for our own purposes or as a means to achieve our own goals.

Hedonism is the view that says the good life involves

- a. living an ascetic life.
- b. living successfully.
- c. getting as much pleasure out of life as you possibly can.
- d. living a life of freedom.

Kant argues that the laws of God are justified

- a. whenever they agree with our beliefs about right and wrong.
- b. because, as Kierkegaard says, they transcend ethics.
- c. because they are from God, who is perfect.
- d. by the authority of reason.

Nietzsche believed that the true beneficiaries of traditional Judeo-Christian morality were

- a. strong, noble, creative individuals.
- b. everyone alive.
- c. members of the master race.
- d. weak, oppressed, suffering individuals.

Nietzsche's ethical relativism grows out of his conviction that

- a. it is always the dominant economic power that determines what is right and wrong.
- b. people in Western countries no longer believe in God.
- c. strong, creative people are harmed by obedience to moral rules intended to protect the weak.
- d. a political revolution is needed before suffering peoples can lead the good life.

One problem with Ayn Rand's ethical egoism is that it assumes that

- a. one can act in one's self-interest.
- b. if an act is for the benefit of others, then it cannot be to one's own benefit as well.
- c. one ought to act in one's own self-interest.
- d. if an act is for the benefit of others, then it can be to one's own benefit as well.

Some who believe that morality originates from a morally good God still face the question of whether we should follow God's laws just because they are God's commands or

- a. whether we recognize that God is good because his laws are good.
- b. whether we can know God exists.
- c. whether we believe the laws are good because they are God's laws.
- d. whether there is a moral law at all.

Utilitarianism differs from duty-based morality because it says actions are right

- a. when they express a virtuous character.
- b. when they produce the most happiness for the greatest number of people.
- c. when they arise from useful intentions.
- d. when they make the actor happy.

When Nietzsche said that "God is dead," he meant that

- a. atheism must be true.
- b. atheism is now true, although it once was false.
- c. while it's true that God exists, we have fallen away from true belief.
- d. belief in God is no longer the center of peoples' lives.

Aristotle believed that the virtuous person will have a sense of humor, entertain guests well, and get angry if the situation calls for it.

Select one:

- True
- False

Aristotle thought that the virtues were best practiced by individuals in isolation, not in the context of community life.

Select one:

- True
- False

In considering the morality of a lie, for Jeremy Bentham the key question would not be "What would be the actual consequences of my lying in this situation?" but rather "What if everyone were to lie?"

Select one:

- True
- False

Some feminist philosophers argue that a care ethics, which tries to preserve good relationships among people, is a better guide to morality than abstract theorizing.

Select one:

- True
- False

Someone who is an ethical egoist must also believe in psychological egoism.

Select one:

- True
- False

We use moral theories to help us justify and interpret moral principles and rules.

Select one:

- True
- False