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Chapter 2- Virtue Ethics

Chapter 2 - Multiple Choice

1. The beginnings of virtue ethics can be traced to Aristotle's distinguished predecessors, Socrates and_____.

   A. Heraclitus.
   B. Plato.
   C. Apollo.
   D. *Pythagoras.*
   E. *None of the above.*

   Ans: B
   Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
   Page: 13
   Level: Basic

2. _____is the source of the saying, "The unexamined life is not worth living."

   A. Socrates.
   B. Aristotle.
   C. Apollo.
   D. Plato.
   E. None of the above.

   Ans: A
   Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
   Page: 13
   Level: Basic

3. _____'s work was influential and remains so, and his book *The Republic* sets forth his views on ethics, describing a plan for an ideal city where few laws are needed because of the highly developed moral character of its inhabitants.

   A. Aristotle.
   B. Apollo.
   C. Plato.
   D. Heraclitus.
   E. None of the above.

   Ans: C

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Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
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Level: Basic

4. In the *Nicomachean Ethics*, _____ provided the first systematic study of ethics in the history of the Western world.
   A. Socrates.
   B. Plato.
   C. Apollo.
   D. Aristotle.
   E. None of the above.

   Ans: D
   Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
   Page: 13
   Level: Basic

5. Virtue ethics are most closely associated with _____whose approach to ethics asks, "How ought people live their lives?"

   A. Socrates.
   B. Plato.
   C. Aristotle.
   D. Pythagoras.
   E. *None of the above.*

   Ans: C
   Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
   Page: 14
   Level: Basic

6. Aristotle saw all human activities aimed at some good, but some goods are subordinate to others. This concept is known as the:

   A. Level of Interests.
   B. Hierarchy of goods.
   C. *Parallel of goods.*
   D. *Balance of needs.*
   E. *None of the above.*

   Ans: B

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Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.
Page: 14-15
Level: Basic

7. According to Aristotle, _____ _____are things we *ought* to desire regardless of whether we really do.
   A. apparent goods.
   B. absolute goods.
   C. resolute goods.
   D. real goods.
   E. None of the above.

   Ans: D
   Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.
   Page: 14-15
   Level: Basic

8. _____ _____, which are pursued by many people; some are innocuous and some are noxious.

   A. Real goods.
   B. Resolute goods.
   C. Material goods.
   D. Apparent goods.
   E. None of the above.

   Ans: D
   Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.
   Page: 14-15
   Level: Basic

9. According to Aristotle, the ultimate good is_____.
   A. Power.
   B. Wealth.
   C. Health.
   D. Happiness.
   E. All the above.

   Ans: D
   Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.

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Level: Basic

10. Eudaimonia is a word that means the same thing as:
    A. Wealth.
    B. Happiness.
    C. Friendship.
    D. Agreement.
    E. None of the above.

    Ans. B
    Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
    Page: 15
    Level: Basic

11. According to Virtue Ethics, both moral virtue and _____ _____are operative means to happiness.

    A. moderate living.
    B. over indulgence.
    C. good fortune.
    D. good temperament.
    E. None of the above.

    Ans: C

    Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
    Page: 15
    Level: Basic

12. Aristotle recognized that all people face misfortune during their lives, but a(n) _____person can never become miserable.
    A. powerful.
    B. wealthy.
    C. *honest.*
    D. *happy.*
    E. *All the above.*

    Ans: C

    Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
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    Level: Basic

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13. _____was a philosophy of serenity, tranquility, and impassiveness to suffering.

A. Stoicism
B. Hedonism.
C. **Absolutism.**
D. **Altruism.**
E. **None of the above.**

Ans: A

Objective: To recognize the distinctions among virtue ethics, stoicism, and hedonism
Page: 15
Level: Basic

14. Hedonism views _____as the ultimate virtue.
A. happiness.
B. power.
C. wealth.
D. pleasure.
E. None of the above.

Ans: D

Objective: To recognize the distinctions among virtue ethics, stoicism, and hedonism
Page: 15
Level: Basic

15. Aristotle identified two types of virtue: _____and moral.

A. Friendship.
B. Intellectual.
C. Prudence.
D. Temperance.
E. None of the above.

Ans: B

Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
Page: 13-14
Level: Basic

16. Aristotle described 10 moral virtues which include all of these, *except*:

A. Courage.

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B. Temperance.
C. Pride.
D. Gluttony.
E. Justice.

Ans: D

Objective: To increase understanding of the linkage between the moral virtues in pursuing real goods.
Page: 18
Level: Basic

17. The exercise of moral virtue is guided by the four **cardinal virtues**, include all of these except:

A. Temperance.
B. Courage.
C. Prudence.
D. Pride
E. None of the above

Ans: D

Objective: To increase understanding of the linkage between the moral virtues in pursuing real goods.
Page: 18
Level: Basic

18. Plato and Aquinas identified the four cardinal virtues as desirable because they focused on the ideal _____.

A. government.
B. society.
C. individual.
D. race.
E. None of the above.

Ans: B

Objective: To increase understanding of the linkage between the moral virtues in pursuing real goods.
Page: 18
Level: Basic

19. Moral virtue, sometimes called the habit of _____ desire.

A. required.

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B. righteous.
C. right.
D. real.
E. None of the above.

Ans: C

Objective: To increase understanding of the linkage between the moral virtues in pursuing real goods.
Page: 17
Level: Basic

20. The *Character Counts!* education programs summarize the six pillars of character as trustworthiness, respect, responsibility, fairness, caring, and_____.

A. wealth.
B. citizenship.
C. intellect.
D. status.
E. None of the above.

Ans: B

Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
Page: 20
Level: Intermediate

21. Aristotle emphasized that ethical conduct requires _____so that it becomes a habit.

A. practice.
B. intellect.
C. skill.
D. knowledge.
E. None of the above.

Ans: A

Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
Page: 20
Level: Basic

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Chapter 2- True-False

1. Socrates saw knowledge (wisdom) and virtue as antithetical.
   Ans: False

   Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
   Page: 13
   Level: Basic

2. Socrates wrote all of his thoughts on paper, his most famous student, Plato added to these writings.
   Ans: False

   Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
   Page: 13
   Level: Basic

3. Plato saw a connection between individual moral conduct and the ideal society.
   Ans: True

   Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
   Page: 13
   Level: Basic

4. Virtue ethics are most closely associated with Plato whose approach to ethics asks, "How ought people live their lives?"
   Ans: False

   Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
   Page: 13
   Level: Basic

5. Aristotle believed that discussion of ethics is wasted on the young.
   Ans: True

   Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
   Page: 13-14
   Level: Basic

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6. In attempting to define true goods, Aristotle found that good and pleasure were clear concepts.
   Ans: False

   Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.
   Page: 14
   Level: Basic

7. Aristotle found that those things that are pursued for their own sake (rather than for something else) are good in themselves. Those were considered to be 'real goods'.
   Ans: True

   Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.
   Page: 14
   Level: Basic

8. Real goods might be love of sweets, good music, and fine wine.
   Ans: False

   Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.
   Page: 14
   Level: Basic

9. Noxious apparent goods are those that involve treating real or apparent goods as ends in themselves and usually involve pleasure, wealth, fame, or power.
   Ans: True
   Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.
   Page: 14
   Level: Basic

10. The ultimate good is pleasure, according to Aristotle.
    Ans: False

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Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.
Page: 15
Level: Basic

11. According to Aristotle, a complete life is needed to achieve happiness because many changes occur in life; there are ups and downs.
    Ans: True
    Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.
    Page: 15
    Level: Basic

12. Aristotle recognized that not all people face misfortune during their lives and a happy person can never become miserable.
    Ans: False
    Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.
    Page: 15
    Level: Basic

13. Stoicism was a philosophy of serenity, tranquility, and impassiveness to suf-fering. Socrates (ca. 50–138) was the leading stoic.
    Ans: False

    Objective: To recognize the distinctions among virtue ethics, stoicism, and hedonism.
    Page: 16
    Level: Basic

14. Hedonism views pleasure as the ultimate virtue.
    Ans: True

    Objective: To recognize the distinctions among virtue ethics, stoicism, and hedonism.
    Page: 16
    Level: Basic

15. Virtue ethics are seen as easy to follow because Aristotle provided a precise formula for how to act in most situations.
    Ans: False

    Objective: To recognize the distinctions among virtue ethics, stoicism, and hedonism.
    Page: 16

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Level: Basic

16. It is clear that, except in cases of acts bad in themselves, virtue seeks the mean, based on the facts of the situation.
    Ans: True

    Objective: To recognize the distinctions among virtue ethics, stoicism, and hedonism.
    Page: 16
    Level: Basic

17. Moral virtue implies that our actions are not always voluntary and the products of choice.
    Ans: False

    Objective: To increase understanding of the linkage between the moral virtues in pursuing real goods.
    Page: 17
    Level: Basic

18. Moral virtue is a unique goal to all humans to make choices and engage in activities that pursue real goods or apparent goods.
    Ans: False

    Objective: To increase understanding of the linkage between the moral virtues in pursuing real goods.
    Page: 17-18
    Level: Basic

19. Aristotle described 10 moral virtues, pride was not one of them.
    Ans: False

    Objective: To increase understanding of the linkage between the moral virtues in pursuing real goods.
    Page: 17-18
    Level: Basic

20. Moral virtues lie at the mean between excess and defect.
    Ans: True

    Objective: To increase understanding of the linkage between the moral virtues in pursuing real goods.
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    Level: Basic

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Chapter 2 – Fill-in-the-Blank

1 . _____ _____can be defined as “the habit of right desire” or the disposition to make right choices.

Ans: Moral virtue
Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
Page: 12
Level: Basic

2. Aristotle (384–322 b.c.) enrolled in Plato’s Academy at age 17 and was a lifelong student of Plato, later forming his own school, the_____, after Plato’s death.

Ans: Lyceum
Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
Page: 12
Level: Basic

3. In the *Nicomachean Ethics*, _____ provided the first systematic study of ethics in the history of the Western world.

Ans: Aristotle
Objective: To understand the centrality of moral virtue to understanding the ethics of Aristotle.
Page: 13
Level: Intermediate

4. Aristotle sees all human activities aimed at some good, but some goods are subordinate to others. This is known as the concept of _____ ___ _____.

Ans: hierarchy of goods
Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.
Page: 14
Level: Basic

5. _____ _____are things we *ought* to desire regardless of whether we really do. According to Aristotle, real goods should be the focus of all ethical action.

Ans: Real goods
Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.

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Page: 14
Level: Basic

6. There also exist_____ _____, which are pursued by many people; some are innocuous and some are noxious. Innocuous apparent goods might be love of sweets, good music, and fine wine.

Ans: apparent goods
Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.
Page: 14
Level: Basic

7. The ultimate good is_____, according to Aristotle. It could not be achieved by thoughts alone.

Ans: happiness
Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.
Page: 15
Level: Basic

8. _____was a philosophy of serenity, tranquility, and impassiveness to suffering.

Ans: Stoicism
Objective: To recognize the distinctions among virtue ethics, stoicism, and hedonism.
Page: 15
Level: Basic

9. _____views pleasure as the ultimate virtue. Epicurus (341–270 b.c.), believed prudence and tranquility were the most important pleasures because these virtues helped people avoid pleasures that might hurt them.

Ans: Hedonism
Objective: To recognize the distinctions among virtue ethics, stoicism, and hedonism.
Page: 16
Level: Basic

10. _____ _____is excellence of character. It suggests more than the specific moral connotation the term has today. It refers to a quality in a person who seeks real goods in a morally correct manner.

Ans: Moral virtue
Objective: To increase understanding of the linkage between the moral virtues in pursuing real goods.

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Level: Basic

Chapter 2 - Matching

1. Moral virtue	a. a philosophy of serenity, tranquility, and impassiveness to suffering.
2. Apparent goods	b. things we *ought* to desire regardless of whether we really do.
3. Nicomachus	c. some are innocuous and some are noxious.
4. Hierarchy of goods	d. views pleasure as the ultimate virtue.
5. Real goods	e. The exercise of moral virtue is guided by these
6. Socratic method	f. sees pleasure as physical gratification of the senses.
7. Stoicism	g. excellence of character
8. Hedonism	h. Aristotle's son
9. Egoistic hedonism	i. Aristotle sees all human activities aimed at some good, but some goods are subordinate to others.
10. Cardinal virtues	j. use of questions and answers to arrive at truth

Ans:
1. g
2. c
3. h
4. i
5. b
6. j
7. a
8. d
9. f
10.e

Chapter 2- Critical Thinking Questions

1. Virtue ethics is based on the idea that if a person seeks the right things (the real goods) in the proper ways (via the moral virtues), the result will be a morally virtuous person engaging in ethical conduct. Explain why this may not lead to a person actually being an ethical person. Give examples.

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Ans: Answers will vary
Objective: To appreciate the hierarchy of goods and the difference between real and apparent goods.
Page: 14-15
Level: Intermediate

2. Explain how the 'golden mean' being in the middle between excess and deficiency aligns with the other forms virtue ethics hedonism and stoicism. Give examples.

   Ans: Answers will vary
   Objective: To recognize the distinctions among virtue ethics, stoicism, and hedonism.
   Page: 16
   Level: Intermediate

Chapter 2- Essay Questions

1. As mentioned in Chapter two, some psychologists have referred to character as "emotional intelligence". How is that explained in the context of Virtue Ethics?

   Ans: Answers will vary
   Objective: To recognize the distinctions among virtue ethics, stoicism, and hedonism.
   Page: 16-17
   Level: Intermediate

2. Explain how Aristotle's moral virtues have been summarized in many different ways over the years and appear in codes of ethics of all kinds. Give examples of each instance.

   Ans: Answers will vary
   Objective: To develop skills in applying moral virtues and real goods in evaluating ethical dilemmas.
   Page: 16-17
   Level: Intermediate

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Chapter 3- Formalism Carrying Out Obligation and Duty

Chapter 3- Multiple Choice

1. Kant searched for the appropriate rules to guide ethical conduct. His approach is a _____approach known as formalism.

   A. non-consequentialist.
   B. consequentialist.
   C. oppositional.
   D. congregational.
   E. None of the above.

   Ans: A
   Objective: To understand the nature of deontological ethics
   Page: 27
   Level: Basic

2. Kant believed that if a rule is _____valid, it must be of absolute necessity and apply in all circumstances.

   A. legally.
   B. morally.
   C. factually.
   D. None of the above.

   Ans: B
   Objective: To recognize the centrality of duties versus inclinations in Kantian ethics.
   Page: 27-28
   Level: Basic

3. In looking at individual actions, Kant distinguishes between duties and_____.

   A. powers.
   B. authorities.
   C. abilities.
   D. inclinations.
   E. None of the above.

   Ans: D
   Objective: To recognize the centrality of duties versus inclinations in Kantian ethics.
   Page: 27
   Level: Basic

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4. According to Kant, morality is determined by _____principles that prescribe an action using an established rule, rather than on an expected result.

   A. a priori.
   B. persona non grata.
   C. carpe diem.
   D. non supra.
   E. None of the above

   Ans: A
   Objective: To recognize the centrality of duties versus inclinations in Kantian ethics.
   Page: 27
   Level: Basic

5. The centerpiece of Kant's philosophy is the _____imperative, which guides all conduct.

   A. moral.
   B. categorical.
   C. hypothetical.
   D. practical.
   E. None of the above.

   Ans: B
   Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.
   Page: 28
   Level: Basic

6. According to Kant, you do not want a person making decisions entirely on what might happen. Instead, decisions should be made based on_____.

   A. knowledge.
   B. intellect.
   C. importance.
   D. duty.
   E. None of the above.

   Ans: D
   Objective: To recognize the centrality of duties versus inclinations in Kantian ethics.
   Page: 27
   Level: Basic

7. _____imperatives are means to obtaining something else (similar to Aristotle's apparent goods).

   A. Intellectual.
   B. Categorical.

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C. Moral.
D. Hypothetical.
E. None of the above.

Ans: D
Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.
Page: 28
Level: Intermediate

8. The _____imperative, which states that you act in such a way that you treat humanity, yourself or another, always the same—as an end and never simply as a means.

A. hypothetical.
B. practical.
C. categorical.
D. moral.
E. None of the above.

Ans: B
Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.
Page: 29
Level: Basic

9. Kant describes a "_____" as an ideal state in which rational beings are united through common, objective universal laws that apply to everyone (and no one is used as a means by others).

A. kingdom of ends.
B. utopian world.
C. world of ends.
D. kingdom of unity.
E. None of the above.

Ans: A
Objective: To recognize the centrality of duties versus inclinations in Kantian ethics.
Page: 29
Level: Intermediate

10. Kant would say you performed your moral duty because your action was _____ (the_____ imperative).

A. selective; practical.
B. universalizable; categorical.
C. required; hypothetical.

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D. non-consequential; intellectual.
E. None of the above.

Ans: B
Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.
Page: 27
Level: Intermediate

11. According to the textbook, Kant's formalism has been criticized for not being _____.

A. truthful.
B. practical.
C. flexible.
D. logical.
E. None of the above.

Ans: C
Objective: To understand the nature of deontological ethics.
Page: 30-31
Level: Intermediate

12. Kant concluded, "Truth is not a possession, the right to which can be granted to one person but refused to another … it is a(n) _____duty which holds in all circumstances.

A. unconditional.
B. conditional.
C. practical.
D. flexible.
E. None of the above.
Ans: A
Objective: To understand the nature of deontological ethics.
Page: 31
Level: Basic

13. Kant shows the superiority of the _____imperative because it is a universal law that is a moral duty that stands on its own, requiring no further justification.

A. practical.
B. hypothetical.
C. moral.
D. categorical.
E. None of the above.

Ans: D
Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.

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Page: 27-28
Level: Basic

14. Kant uses as a(n)_____ imperative is medical skill not a _____imperative because it has value only as a means to some other end.

A. practical; hypothetical.
B. moral; hypothetical.
C. hypothetical; categorical.
D. moral; categorical.
E. None of the above.

Ans: C
Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.
Page: 28
Level: Basic

15. Kant focuses on duty and obligation at the moment, whereas Aristotle focuses on virtuous conduct that leads to _____in the future.

A. happiness.
B. wealth.
C. knowledge.
D. wealth.
E. None of the above.

Ans: A
Objective: To understand the nature of deontological ethics.
Page: 28
Level: Basic

16. Kant's practical imperative is sometimes used as a basis to claim universal or _____rights.

A. civil.
B. legal.
C. natural.
D. exponential.
E. None of the above.

Ans: C
Objective: To understand the nature of deontological ethics.
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Level: Basic

17. You can never kill someone to save the life of another under Kant's philosophy because that would make a bad _____rule.

A. legal.

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B. maxim.
C. moral.
D. universal.
E. None of the above.

Ans: D
Objective: To understand the nature of deontological ethics.
Page: 27-28
Level: Basic

18. Kant criticized the_____, for example, as lacking a moral principle.

A. Golden Rule.
B. Magna Carta.
C. Bible.
D. Code of Hammurabi.
E. None of the above.

Ans: A
Objective: To understand the nature of deontological ethics.
Page: 29
Level: Basic

19. Kant believed that people often became shrewder as they became _____and fell away from the idea of moral duty.

A. wiser.
B. wealthier.
C. busier.
D. older.
E. None of the above.

Ans: D
Objective: To recognize the centrality of duties versus inclinations in Kantian ethics.
Page: 28
Level: Intermediate

20. According to Kant, _____should always be followed because it is fundamental to Kant's view of ethics.

A. wisdom.
B. duty.
C. intuition.
D. virtue.
E. None of the above.

Ans: B

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Objective: To recognize the centrality of duties versus inclinations in Kantian ethics.
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Level: Basic

True-False

1. Kant's approach is a consequentialist approach, known as formalism, or deontological ethics, meaning that the morality of an action is determined by whether it conforms to (or violates) a moral principle.

   Ans: False
   Objective: To understand the nature of deontological ethics.
   Page: 27
   Level: Intermediate

2. Kant argued that nothing is good without qualification, except goodwill.
   Ans: True
   Objective: To understand the nature of deontological ethics.
   Page: 27
   Level: Intermediate

3. Kant believed that reason alone was sufficient, because people too often are influenced by objective conditions.
   Ans: False
   Objective: To understand the nature of deontological ethics.
   Page: 28-29
   Level: Intermediate

4. Kant was emphatic in arguing that the moral worth of an action depends on its expected outcome or consequences.
   Ans: False
   Objective: To understand the nature of deontological ethics.
   Page: 28-29
   Level: Basic

5. According to Kantian ethics, morality is determined by *a priori* principles that prescribe an action using an established rule, rather than on an expected result.
   Ans: True
   Objective: To understand the nature of deontological ethics.
   Page: 27
   Level: Basic

6. The hypothetical imperative states that a person should never act in a way in which the rule behind an action (maxim) should not become a universal law.
   Ans: False
   Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.

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Level: Basic

7. According to Kant, duty only exists with potential consequences being considered first.
   Ans: False
   Objective: To recognize the centrality of duties versus inclinations in Kantian ethics.
   Page: 27
   Level: Basic

8. Hypothetical imperatives are means to obtaining something else (similar to Aristotle's apparent goods).
   Ans: True
   Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.
   Page: 28
   Level: Basic

9. Another example of Kant's practical imperative is "Do God's will and you won't go to hell!" It uses God's will as a means to achieve some other end.
   Ans: False
   Objective: To recognize the centrality of duties versus inclinations in Kantian ethics.
   Page: 28
   Level: Intermediate

10. In another apparent reference to Plato, Kant states that it is impossible to determine what will make a person truly happy.
    Ans: False
    Objective: To understand the nature of deontological ethics.
    Page: 28
    Level: Basic

11. Kant believes it would require "omniscience" to know what would make you happy, a point on which he and Aristotle clearly disagree.
    Ans: True
    Objective: To understand the nature of deontological ethics.
    Page: 31-32
    Level: Intermediate

12. In Kant's philosophy of formalism, the practical imperative, states that you act in such a way that you treat humanity, yourself or another, differently depending on the circumstances—as a means to an end.

    Ans: False
    Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.

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Page: 28
Level: Intermediate

13. Kant's practical imperative is sometimes used as a basis to claim universal or natural rights such as those found in the Declaration of Independence.
Ans: True
Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.
Page: 29
Level: Intermediate

14. Kant praised the Golden Rule (i.e., do unto others as you would have them do unto you), for example, as being a superior guiding moral principle.

Ans: False
Objective: To understand the nature of deontological ethics.
Page: 29
Level: Basic

15. Kant describes a "kingdom of ends" as a less than ideal state in which rational beings are united through common, objective universal laws that apply to everyone (and no one is used as a means by others).
Ans: False
Objective: To understand the nature of deontological ethics.
Page: 29
Level: Basic

16. Kant sees after-the-fact rationalizations as irrelevant to making a moral decision, because these decisions must be made *a priori* under formalism.
Ans: True
Objective: To recognize the centrality of duties versus inclinations in Kantian ethics.
Page: 27
Level: Intermediate

17. Kant's formalism has been criticized for not being pleasant.
Ans: False
Objective: To understand the nature of deontological ethics.
Page: 30
Level: Basic

18. A lie that looks like it will not result in dire consequences is not permitted under formalism because consequences are never known for certain and lying conflicts with your moral duty.
Ans: True
Objective: To recognize the centrality of duties versus inclinations in Kantian ethics.

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Level: Intermediate

19. Most would agree that the categorical imperative would be easy to apply in some family, love, and friendship situations.
Ans: False
Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.
Page: 27-28
Level: Intermediate

20. Formalism and virtue ethics have few similarities and many differences.
Ans: True
Objective: To understand the nature of deontological ethics.
Page: 31-32
Level: Basic

Chapter 3- Fill-in-the-Blank

1. Kant's approach is a non-consequentialist approach, known as formalism, or _____ethics.

Ans: deontological
Objective: To understand the nature of deontological ethics.
Page: 27
Level: Basic

2. In looking at individual actions, Kant distinguishes between _____and_____.

Ans: duties; inclinations
Objective: To recognize the centrality of duties versus inclinations in Kantian ethics.
Page: 27
Level: Basic

3. According to Kantian ethics, _____connotes a person's moral obligation. It is what a person *ought* to do, regardless of whether it is convenient or popular or results in an unforeseen outcome.

Ans: duty
Objective: To understand the nature of deontological ethics.
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Level: Intermediate

4. The centerpiece of Kant's philosophy is the _____imperative, which guides all conduct.

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Ans: categorical
Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.
Page: 27
Level: Basic

5. _____imperatives are means to obtaining something else (similar to Aristotle's apparent goods).

Ans: Hypothetical
Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.
Page: 28
Level: Basic

6. The _____imperative states that you act in such a way that you treat humanity, yourself or another, always the same—as an end and never simply as a means.

Ans: practical
Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.
Page: 29
Level: Basic

7. Kant's practical imperative is sometimes used as a basis to claim universal or_____ _____.

Ans: natural rights
Objective: To distinguish the categorical imperative from the practical imperative and hypothetical imperatives.
Page: 29
Level: Intermediate

8. Kant criticizes the _____ _____as lacking a moral principle.

Ans: Golden Rule
Objective: To understand the nature of deontological ethics.
Page: 29
Level: Intermediate

9. Kant describes a _____ as an ideal state in which rational beings are united through common, objective universal laws that apply to everyone.

Ans: **"**kingdom of ends"
Objective: To understand the nature of deontological ethics.

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Page: 29
Level: Basic

10. Kant's formalism has been criticized for not being_____.

Ans: flexible
Objective: To understand the nature of deontological ethics.
Page: 31
Level: Basic

Chapter 3 - Matching

1. Practical imperative	a. It guides all conduct.
2. Duties and inclinations	b. A person can never be used as a means to an end.
3. Hypothetical imperatives	c. Kant criticized this.
4. Kingdom of ends	d. Is not a possession.
5. Justification for lying	e. Non-consequentialist approach, known as formalism.
6. The Golden Rule	f. Deontological ethics is also known as this.
7. Truth	g. Potential consequences of your truthfulness should never be used for this purpose.
8. Formalism	h. An ideal state in which rational beings are united through common, objective universal laws that apply to everyone.
9. Categorical imperative	i. Similar to Aristotle's apparent goods.
10. Deontological ethics	j. Kant distinguishes between these, one having no moral worth and the other is what one ought to do.

Ans:
1. b
2. j
3. i
4. h
5. g
6. c
7. d
8. f
9. a
10. e

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