Fundamentals of Ethics 5th edition Shafer-Landau Test Bank

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Instructor's Manual with Test Bank

Introductory Comments

Welcome to the Instructor's Manual with Test Bank designed to accompany *The Fundamentals of Ethics 5e.* There are a number of resources here to help you guide your students to a better understanding of the selections included in the book. Included here are PowerPoint slides to aid in classroom presentations, a Test Bank that you can use to test student comprehension of the readings, and both summaries and essay questions for each chapter.

This manual was prepared and updated, respectively, by my assistants at the University of Wisconsin, Madison, Justin Horn and Ben Schwan. I've made only small changes to their work, which I think is truly excellent. I hope that you are as pleased with the results as I am. I'd be grateful to hear of any suggestions you might have for improving its contents in order to enhance the learning opportunities for students. If you are so minded, please e-mail me your ideas at shaferlandau@wisc.edu.

With best wishes,
Russ Shafer-Landau

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Features of the Instructor's Manual with Test Bank

1. Summaries of the main themes and lines of argument of each chapter
2. Links to relevant websites

The Test Bank section of this Instructor's Manual contains:

- Multiple choice questions for each chapter
- Essay questions for each chapter

Support Materials for *The Fundamentals of Ethics 5e*

Along with the Instructor's Manual with Test Bank, Oxford University Press offers the following:

- The **Instructor Resources** section contains all the materials in the Instructor's Manual and Test Bank and lecture outlines in PowerPoint format.
- The **Student Resources** section contains multiple choice self-quizzes on each chapter of the book so that students may check their basic understanding of the key points.

Please visit *The Fundamentals of Ethics* 5e website for more information.

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About *The Fundamentals of Ethics*

This book provides coverage of the three major areas within ethical theory: value theory, normative ethics, and metaethics. Value theory investigates questions of what is good in and of itself and of what sort of life is good for us to pursue. Normative ethics seeks to identify the ultimate principles of our moral duties. Metaethics is devoted to issues about the status of morality—whether, for instance, morality is nothing other than a human invention, or whether there is some more objective foundation for morality. *The Fundamentals of Ethics* is designed to provide an accessible and fairly comprehensive introduction to these three core areas of ethical theory. Its companion text, *The Ethical Life* (OUP), is a compact anthology that provides a variety of primary sources that offers classical and excellent contemporary readings in all three core areas of ethical theory. It also contains about twenty readings on a host of practical moral problems, such as abortion, animal rights, the environment and the death penalty. This instructor's manual and its associated website provide a good starting point for further exploration of the readings presented in *The Fundamentals of Ethics*. For those who seek primary texts that represent the theories discussed there, as well as many practical applications of those theories, the companion text would be a good resource to rely on.

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Introduction

Summary

Three core areas of moral philosophy will be discussed in the text: value theory, normative ethics, and metaethics. Value theory addresses questions about what makes a life go well and what is worth pursuing for its own sake. Normative ethics is concerned with what moral duties we have and how we ought to behave. Metaethics deals with questions about the status of ethics, including whether ethics is objective and whether we can have moral knowledge. Some people, sometimes called "moral skeptics," believe that the entire enterprise of moral philosophy is fundamentally bankrupt. Such skepticism will be addressed in later chapters; here we simply note that such views are deeply controversial and must be argued for. Furthermore, even if morality turns out to not be objective, it may still be worth studying.

Ethical reflection must start somewhere, and while a precise definition of morality is difficult to come by, we can get a sense of the subject matter by distinguishing stereotypically moral questions and claims from those of other related fields, such as law and etiquette. Getting from these starting points to interesting conclusions, however, requires philosophical argument. A moral argument consists of a set of reasons (called "premises") that are intended to support a given conclusion. Good moral arguments must avoid both false premises and bad reasoning. Arguments containing watertight reasoning, where the truth of the premises guarantees the truth of the conclusion, are called "valid arguments." Valid arguments that contain all true premises are called "sound arguments." The task of moral philosophy is to use rational argument to assess the merits of different moral principles, including very general moral theories that seek to cover a wide variety of particular cases.

Essay Questions

1. Explain the difference between normative ethics and metaethics. Give an example of a claim from each area, and explain why each claim falls into the category it does. Do you think that theories about metaethics have any bearing on claims about normative ethics, or are the two areas basically independent? Defend your answer.

2. Define moral skepticism and present what you take to be the strongest argument for the view. How do you think someone who is not a skeptic would respond to this argument? Do you think moral skepticism is true? Why or why not?

3. What are the two ways that a moral argument can go wrong? Give an example of an argument with the first failing and another example of an argument with the second. Explain what is wrong with each argument, and show how these defects could be corrected.

4. Give an example of a moral principle that you take to be plausible, and explain how the principle gives guidance about how to act in a variety of different situations. Do you think there are any exceptions to the principle you cite? Why or why not?

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5. Give an example of a particular action that you take to be morally right or morally wrong. What do you take to be the morally relevant features of that action? What implications does your discussion have for the morality of other actions?

6. How would you define moral philosophy? How does moral philosophy differ from other disciplines that sometimes give advice, such as economics or psychology?

Test Bank Questions

1. Which of the following questions falls into the area of moral philosophy known as "value theory"?
    a. Is morality objective?
    b. What do we owe to each other?
    c. What kind of life is most worth living?*
    d. How do we know which actions are morally right?

1. The question "do the ends justify the means?" falls within the area of
    a. value theory.
    b. normative ethics.*
    c. metaethics.
    d. moral psychology.

3. The claim that morality is a human invention and therefore not objective is a claim about
    a. applied ethics.
    b. value theory.
    c. normative ethics.
    d. metaethics.*

4. Skepticism about morality is
    a. a position that no one has ever argued for.
    b. nearly universally accepted.
    c. nearly universally rejected.
    d. deeply controversial.*

5. In philosophy, an *argument* is
    a. a formal debate between two parties who disagree.
    b. a heated confrontation concerning a key philosophical issue.
    c. a chain of reasoning consisting of a set of reasons that supports some conclusion.*
    d. an objection to a stated philosophical position.

6. It is impossible for a valid argument to have
    a. true premises and a false conclusion.*
    b. true premises and a true conclusion.
    c. false premises and a false conclusion.

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d. None of the above

7. There is no such thing as
    a. a sound argument that is also valid.
    b. a sound argument that is not valid.*
    c. a valid argument that is also sound.
    d. a valid argument that is not sound.

8. The conclusion of a sound argument
    a. will always be true.*
    b. will always be false.
    c. might be true but also might be false.
    d. will always be relevant to the debate at hand.

9. A moral agent is
    a. someone who acts morally all the time.
    b. someone who acts in accordance with the ethics of his or her profession.
    c. anyone who is capable of controlling his or her behavior through moral reasoning.*
    d. any individual whose interests we must consider in order to act morally.

10. Moral theorizing essentially involves
    a. trying to decide what is right or wrong on a case-by-case basis.
    b. trying to come up with general moral principles that apply to many different cases.*
    c. consulting the relevant laws and the Constitution.
    d. trying to explain what causes people to make the moral judgments they do.

11. "Conventional morality" is
    a. the set of laws of a particular government.
    b. the set of principles genuinely believed by a moral agent.
    c. the set of traditional principles that are widely shared within a culture or society.*
    d. the set of true moral principles.

12. Which is *not* a central concern of morality?
    a. Protecting people's well-being
    b. Justice
    c. Blame
    d. Legality*

13. The desire for "unification" in ethics is a desire for
    a. everyone to agree on moral principles.
    b. everyone to treat each other well.
    c. a single general moral principle.*
    d. a scientific account of morality.

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14. What do principles of law, etiquette, self-interest, tradition, and morality all have in common?
    a. They all represent a set of standards for how we ought to behave.*
    b. They all are objective.
    c. They all are descriptive.
    d. All of the above

15. Some moral actions are
    a. illegal.
    b. impolite.
    c. generous.
    d. All of the above*

16. Which of the following questions falls within the domain of metaethics?
    a. What is the status of moral claims and advice?*
    b. What are our fundamental moral duties?
    c. Do the ends always justify the means?
    d. What is the good life?

Appears on the student website.

17. Which of the following claims falls within the domain of value theory?
    a. Morality is objective.
    b. Moral knowledge is impossible.
    c. The right thing to do is whatever maximizes happiness.
    d. The only thing that matters in order to live well is to get what you want.*

Appears on the student website.

18. What area of moral philosophy deals with questions about what our moral obligations are?
    a. Value theory
    b. Normative ethics*
    c. Metaethics
    d. Moral epistemology

Appears on the student website.

19. Which of the following commonly motivates people to be skeptical about morality?
    a. The existence of moral disagreement
    b. The belief that science is the only way of discovering truth
    c. The view that all moral rules have exceptions
    d. All of the above*

Appears on the student website.

20. What is an *argument* in philosophy?
    a. A set of claims, including a conclusion and reasons given in support of the conclusion*

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b. A formal debate between competing positions
c. A heated exchange of the sort that is frowned upon by serious philosophers
d. A complex philosophical theory

Appears on the student website.

21. According to the text, how should moral philosophy begin?
a. From a set of moral principles that cannot be doubted
b. From a set of moral rules that is clear enough so as to not require interpretation
c. From a set of plausible ethical claims that is subject to revision*
d. None of the above

Appears on the student website.

22. Which of the following is impossible?
a. A valid argument with a false conclusion
b. A sound argument with a false premise*
c. A valid argument that is not sound
d. A sound argument with a true conclusion

Appears on the student website.

23. If we discover that an argument is invalid, what does this tell us about its conclusion?
a. It is true.
b. It is false.
c. It follows from the premises.
d. None of the above*

Appears on the student website.

24. According to the text, what is moral philosophy primarily concerned with?
a. Figuring out which particular actions are right or wrong in everyday life
b. Explaining why people make the moral judgments they do
c. Examining the attractions of various ethical theories*
d. Learning about the differing moral codes of different societies

Appears on the student website.

25. What is the best description of the following argument? *If the sky is yellow, then grass is pink. The sky is yellow. Therefore, grass is pink.*
a. Valid and sound
b. Valid but unsound*
c. Invalid but sound
d. Invalid and unsound

Appears on the student website.

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Chapter 1: Hedonism: Its Powerful Appeal

Summary

Theories of well-being attempt to state what it is for a life to go well, and what kinds of things make a life better. While everyone agrees that many things are *instrumentally* valuable insofar as they allow us to obtain other valuable things, theories of well-being aim to pinpoint which things are *intrinsically* valuable, or valuable for their own sake. Hedonism is the theory that pleasure is the only thing that is intrinsically good for people, and pain is the only thing that is intrinsically bad for people. Hedonists make a distinction between physical pleasure, which consists of pleasant feelings or sensations, and attitudinal pleasure, which is the positive attitude of enjoyment. If hedonism is to be plausible, we must understand it as the claim that only attitudinal pleasure is intrinsically good for us. This interpretation fits neatly with the views of the great hedonists from the past, such as Epicurus and John Stuart Mill.

Hedonism has many attractions. The theory allows that there are many different types of valuable life, and it gives us a certain degree of autonomy over what is good or bad for us. Furthermore, it just seems obvious that happiness is good for people, and misery is bad for them. Given that all of our explanations must start somewhere, hedonism seems to be a plausible starting point. Hedonism also neatly accounts for the fact that rules of thumb about what is good for people often have exceptions, since what makes one person happy needn't make someone else happy. Finally, hedonism makes sense of the fact that parents who say they want the best for their children typically want their children to be happy.

Essay Questions

1. Explain the difference between *intrinsic* value and *instrumental* value, and give examples of things you take to be valuable in each way. Next, define hedonism. What does the hedonist claim is intrinsically valuable and what does she claim is instrumentally valuable?

2. Hedonists distinguish between two types of pleasure. Explain this distinction and give examples of each type of pleasure. Which type of pleasure do hedonists claim is more important? Why do you think they say this? Do you agree with this claim?

3. It is often claimed that hedonism allows for many types of valuable life, and that if hedonism is true, then what benefits us is "up to us." How would a hedonist defend these two claims? Do you think they are true? If so, are these strong considerations in favor of hedonism?

4. What does it mean to say that "explanation must stop somewhere"? How might this be used to argue for hedonism?

5. Most people would not desire their loved ones to get lobotomies, even if such a procedure would make the loved ones happier as a result. Explain how this fact might be taken to

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raise a challenge to hedonism. How do you think the hedonist would respond? Do you find such a response convincing?

6. Briefly describe an example of an intuitively valuable life (it can be someone you know personally or someone you just know of). Explain what makes their life valuable. Does Hedonism do a good job of capturing all the dimensions of value in the life in your example? Why or why not?

Test Bank Questions

1. Getting a vaccine that prevents illness is an example of something that is
    a. instrumentally valuable.*
    b. intrinsically valuable.
    c. Both of the above
    d. None of the above

2. If something is intrinsically valuable, then it must
    a. bring about other good things.
    b. be valuable for its own sake.*
    c. be recognized to be valuable by everyone, not just some people.
    d. be attainable by everyone.

3. According to hedonism, the key ingredient to a good life is
    a. happiness.*
    b. getting what you want.
    c. doing God's will.
    d. being kind to others.

4. An example of attitudinal pleasure would be
    a. the excitement of riding a roller coaster.
    b. the delicious sensation of eating chocolate cake.
    c. the enjoyment of listening to your favorite song.*
    d. the feeling of a warm bath.

5. An example of a physical pleasure would be
    a. the enjoyment of your favorite book.
    b. the pleasure of good company.
    c. the sensation of a relaxing back massage.*
    d. the sense of accomplishment after finishing a marathon.

6. Hedonists believe that
    a. pleasure is not very important to having a good life.
    b. physical pleasure and attitudinal pleasure are equally valuable.
    c. physical pleasure is more important than attitudinal pleasure.
    d. attitudinal pleasure is more important than physical pleasure.*

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7. The first great hedonist in Western philosophy was
    a. Epicurus.*
    b. Plato.
    c. Aristotle.
    d. John Stuart Mill.

8. According to hedonism
    a. there are many different ways to live a good life.
    b. what is good for us is largely a matter of personal choice.
    c. most rules for living a good life have exceptions.
    d. All of the above*

9. Some people enjoy their own physical pain in certain circumstances. Hedonists would say
    a. that their physical pain is good for them in those circumstances.*
    b. that their physical pain is always bad for them.
    c. that their physical pain in those circumstances is both good and bad.
    d. that the situation just described is impossible.

10. The fact that parents typically want their children to be happy
    a. proves that hedonism is true.
    b. proves that hedonism is false.
    c. doesn't prove that hedonism is either true or false.*
    d. has no relation to the theory of hedonism.

11. The fact that we don't want our (cognitively normal) loved ones to get lobotomies
    a. is often cited in arguments in favor of hedonism.
    b. is thought to raise a problem for hedonism.*
    c. Both of the above
    d. None of the above

12. John Stuart Mill's critics claimed that hedonism was
    a. "plausible but incomplete."
    b. "an opiate of the masses."
    c. "elitist."
    d. "a doctrine of swine."*

13. According to Epicurus, the ideal state of tranquility comes largely from
    a. moderation in all physical matters.
    b. intellectual clarity about what is truly important.
    c. pleasurable sensations.
    d. Both a and b*

14. According to Mill
    a. all pleasure is equally valuable.

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b. intellectual and artistic pleasures are better than physical pleasures.*
c. physical pleasures are better than intellectual and artistic pleasures.
d. only pleasures resulting from had work are valuable.

15. According to hedonism, your life is good for you to the extent that
a. you experience pleasure and avoid pain.*
b. you accomplish your goals.
c. you live morally.
d. All of the above

16. What does it mean to say that something is *instrumentally valuable*?
a. It is good for its own sake.
b. It is good because it helps us to achieve some other good.*
c. It is good both for its own sake and for what it helps us to achieve.
d. It is useful to think it is valuable, even if it isn't really valuable.
Appears on the student website.

17. What is a theory of well-being supposed to tell us?
a. Which policies will make people better off
b. Why we ought to try to make other people's lives better
c. Which things are instrumentally good for us
d. Which things are intrinsically good for us*
Appears on the student website.

18. Which of the following does the hedonist believe is intrinsically valuable?
a. The pain of exercising
b. The good health that is a result of exercise
c. The happiness that accompanies being healthy*
d. All of the above
Appears on the student website.

19. Which of the following is an important distinction for hedonists?
a. Present vs. future pleasure
b. Physical vs. attitudinal pleasure*
c. Aesthetic vs. emotional pleasure
d. Analytic vs. synthetic pleasure
Appears on the student website.

20. Who is widely regarded as the first great hedonist in Western philosophy?
a. Plato
b. Aristotle
c. John Stuart Mill
d. Epicurus*
Appears on the student website.

21. Which of the following is an attraction of hedonism?

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a. It allows us to explain why people fear lobotomies.
b. Accepting it frees us from moral obligations to others.
c. It explains why there are many different types of good life.*
d. All of the above

Appears on the student website.

22. How do hedonists typically support the claim that happiness has intrinsic value?
a. They claim that it can be proven on the basis of other principles.
b. They admit it cannot be proven, but must be accepted based on faith.
c. They claim it is self-evident, and is a starting point for thinking about well-being.*
d. They admit that it is not true, but recommend that we believe it because it is useful.

Appears on the student website.

23. How do hedonists regard most rules about how to live a good life?
a. Such rules are not very useful, but not necessarily harmful.
b. Many such rules are correct, and have no exceptions.
c. Such rules are merely tools of those in power, used to subordinate others.
d. Many such rules are useful, but they have exceptions.*

Appears on the student website.

24. What would a hedonist say about a person who sometimes enjoyed his or her own pain?
a. Pain would sometimes be good for such a person.*
b. Pain would never be good for such a person.
c. Hedonism would not apply to such a person.
d. The existence of such a person would disprove hedonism.

Appears on the student website.

25. What is the point of Philippa Foot's example about the lobotomized patients?
a. Lobotomies make people unhappy and therefore are to be avoided.
b. Lobotomies make people happy and therefore are to be encouraged.
c. People with lobotomies are sometimes happy, and this is evidence for hedonism.
d. People with lobotomies are sometimes happy, and this is a problem for hedonism.*

Appears on the student website.

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