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SKU: 9780190949556-TEST-BANK

Instructor's Manual

About the Book

This anthology provides a comprehensive introduction to moral philosophy, and is divided into three parts. The first provides a survey of important historical works from the Western canon, several of which appear in their entirety. The second part contains many of the most important papers in ethical theory from the twentieth century. The third is comprised of writings tackling many of the pressing moral problems of today, including abortion, euthanasia, and our treatment of animals. The instructor's guide is provided to help facilitate the teaching of this often difficult material, and includes summaries, essay questions, and PowerPoint lecture outlines.

Features of the Instructor's Manual

For each entry in the anthology, this instructor's manual contains:

1. A summary of the entry
2. Four essay questions on the entry.
3. Fifteen multiple-choice questions on the entry.
4. Ten true/false questions on the entry.
5. Three Study Questions on the entry.

Ancillary Resource Center(ARC)

Along with this printed Instructor's Manual, Oxford University Press offers student resources and instructor resources. The instructor resources will redirect to the ARC, which is password-protected.

- The ARC contains all the materials in this Instructor's Manual. PowerPoint lecture outlines are also available for the instructor.
- The student resources section of the ARC contains all of the odd-numbered multiple-choice and true/false questions for each entry in the anthology, so that students can check their basic understanding of the key points. It also contains three study questions for each entry.

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Part One: Historical Sources

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Plato: Selections

Summary

These dialogues present several of the main ideas of Socrates's moral philosophy, including the views that one's primary concern should be cultivating justice within oneself, and that true wisdom consists of being aware of one's ignorance. By writing in dialogue, Plato also introduces Socrates's method of doing philosophy via the give and take of rational discussion.

In the *Euthyphro,* Socrates interrogates a young Athenian about the nature of *holiness.* When Euthyphro claims to know what the holy is, Socrates pressures him to provide a definition. After several initial attempts to do so are unsuccessful, Euthyphro proposes that the holy is what all the gods love, and the unholy is what all the gods hate. Socrates responds with a now-famous question: "Is the holy loved by the gods because it is holy? Or is it holy because it is loved?" When Euthyphro replies that the gods love things *because* they are holy, Socrates points out that this definition implies that things are holy *prior* to the gods' love for them. Thus Socrates complains that Euthyphro has not explained *what it is* to be holy. The dialogue closes without arriving at any satisfactory definition of the holy.

In the *Defence of Socrates,* Socrates is on trial for corrupting the young and failing to acknowledge the gods of Athens. Over the course of his defense, Socrates tells the story of how he came to be a philosopher, and claims that his superior wisdom consists in knowing that he is ignorant of things that other people falsely claim to know. Socrates also claims that death is not to be feared, for we do not know whether death is truly a harm or not. Despite his defense, Socrates is convicted and sentenced to death.

In the *Crito,* Socrates is in prison awaiting his sentence when he is approached by a friend, who argues that he should try to escape punishment. Socrates argues that by choosing to live in Athens, he has agreed to follow the laws of the city, and therefore it would be unjust for him to escape from prison. Because Socrates values justice more than he values his own life, he chooses to remain in prison. His sentence is carried out in the excerpt of the *Phaedo* printed here.

The *Republic* is Plato's masterpiece, and is a long reflection on the nature of justice, both at the level of the city-state and within an individual. Just as in the *Euthyphro* Socrates sought an account of the nature of holiness, here he seeks to know what it is for a person or a state to be just, and whether a just life is preferable to an unjust one. For this purpose, Socrates presents a detailed description of what he regards as the *ideal city,* ruled by philosopher kings. Just as the just city is ruled by philosophers, Socrates claims that a just soul is ruled by its rational part. One of the primary conclusions of the dialogue is that the life of a just person is also happiest.

Testbank Essay Questions

1. Write an essay critically examining *Euthyphro's* dilemma. What question gives rise to the dilemma, and why are both possible answers to this question problematic? How do you think the dilemma should be resolved? Defend your answer.
2. In the *Defence of Socrates,* Socrates describes his quest to disprove the Delphic oracle's claim that he was the wisest man in Athens. How did he go about trying to disprove this claim, and what were the results? How does Socrates conceive of wisdom? Do you find his account plausible?
3. In the *Crito,* what arguments does Crito make to persuade Socrates to try to escape from prison? How does Socrates respond to these arguments? Who do you think has the stronger case, and why?
4. Describe Plato's allegory of the cave. What do the various components of the allegory represent? What is the point of the allegory?

Companion Website Study Questions

1. What definition of *holiness* does Euthyphro endorse, and what question does Socrates pose in response to this definition? What difficulties does Socrates's question raise for Euthyphro's theory? Is Socrates's question relevant to contemporary debates about religion and morality? Why or why not?
2. In the *Crito,* how does Socrates argue for the view that he is obligated to obey the laws of Athens? What do you think is the strongest objection to Socrates's view? Do you think Socrates was right to submit to execution rather than escaping? Why or why not?
3. What kind of a good does Socrates claim justice is? To whom is justice advantageous, on his view? How does he argue for this position? Do you agree with him?

Multiple-Choice Questions

1. When Euthyphro attempts to define the holy as prosecuting wrongdoers, Socrates objects that:

* a. there are many other things that are also holy.
b. prosecuting wrongdoers is not always holy.
c. there is disagreement about what counts as "wrongdoing."
d. all of the above.

2. Socrates and Euthyphro agree that the holy is:
a. treating everyone fairly.

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b. paying one's debts and keeping one's promises.
* c. loved because it is holy.
d. obeying the laws of the state.

3. Socrates suggests that the holy is one part of:
a. what is prudent.
* b. what is just.
c. what is beautiful.
d. what is legal.

4. In the *Defence of Socrates,* Socrates suggests that his wisdom consists of:
a. knowledge of the order of nature.
b. knowledge of right and wrong.
c. the ability to tell which arguments are valid.
* d. knowledge of one's own ignorance.

5. During his trial, Socrates argues that he would never intentionally corrupt others because:
a. it is his duty not to do so.
* b. this would make them vicious, and they would then harm him.
c. he would be likely to get caught if he did so.
d. he would not know how.

6. In the *Defence of Socrates,* Socrates claims that he does not care about avoiding death but does care to avoid:
a. a bad reputation
b. hunger
* c. injustice
d. all of the above.

7. Socrates tells Crito that he should attempt to break out of prison if and only if doing so would be:
a. to his advantage.
b. harmful to his enemies and advantageous to his friends.
c. pleasing to the gods.
* d. just.

8. Socrates claims that breaking out of prison would be wrong because:
* a. it would amount to breaking his agreements.
b. it would put his friends in danger.
c. it would put his family in danger.
d. people would lose respect for him.

9. Socrates argues that the city is like a parent because it has given him his:
a. birth.
b. upbringing.
c. education.
* d. all of the above.

10. According to the *Phaedo,* Socrates in his last moments:
a. complained bitterly.
* b. was calm and composed.
c. gave an emotional speech to his friends.
d. refused to speak to anyone.

11. In the *Republic,* Thrasymachus claims that justice is:
a. telling the truth and paying one's debts.
b. doing what pleases the gods.
* c. the advantage of the stronger.
d. a harmony of the soul.

12. Socrates claims that justice is:
a. good for its own sake.
b. good for the sake of its consequences.
* c. both a and b.
d. neither a nor b.

13. In the *Republic*, Socrates claims that justice is necessary for:
a. being happy.
b. being virtuous.
c. achieving harmony.
* d. all of the above.

14. Socrates claims that the soul is:

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a. inseparable from the body.
b. a simple immaterial substance, distinct from the body and lacking parts.
* c. divided into three parts.
d. imaginary.

15. According to Socrates, justice is when a soul is ruled by its:
a. respect for the law.
* b. rational part.
c. desire for honor.
d. none of the above.

True/False Questions

1. Socrates claims things are holy because the gods love them. (F)
2. Socrates claims that Euthyphro should not prosecute his father unless he has knowledge of piety. (T)
3. In the *Defence of Socrates,* one of the accusers claims that Socrates does not believe in the gods. (T)
4. In the *Defence of Socrates,* Socrates claims that we should not consider the risks of living or dying in deciding what to do. (T)
5. In the *Crito,* Socrates claims that it is permissible to commit injustice in return for injustice. (F)
6. In *the Crito*, Socrates claims that he signed a written agreement to obey the laws of the city. (F)
7. In the *Phaedo,* Socrates refuses to drink the poison voluntarily. (F)
8. In the *Republic,* Socrates claims that the most beneficial kind of life is to appear just without being so. (F)
9. In the *Republic,* Socrates claims that it is never permissible for the rulers of the city to lie. (F)
10. In the *Republic,* Socrates argues that democracy is the best form of government. (F)

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Aristotle: Nicomachean Ethics

Summary

Aristotle claims that the study of ethics must begin by identifying the chief good for human beings, the end that all of us by nature seek. For Aristotle, this good is *happiness.* Many people disagree about exactly what happiness involves. Aristotle attempts to give a more precise account of happiness by determining the *function* of human beings. Just as a good flute player is one who plays the flute well, a good person will be one who fulfills the function of human beings. Aristotle argues that because humans are distinct from other animals insofar as they are *rational,* the function of human beings must be rational activity. Happiness, then, consists of excellent rational activity over the course of a complete life.

Attaining this sort of happiness requires certain *virtues,* states of character that involve firmly established dispositions to act, think, and feel in certain ways. Although we cannot precisely specify the nature of each virtue, each consists of a "mean" between extremes—in all areas of our lives, we must avoid excess and deficiency. The virtue of courage, for example, consists of a disposition to neither flee from every battle nor to rashly pursue the enemy at all costs. Aristotle divides the virtues into two classes: moral virtues and intellectual virtues. Whereas the intellectual virtues are acquired by learning and involve the rational part of the soul, the moral virtues come about as a result of habit, and govern our emotions and appetites. Because we can become virtuous only by performing virtuous acts, *moral education* is of upmost importance on Aristotle's view.

Aristotle spends most of the book discussing the nature of particular virtues, and their role in the good life. In the end he concludes that although any life of virtue is valuable, the best kind of life is one of rational contemplation. Setting up a society in which people can attain this sort of life is therefore of the utmost importance, and is the goal of politics.

Testbank Essay Questions

1. What is the *function* of human beings, according to Aristotle, and what is required to perform this function well? How does Aristotle argue for his account of the human function? Is it plausible to claim that human beings have a function? Why or why not?
2. Aristotle claims that "virtue is a kind of mean." What does he mean by this, and how does he argue for it? Is this an illuminating way of thinking about the virtues?
3. Explain Aristotle's account of moral responsibility. What is it for an action to be *voluntary,* on Aristotle's view? When can people be praised and blamed for their actions? Do you find his account plausible?
4. What role does education play in the good life, according to Aristotle? What sorts of education and training does he think are required if we are to become virtuous?

Companion Website Study Questions

1. What is the aim of human life, according to Aristotle? What does he think is required to achieve this aim? Does thinking about the aim of human life provide a good starting point for ethical discussion? Why or why not?
2. What is a virtue, according to Aristotle? How do virtues relate to pleasure, on his view? Do you agree with his claim that the good life essentially involves exercising the virtues?
3. What is the best kind of life for a human being, according to Aristotle? What reasons does he give for his view? Do you find this kind of life attractive?

Multiple-Choice Questions

1. According to Aristotle, a final end is something:
   a. not achievable by action.
* b. desirable in itself.
   c. desired for the sake of something else..
   d. achievable only at the conclusion of a person's life.
2. Aristotle claims that the function of human life is:
   a. survival and reproduction.
   b. service to the gods.
* c. rational activity.
   d. to pursue pleasure.
3. Aristotle states that if we ask what the highest good of human action is:
   a. there is no agreement about the answer.
   b. most people agree that it is pleasure.
* c. nearly everyone agrees that it is happiness.
   d. there is no objective answer to this question.
4. Aristotle claims that virtue is:
   a. necessary and sufficient for a good life.
* b. necessary for a good life, but not sufficient for one.
   c. sufficient for a good life, but not necessary for one.
   d. neither necessary nor sufficient for a good life.

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5. According to Aristotle, happiness is:
    a. a state of mind.
    b. a feeling or sensation.
    c. a craft.
* d. activity of the soul in accordance with virtue.
6. Aristotle conceives of a virtue as:
    a. a capacity.
    b. an ability.
    c. an activity.
* d. a state of character.
7. In Aristotle's view, the virtues are:
* a. acquired through habit.
    b. acquired through philosophical reflection.
    c. a gift from the gods.
    d. innate.
8. Aristotle describes each virtue as:
    a. a maximum.
    b. a minimum.
* c. a mean.
    d. an extreme.
9. Aristotle divides the virtues into:
    a. natural virtues and artificial virtues.
* b. moral virtues and intellectual virtues.
    c. positive virtues and negative virtues.
    d. human virtues and divine virtues.
10. According to Aristotle, an action is *involuntary* if:
    a. it is performed out of ignorance.
    b. it is done out of compulsion.
* c. either a or b.
    d. neither a nor b.
11. Aristotle claims that *justice* is
* a. giving equal persons equal shares.
    b. the will of the stronger.
    c. giving to each according to need.
    d. giving to each according to ability.
12. According to Aristotle, *self-mastery* is:
* a. desire harmonizing with reason.
    b. desire ruling reason.
    c. reason ruling desire.
    d. reason and desire ruling appetite.
13. In Aristotle's terminology, *incontinence* is when:
    a. one does not know that one's actions are wrong.
* b. one knows that one's actions are wrong, but does them anyway.
    c. one knows that one's feelings are inappropriate, and does not act on them.
    d. one does the right action, but for the wrong reason.
14. According to Aristotle, the best kind of life is essentially one of:
    a. political activity.
    b. maximal pleasure.
    c. close friendship.
* d. contemplation.
15. The final good is:
    a. that for the sake of which we seek everything else.
    b. that which is preferred to everything else.
    c. that which requires nothing else.
* d. all of the above.

True/False Questions

1. According to Aristotle, people never voluntarily do anything bad. (F)
2. Aristotle claims that the chief or highest good of human life must be something that is desirable in itself and never

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pursued for the sake of something else. (T)

3. In Aristotle's view, for a thing to perform its function well is to achieve what is good for it. (T)
4. Aristotle characterizes virtue as a state of character disposing one to choose the mean between extremes. (T)
5. Aristotle claims that the best sort of life is an active life of politics. (F)
6. According to Aristotle, the function of human life is rational activity. (T)
7. Aristotle claims that the virtues are innate. (F)
8. According to Aristotle, to be virtuous is for the rational part of one's soul to govern over the non-rational part. (F)
9. Aristotle argues that we are morally responsible for whether we are virtuous or vicious. (T)
10. According to Aristotle, happiness is an activity, not a state. (T)

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Epicurus: Letter to Menoeceus and Leading Doctrines

Summary

In these two writings, Epicurus provides a sketch of his practical philosophy, which is centered on the concept of living a life free from pain and fear. In his view, the key to the good life lies in three philosophical doctrines, for the best sort of person is one who "holds reverent opinions concerning the gods, and is at all times free from fear of death, and has reasoned out the end ordained by nature." First, Epicurus claims that although the gods do exist, most people hold false and impious views of them. Although many people are concerned to please the gods so that they might be rewarded and not punished, Epicurus claims that the gods are blessed immortal beings who do not intervene in human affairs. Second, Epicurus argues that fear of death is irrational, because death cannot harm us. Harm, in Epicurus's view, consists of unpleasant sensations. Because death is the absence of sensations, death cannot harm the dead. If death cannot harm us when it arrives, it is senseless to fear it in advance. Death, Epicurus claims, is nothing to us, and is neither to be feared nor yearned for.

Finally, Epicurus presents his view of the end of human life set by nature. All human beings act for the sake of pleasure, and the absence of pain and fear. This end is both what we *do* seek, and also what we *ought* to seek, in everything we do. Nonetheless, Epicurus holds that it is rational to forgo certain pleasures if doing so will allow us to avoid greater pains in the future, and to suffer minor pains in return for greater pleasures later. We will best achieve the end of pleasure and freedom from pain and fear if we live simply, avoiding luxury and indulgence. Furthermore, one cannot live a pleasant life without living honorably and justly. Despite the importance he places on pleasure, the life that Epicurus recommends is not one of sensual indulgence, but a simple and austere life of philosophy and the cultivation of virtue.

Testbank Essay Questions

1. Explain Epicurus's argument for the conclusion that we ought not to fear death. What do you think is the strongest objection to this argument? Do you think the argument is sound? Why or why not?
2. What does Epicurus think is the end of all human action? What would a successful human life look like, on his view? Does he present a compelling picture of what it is to live a good life? Defend your answer.
3. What role does Epicurus think that philosophy can play in allowing us to live good lives? What conclusions of philosophy does he think are essential to our well-being? Do you agree with him?
4. Epicurus characterizes justice as a "kind of compact" between people. What does he mean by this, and what are the implications of this view? Is this conception of justice defensible?

Companion Website Study Questions

1. What does Epicurus mean when he claims that "death is nothing to us"? How does he argue for this claim? Should those who fear death be convinced by his argument? Defend your answer.
2. What is the best sort of life, according to Epicurus? What sorts of things should we pursue, and what should we avoid, on his account? Do you find his picture of the good life attractive? Why or why not?
3. What is Epicurus's account of the nature of justice? What makes a law just or unjust, on his view? To what extent does his view make justice vary from society to society? Do you think his account is correct?

Multiple-Choice Questions

1. According to Epicurus the gods are:
   a. known by clear vision.
   b. immortal.
   c. blessed.
* d. all of the above.
2. According to Epicurus, an impious man is one who:
   a. does not believe in the gods of the many.
* b. attaches to the gods the beliefs of the many.
   c. does not offer sacrifices to the gods.
   d. breaks his contracts.
3. Epicurus conceives of death as:
   a. the beginning of the afterlife.
   b. one component of the continuous cycle of rebirth.
* c. the deprivation of all sensation.
   d. the greatest harm that one can suffer.
4. Epicurus argues that death harms:
   a. the living.
   b. the dead.
   c. both a and b.
* d. neither a nor b.
5. According to Epicurus, by pleasure we mean:

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a. desire satisfaction.
b. freedom from pain in the body.
c. freedom from pain in the mind.
* d. both b and c.

6. Epicurus claims that the end of all human action is:
* a. the avoidance of pain and fear.
b. luxury.
c. honor.
d. pleasing the gods.

7. According to Epicurus:
a. every pleasure is good, and every pleasure is to be chosen.
* b. every pleasure is good, but not every pleasure is to be chosen.
c. not every pleasure is good, but every pleasure is to be chosen.
d. not every pleasure is good, and not every pleasure is to be chosen.

8. Epicurus recommends a diet that:
* a. is simple and inexpensive.
b. is full of fancy and delicious foods.
c. is vegetarian, so as to avoid causing pain.
d. consists solely of foods that one has grown oneself.

9. Epicurus claims that all other virtues spring from:
* a. prudence.
b. temperance.
c. justice.
d. courage.

10. In Epicurus's view, justice is:
a. a kind of prudence.
b. a kind of harmony.
c. a find of fairness.
* d. a kind of compact.

11. According to Epicurus, the wealth required for a good life is:
* a. easily procured.
b. attainable for everyone, but only through great effort.
c. available only to the rich.
d. available only to the gods.

12. Epicurus claims that differences of opinion must always be settled by reference to:
a. tradition.
b. abstract reason.
* c. perception.
d. the law.

13. Epicurus states that of all the things required for a complete life, the greatest is:
a. honor.
* b. friendship.
c. luxury.
d. good food.

14. Epicurus conceives of the greatest good as:
a. honor.
b. fame.
* c. prudence
d. justice.

15. According to Epicurus, a law is unjust when:
a. it is not in accordance with natural law.
b. it is not in accordance with the traditions of society.
c. it is offensive to the gods.
* d. it is not beneficial to those it affects.

True/False Questions

1. According to Epicurus an impious person is someone who does not believe in the gods of the many. (F)
2. According to Epicurus, we should not fear death. (T)
3. In Epicurus's view, the virtues come from prudence (T)

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4. Epicurus claims that the best kind of life is one of great excitement and sensuality. (F)
5. According to Epicurus, it is better to act well and to fail than to be successful due to chance. (T)
6. Epicurus claims that whenever pleasure is present, pain in the body and mind are absent. (T)
7. Epicurus argues that natural science is necessary to attain the pleasures we seek. (T)
8. Epicurus claims that happiness requires great wealth, and is therefore not available to everyone. (F)
9. According to Epicurus, what is just in one set of circumstances can never be unjust in another. (F)
10. Epicurus claims that the study of philosophy is not suitable for everyone. (F)

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Cicero: On Duties

Summary

Cicero's discussion of duties is divided into three books. In the first book, he discusses the nature of moral rightness. For Cicero, an action is morally right if and only if it is in accordance with the laws of Nature. All of our moral obligations arise from the demands of four virtues. The virtue of *wisdom* requires that we pursue truth and knowledge. The virtue of *justice* requires giving each person his due, and treating others with the generosity that is required to facilitate social cooperation. The virtue of *courage* requires developing a "noble and invincible spirit" that does not give in to fear of danger. Finally, the virtue of *temperance* requires us to exercise moderation and self-control in matters relating to our bodily appetites. These four virtues together comprise the virtue of *propriety*. In Cicero's view, all that is proper is morally right, and all that is morally right is proper.

In the second book, Cicero discusses expedience, which concerns matters related to the comforts of life, including wealth, influence, and enjoyment. Cicero argues that the virtues mentioned in book one contribute to expedience. Justice, for example, is expedient because it is necessary for social cooperation, which benefits all parties. In the third book, Cicero argues further that the requirements of moral rightness and expedience can never diverge. Indeed, he suggests, even considering the possibility that they *could* diverge is immoral. He argues for this claim on the basis of his views concerning the laws of Nature. Immorality, Cicero claims, is repugnant to Nature. But because expedience is in accordance with Nature, expedience can never be immoral and immorality can never be expedient. Furthermore, acting immorally debases the moral character of the agent, which Cicero claims is the worst punishment of all. Cicero concludes his discussion with a number of examples intended to show that what is expedient always coincides with what is morally right.

Testbank Essay Questions

1. Cicero claims that moral rightness and expedience can never conflict with one another. What does he mean by this, and how does he argue for it? Do you think this view is correct? If so, why? If not, can you think of any counterexamples?
2. Describe the story of the ring of Gyges. What conclusions does Cicero draw about the story? Do you agree with his assessment?
3. What is it for an action to be *morally right,* on Cicero's view? Contrast Cicero's view with another theory about the foundations of ethics. Which view do you think is more plausible and why?
4. Write an essay describing the four virtues that Cicero argues are the sources of our moral duties. Describe each virtue and give an example of what kind of behavior would arise from it. Do you think that all four of these are genuine virtues? Do you think there are any important virtues that Cicero fails to consider?

Companion Website Study Questions

1. What are the four sources of an action being morally right, according to Cicero? Describe each source. Do you think these four sources can account for all of our obligations? Why or why not?
2. What does Cicero mean by expedience? What sorts of activities does he think are expedient and why? Do you find his views on this matter plausible?
3. What does Cicero think is the relationship between moral rightness and expedience? How does he argue for this view? Are his arguments compelling? Defend your answer.

Multiple-Choice Questions

1. According to Cicero, moral rightness is concerned with:
   a. the conservation of organized society.
   b. moderation and self-control.
   c. the perception and intelligent perception of truth.
* d. all of the above.
2. Cicero claims that acts of injustice are usually motivated by:
   a. envy.
* b. avarice.
   c. anger.
   d. desperation.
3. Cicero argues that we will never go morally astray if we:
   a. follow our conscience.
   b. follow the laws.
   c. follow religious edicts.
* d. follow Nature as our guide.
4. Cicero claims that when we act:
* a. reason should command, and appetite should obey.
   b. reason can be nothing but a slave of the passions.

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c. we should be guided sometimes by reason, and sometimes by passion.
d. we should be guided by neither reason nor passion.

5. In Cicero's view, acts of kindness should be:
* a. proportioned to the worthiness of the recipient.
b. proportioned to the need of the recipient
c. both a and b.
d. neither a nor b.

6. According to Cicero, there is nothing so proper as:
a. loving one's country.
b. enjoying one's work.
* c. maintaining consistency in every act.
d. acting on our ideals.

7. Cicero claims that there could be "no more pernicious doctrine" than the idea that:
a. the gods do not care what we do.
* b. a thing may be expedient without being morally right.
c. moral rightness is relative to one's culture.
d. it is sometimes permissible to lie.

8. By "expedient," Cicero means:
* a. conducive to enjoyment and wealth.
b. unprincipled.
c. required by duty.
d. quick and efficient.

9. According to Cicero, it is expedient to be:
a. just.
b. generous.
c. kind.
* d. all of the above.

10. Cicero claims that our moral obligations are ultimately grounded in:
a. God's commands.
b. self-interest.
* c. the laws of Nature.
d. social agreements.

11. According to Cicero, immorality is _____, and expediency is _____.
a. repugnant to Nature; repugnant to Nature.
* b. repugnant to Nature; in accord with Nature.
c. in accord with Nature; repugnant to Nature.
d. in accord with Nature; in accord with Nature.

12. According to Cicero, the heaviest penalty of all is:
a. death.
b. torture.
c. ostracism.
* d. demoralization.

13. To illustrate the attempt to do injustice with impunity, Cicero considers the story of:
* a. the ring of Gyges.
b. Icarus.
c. Achilles and Agamemnon.
d. Oedipus the King.

14. According to Cicero, any defect known to the vender must be:
a. made known to the state.
b. paid for.
c. kept to from the purchaser.
* d. made known to the purchaser

15. Cicero claims that it is sometimes permissible to:
a. commit acts of injustice.
* b. break one's promises.
c. steal.
d. none of the above.

True/False Questions

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1. According to Cicero, nature sometimes leads us astray. (F)
2. According to Cicero, the study of moral duties is important but limited in its practical application. (F)
3. Cicero claims that we should follow both the universal laws of human nature and the bent of our particular nature. (T)
4. In Cicero's view, the duties of the young are exactly the same as the duties of the old. (F)
5. According to Cicero, nothing can be expedient without being morally right. (T)
6. Cicero claims that what is just is always expedient. (T)
7. According to Cicero, good men do not weigh considerations of moral rightness against considerations of expedience. (T)
8. Cicero claims that expedience is repugnant to Nature. (F)
9. In Cicero's view, it is immoral to even consider an action that one knows to be a crime. (T)
10. Cicero claims good men would do unjust acts if they could be sure they would not be punished. (F)

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Epictetus: Enchiridion

Summary

Epictetus defends an austere conception of the good life as one of restraint, resignation, and lack of attachment. He motivates this conception of the good life by noting that some things are under our control while others are not. For example, our thoughts, our responses to the situations in which we find ourselves, and our decisions about how to behave are in our power. But the conditions into which we are born, the circumstances in which we find ourselves, and the actions of others are not in our power. Epictetus claims that the wise person concerns himself only with the former, refusing to become attached to material things or those closest to him. If we concern ourselves with things outside of our control, we are bound to be disappointed. On the other hand, if we concern ourselves only with our own thoughts and decisions, then as Socrates said, others might "have the power to put me to death, but not to harm me."

Underlying this view is Epictetus's claim that "there is nothing intrinsically evil in the world." In saying this, Epictetus suggests that valuing is ultimately a subjective activity. As an example, Epictetus considers the death of a loved one. What distresses us in such a case is not the event itself, for the event does not distress others in the same way. Rather, what distresses us is our *judgments* of events. Judgments, however, are in our control. By choosing to accept things that are outside of our power, we can spare ourselves unnecessary suffering.

Ultimately, Epictetus endorses a simple life devoid of attachments, avoiding bodily pleasures and strong emotions. We should accept the roles in which we find ourselves, for they are given by the gods and are outside of our control. It is not by trying to shape the world to our wills, but rather by refusing to desire things beyond the power of our wills, that we find true freedom.

Testbank Essay Questions

1. What is *freedom* for Epictetus, and how does he think that we can achieve it? In what sense does Epictetus think that a free person can never be harmed? Do you think he is right about this?
2. Epictetus claims that we should not be disturbed by the deaths of our loved ones. How does he argue for this view? Is this an attractive ideal?
3. Would you say that Epictetus's philosophy reflects an optimistic or a pessimistic outlook on life? Defend your answer.
4. How does Epictetus claim that we should respond when we are harmed by others? What do you think is the strongest objection to his view, and how do you think he would respond to it? Do you think the objection is successful? Why or why not?

Companion Website Study Questions

1. What key distinction does Epictetus claim we must bear in mind when making decisions about what to pursue? Which kinds of things does he think we should strive for, and which should we try to avoid?
2. Epictetus claims that "there is nothing intrinsically evil in the world." What does he mean by this? What implications does he think this view has for how we should live our lives? Do you find his position plausible?
3. What is Epictetus's view of the gods, and how does it inform his views about how we ought to live? To what extent are his ethical views separable from his theological beliefs?

Multiple-Choice Questions

1. According to Epictetus, those things within our power include:
* a. our impulses.
b. our bodies.
c. our reputation.
d. all of the above.

2. According to Epictetus, our attitude toward things outside of our control should be one of:
a. mild interest.
b. strong desire.
c. hopeful prayer.
* d. complete indifference.

3. Epictetus claims that if the wife and children of a virtuous man were to die, he should feel:
a. righteous indignation.
b. moderate grief.
* c. undisturbed.
d. envy of those who still have their loved ones.

4. In Epictetus's view, your impressions should be:
a. in accord with other person's.
b. in accord with the gods'.
* c. in accord with nature.

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d. none of the above.

5. Epictetus claims that the only thing one can call one's own is:
* a. the way one deals with one's impressions.
b. one's family.
c. one's friends.
d. one's body.

6. Epictetus claims that when we lose a loved one or a piece of property, we should think that:
a. this is actually a blessing in disguise.
b. we have been the victim of fate.
* c. what we have lost has been given back.
d. we were fortunate merely to have them in the first place.

7. Epictetus claims if an event is not in our control, it:
a. cannot be good.
b. cannot be evil.
* c. both a and b.
d. neither a nor b.

8. Epictetus claims that to be free, we must:
a. choose meaningful projects and pursue them.
* b. not wish for anything that depends on others.
c. surround ourselves with reliable people whom we care about.
d. take great care to manage our property.

9. Epictetus claims that when someone strikes you, what really angers you is:
a. the force of the blow.
b. their malicious intentions.
* c. your own judgment.
d. the insult involved.

10. According to Epictetus, the only thing that is intrinsically evil is:
a. pain.
b. anger.
c. vice.
* d. none of the above.

11. Epictetus recommends that we act:
a. according to our passions.
b. so as to do whatever comes naturally, without much thought.
* c. only after careful reflection on the consequences of our actions.
d. so as to benefit the greatest number.

12. Epictetus claims that the gods:
* a. exist and govern the universe justly.
b. exist and govern the universe, but are not just.
c. exist, but do not have any effect on human affairs.
d. do not exist.

13. Epictetus recommends that we refrain from:
a. laughing without restraint.
b. casually going to lectures.
c. having sex before marriage.
* d. all of the above.

14. According to Epictetus, the ignorant man _____, and the philosopher _____.
a. never looks to himself for benefit or harm; never looks to himself for benefit or harm
* b. never looks to himself for benefit or harm; always looks to himself for benefit or harm
c. always looks to himself for benefit or harm; never looks to himself for benefit or harm
d. always looks to himself for benefit or harm; always looks to himself for benefit or harm

15. Epictetus claims that when our loved ones die we should:
* a. think about how we feel when hearing about the death of other people's loved ones.
b. think of the ways in which our loved ones' were vicious.
c. think about other things.
d. none of the above.

True/False Questions

1. Epictetus maintains that it is often worse to prepare our minds by expecting the worst. (T)

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2. According to Epictetus, what disturbs our minds is not events but our judgments on events. (T)
3. Epictetus claims it is appropriate to feel grief when a loved one dies. (F)
4. In Epictetus's view, the only things we can truly call our own are our bodies. (F)
5. Epictetus claims that sickness is a hindrance to the will. (F)
6. According to Epictetus, the key to freedom is despising what is not in one's power. (T)
7. Epictetus claims that there is nothing intrinsically evil in the world. (T)
8. Epictetus argues that piety requires obeying the gods. (T)
9. In Epictetus's view, if something is not in our power we should treat it as if it is nothing. (T)
10. Epictetus claims that a perfectly moral person will do nothing against her or his own will. (T)

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Augustine: Enchiridion on Faith, Hope, and Love

Summary

Augustine begins by situating his views about good and evil within his theology. Augustine holds that all things were created by a supremely and unchangeably good God, and that because of this all created things are good, although not supremely and unchangeably so. Evil is merely the absence of good, and comes about when the nature of a good thing is corrupted. If a thing were wholly consumed by corruption, however, it would cease to be. Thus, no existing thing can ever be wholly corrupted, and every evil thing that exists must still contain some goodness. In light of this, Augustine claims, we must consider a wicked man to be an "evil good"—evil in virtue of his wickedness, but good in virtue of being a man. In contrast, something can be perfectly good without containing any evil.

Augustine then proceeds to a discussion of the nature of error. The essence of error is to accept what is false as if it were true. This is always an evil, although it is not always a sin, for people might sometimes be blameless in their errors. If this were not so, then it might be best to adopt the view of some Academic philosophers, that we should suspend judgment about all matters. Augustine rejects this view as absurd, however, on the grounds that if one holds that one is *ignorant,* it follows that one must at least be aware that one is alive, for only living beings can be ignorant.

Augustine concludes with a discussion of the morality of lying. In Augustine's view, lying is always a sin; one cannot lie even to save an innocent person from injury. Nonetheless, some lies are clearly worse than others. Although some lies might be pardoned, the most serious lies are those that concern matters of religion. Augustine insists, however, that no lie should ever be praised.

Testbank Essay Questions

1. Write an essay critically examining Augustine's account of evil. What role do God and goodness play in Augustine's theory? What do you think is the strongest objection to the theory? Can this objection be overcome?
2. To what logical principle does an evil man present a counterexample, according to Augustine? How does Augustine explain this phenomenon?
3. Describe Augustine's view of *error.* Is error always an evil? Is it always blameworthy? What is most the serious error, according to Augustine? Do you agree with him?
4. How plausible is Augustine's view of lying? Under what circumstances does Augustine regard lying as permissible? Do you think there are any counterexamples to his view? If so, present one. If not, what can be said in defense of Augustine's position?

Companion Website Study Questions

1. What is the nature of evil, according to Augustine, and how does it relate to goodness? Why does evil exist, according to Augustine? Do you find his account plausible?
2. What is Augustine's view on the morality of lying? Is it ever permissible to tell a lie on his view? Is lying ever excusable? Do you agree with his position? Why or why not?
3. How does Augustine respond to those philosophers who claim to be ignorant of everything? Do you think his argument is a good one?

Multiple-Choice Questions

1. Augustine claims that human beings were made:
   a. eternally and unchangeably good.
   b. good when taken together, but not good separately.
* c. good but not perfect.
   d. none of the above.
2. According to Augustine, evil:
   a. diminishes our admiration of the good.
   b. has no effect on our admiration of the good.
* c. enhances our admiration of the good.
   d. makes possible our admiration of the good.
3. Augustine identifies evil with:
   a. the influence of the devil.
* b. the absence of good.
   c. a unique force, opposed to goodness.
   d. pain.
4. Augustine identifies corruption with:
* a. the destruction of what is good.
   b. the performance of bad actions.
   c. missing the mark.
   d. what is hated by God.

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5. Augustine claims that there can be no evil where there is no:
    a. hatred.
    b. greed.
    c. love.
* d. good.
6. Augustine claims that the logical rule that two contraries cannot be predicated at the same time of the same thing:
    a. is generally mistaken.
* b. is true in most cases, but false in the case of good and evil.
    c. is true in all cases.
    d. is true in most cases, but false in the case of love and hate.
7. Augustine claims that to be happy, one must know:
    a. the causes of natural occurrences.
* b. the causes of good and evil.
    c. both a and b.
    d. neither a nor b.
8. According to Augustine, sin:
* a. does more harm to the sinner than to the one sinned against.
    b. does more harm to the one sinned against than to the sinner.
    c. tends to equally harm the sinner and the one sinned against.
    d. cannot truly harm either the sinner or the one sinned against.
9. In Augustine's view, lying is:
    a. often permissible if done for the right reasons.
    b. not evil in itself, although it can have bad consequences.
    c. permissible only in very rare circumstances.
* d. never permissible.
10. Augustine claims that being deceived:
    a. is sometimes good in itself, and can sometimes have good consequences.
    b. is sometimes good in itself, but can never have good consequences.
* c. is never good in itself, but can sometimes have good consequences.
    d. is never good in itself, and can never have good consequences.
11. Augustine claims that Academic skepticism:
    a. is true, and can be proven.
    b. is true, but cannot be proven
    c. is false but cannot be refuted.
* d. is false and can be refuted.
12. According to Augustine, error:
    a. is always a sin and is always an evil.
    b. is always a sin but is not always an evil.
* c. is not always a sin but is always an evil.
    d. is not always a sin and is not always an evil.
13. Augustine holds that we can never err:
    a. in any circumstances whatsoever.
* b. except through ignorance.
    c. except through wickedness.
    d. except through temptation.
14. Augustine claims that the essence of error is:
* a. accepting what is false as true.
    b. accepting what is true on insufficient evidence.
    c. failing to believe a truth.
    d. all of the above.
15. According to Augustine, a person who never lies except to save another person from injury:
    a. has attained a high standard of goodness.
    b. commits a sinful act.
    c. may be justly praised for her good intentions.
* d. all of the above.

True/False Questions

1. Augustine claims that a good wholly without evil is impossible. (F)
2. According to Augustine, no one errs except through ignorance. (T)

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3. Augustine claims that there are some points on which ignorance is better than knowledge. (T)
4. In Augustine's view, all lies are equally bad. (F)
5. Augustine claims that it is better to say something false while believing it to be true than to say something true while believing it to be false. (T)
6. According to Augustine, the essence of lying is to have one thought on your heart and the opposite on your lips. (T)
7. Augustine claims that it is permissible to lie to save another person from injury. (F)
8. According to Augustine, speech was given to human beings for the purpose of making their thoughts known to one another. (T)
9. Augustine asserts that God is the source of all goodness. (T)
10. Augustine claims that every error is a sin. (F)

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Thomas Aquinas: Summa Contra Gentiles

Summary

Aquinas is notable for combining the metaphysics of Aristotle with the theology of Christianity. He begins with the Aristotelian idea that all human action aims at some end, and that this end is the good of action. In the case of human beings, the good at which our action aims is *happiness.* Our ultimate happiness must be something that we seek for its own sake, that is complete in itself, and that pertains to our intellectual nature. Aquinas argues that these constraints rule out many popular conceptions of happiness. For example, happiness cannot be pleasure, because pleasure exists for the sake of the operations of the body, and happiness is not an operation of the body. Happiness cannot be honor, glory, or wealth, for all of these things depend on external factors, and happiness is complete in itself. Moreover, happiness cannot consist of acts of the moral virtues, for such acts are directed toward external goals—courage, for example is directed toward victory in battle—but happiness is not directed toward any further end.

Aquinas endorses Aristotle's view that happiness consists in a contemplation, and contemplation of the highest object. Here Aquinas diverges from Aristotle by insisting that the highest object of contemplation is God. Aquinas concludes that the ultimate end of human action, and man's highest happiness, consists in contemplation of God, and that all human occupations should be regarded as existing for the sake of this end.

Testbank Essay Questions

1. Explain Aquinas's account of human action. What features does he think that all human actions share? How does he support this view? Do you find his account convincing?
2. Aquinas often cites Aristotle approvingly. What parts of his theory does he take from Aristotle? On what points do they differ? Whose view do you think is more defensible, and why?
3. Write an essay critically engaging with one of Aquinas's arguments against what he regards as a false conception of happiness. Explain the conception of happiness, and Aquinas's argument against it. Then raise what you take to the be the strongest objection to Aquinas's argument. Do you think Aquinas is right to reject this view of human happiness? Why or why not?
4. What does Aquinas think that human happiness consists in? What argument does he provide for this view? Do you agree with him? Defend your answer.

Companion Website Study Questions

1. According to Aquinas, what is the end of all human action? How does he conceive of the nature of this end? How does he argue for this view?
2. According to Aquinas, what role does pleasure play in the good life? Why does he think that happiness cannot consist in pleasure? Do you agree with his account?
3. What does man's ultimate happiness consist in, in Aquinas's view? How does he defend this view? Do you think he is correct? Why or why not?

Multiple-Choice Questions

1. Aquinas argues that every agent acts for the sake of:
   a. pleasure.
   b. self-interest.
   c. pleasing God.
* d. an end.

2. According to Aquinas, every agent acts either:
   a. by love or by hate.
* b. by nature or by intellect.
   c. by passion or by decision.
   d. by interest or by calculation.

3. In Aquinas's view, man's ultimate happiness consists in:
   a. pleasure
   b. acts of the moral virtues.
   c. loving God.
* d. contemplating God.

4. Aquinas claims that the end of every intellectual creature is:
   a. knowledge of the natural world.
   b. moral knowledge.
* c. knowledge of God.
   d. knowledge of ideas.

5. Aquinas argues that the end of every action is:
   a. some desire.

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b. some pleasure.
* c. some good.
d. some emotional state.

6. According to Aquinas, a thing is said to be good when:
* a. it is well conditioned for its proper operation.
b. it is pleasing to us.
c. it is pleasing to God.
d. it does no harm.

7. Aquinas holds actions are differentiated by:
a. their consequences.
* b. their active principle.
c. what the agent thinks he or she is doing.
d. all of the above.

8. Aquinas maintains that things that happen always or frequently are:
a. not up to us.
* b. not matters of luck.
c. laws of nature.
d. controlled by God.

9. Aquinas claims that the ultimate perfection of operation is:
* a. delight.
b. peace.
c. pleasure.
d. Godliness.

10. Aquinas argues that ultimate happiness for human beings consists in:
a. acts of moral virtue.
* b. the contemplation of God..
c. both a and b.
d. neither a nor b.

11. Aquinas claims that:
a. pleasure exists for its own sake.
* b. pleasure exists for the sake of operation.
c. operation exists for the sake of pleasure.
d. both b and c.

12. According to Aquinas, moral actions:
a. are constitutive of happiness.
b. are performed for their own sake.
* c. are performed for the sake of something else.
d. are not performed for the sake of anything.

13. In Aquinas's view, acts of prudence are solely about matters of:
a. pleasure.
b. desire.
* c. moral virtue.
d. piety.

14. Aquinas claims that the contemplation of truth is sought:
* a. for its own sake.
b. for the sake of God's glory.
c. for the sake of pleasure.
d. only by the idle and foolish.

15. Aquinas claims that virtuous deeds are:
a. the produce of deliberation.
b. never the product of luck.
* c. voluntary.
d. involuntary.

True/False Questions

1. In Aquinas's view, some human actions do not aim at any end. (F)
2. Aquinas claims that man naturally desires to know the causes of things. (T)
3. According to Aquinas, the more one knows, the greater one's desire to know. (T)
4. Aquinas holds that the last end of man is *happiness.* (T)

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5. According to Aquinas, man's ultimate happiness consists in the contemplation of truth. (T)
6. Aquinas claims that only intellectual creatures possessing reason are directed toward God as their last end. (F)
7. In Aquinas's view, human happiness is seated in the senses. (F)
8. According to Aquinas, irrational animals have no share of happiness. (T)
9. Aquinas claims that happiness is obtained through the virtues. (T)
10. In Aquinas's view, it is blasphemous and inappropriate to try to contemplate God. (F)

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Thomas Hobbes: Leviathan

Summary

Hobbes begins with a bleak picture of human nature. On his view, humans are governed by their selfish desires, with each person calling "good" the objects of his own desire. Because humans are roughly equal in bodily strength and mental faculties, each is roughly equal in his expectation of attaining that which he desires. This leads to competition for scarce goods, which in turn leads to distrust and eventually violence. The natural result, Hobbes claims, is a war of every man against every man, and a situation in which life is "solitary, poor, nasty, brutish, and short." In such a state, there is no such thing as property and nothing is right or wrong, just or unjust. Every person is simply at liberty to do whatever they deem necessary for their own preservation.

Fortunately, Hobbes claims, we can discover by reason certain *laws of nature,* general principles that forbid us from doing what is destructive of our lives. The first of these tells us that we ought to seek peace insofar as it is available, and otherwise use whatever means we have to defend ourselves. From this principle, Hobbes claims, there follows a second: each of us should be willing to forfeit our right to all things and content ourselves with as much liberty against others as we are willing to allow them against us. The social contract that is thereby created is beneficial to all parties, as it secures each from harm by the others, requiring in return that each person refrain from harming others themselves. Enforcing such an agreement requires the establishment of a coercive power; otherwise people could engage in force and fraud without impunity. This coercive power establishes justice by ensuring that all parties keep their agreements.

Testbank Essay Questions

1. Critically examine Hobbes's account of good and evil. What does it mean to call a thing *good* or *evil,* for Hobbes? How does Hobbes's view differ from the views of other philosophers on this subject? Do you thing Hobbes's account is correct? Defend your answer.
2. What is *justice,* according to Hobbes? What circumstances must obtain, in his view, for anything to count as just or unjust? What reason does he think we have for behaving justly? Do you find his position plausible?
3. Hobbes claims that the natural state of human beings is a war of all against all, in which life is "solitary, poor, nasty, brutish, and short." Why does Hobbes think that this is the case, and what measures does he recommend that we take to escape from this state?
4. Write an essay on Hobbes's character of "the fool." What does the fool deny, and how does Hobbes argue against his position? Do you think Hobbes succeeds in refuting the fool? Why or why not?

Companion Website Study Questions

1. What is Hobbes's conception of human nature? Given this account of human nature, what does he think life would be like in the absence of government? Do you agree with him about this? Why or why not?
2. What is a *law of nature,* according to Hobbes? What does he think is the most fundamental law of nature? Why should people follow the laws of nature, on Hobbes's view?
3. In Hobbes's view, the *right of nature* grants each person a considerable amount of liberty. Why does Hobbes think that they should give up some of this liberty, and how does he recommend that they do so? What is the result of giving up liberty in this way? Do you agree that doing so is desirable? Why or why not?

Multiple-Choice Questions

1. By "animal motion," Hobbes means:
   a. involuntary operations such as heartbeat and breathing.
   b. instinctive behavior, such as nursing young.
   c. irrational behavior.
* d. all voluntary behavior.

2. Hobbes claims that all *endeavor* consists of:
* a. appetite or aversion.
   b. imagination.
   c. planning and doing.
   d. goal-directed action.

3. In Hobbes's view, to say something is *good* is to say that:
   a. it is conducive to human happiness.
* b. you desire it.
   c. most people desire it.
   d. most people ought to desire it.

4. According to Hobbes, humans are inclined to seek peace because of:
* a. a fear of death.
   b. a moral concern for others.
* c. a fear of God.

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d. none of the above.

5. According to Hobbes we are at *war* when:
   a. armies clash.
* b. the will to go to battle is sufficiently known.
   c. we engage in battle.
   d. none of the above.

6. Hobbes claims that human beings are roughly equal in:
   a. strength of body.
   b. faculties of mind.
   c. hope of attaining their ends.
* d. all of the above.

7. According to Hobbes, without a common power to keep them in awe humans would exist in a state of:
   a. peace and harmony.
   b. mutual indifference.
   c. cautious mistrust.
* d. war of every man against every man.

8. Hobbes claims that there can be no injustice:
* a. in the absence of a common power to hold people in awe.
   b. if God does not exist.
   c. in any case in which no one is physically harmed.
   d. in any circumstances, for the idea of justice is merely a fiction.

9. In Hobbes's view, a law of nature is:
   a. a command of God.
   b. a principle of duty, known by intuition.
* c. a principle, known by reason, which forbids one from doing something destructive of one's life.
   d. none of the above.

10. Hobbes claims that the first law of nature is:
   a. do unto others as you would have them do unto you.
* b. seek peace, and follow it.
   c. never treat another human being as a means to your ends.
   d. always do what brings the greatest amount of good.

11. Hobbes claims that quarrels are caused by:
   a. competition.
   b. diffidence.
   c. glory.
* d. all of the above.

12. The "fool" that Hobbes considers claims that there is no such thing as:
* a. justice.
   b. reason.
   c. the state.
   d. a covenant.

13. Hobbes claims that *liberty* is:
   a. self-mastery.
   b. non-domination.
* c. the absence of external impediments.
   d. self-realization.

14. Hobbes claims that the laws of nature are binding:
   a. always both *in foro interno* and *in foro externo.*
* b. always *in foro interno,* but not always *in foro externo.*
   c. always *in foro externo,* but not always *in foro interno.*
   d. neither *in foro externo* nor *in foro interno.*

15. According to Hobbes, the *right of nature* is:
   a. an entitlement to the fruits of one's labors.
   b. a claim not to be harmed by others.
   c. the right of the king to rule his subjects.
* d. the liberty to use one's powers to preserve one's life.

True/False Questions

1. According to Hobbes's view of human nature, people are naturally inclined to quarrel and fight with one another. (T)

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2. According to Hobbes, a contract is the mutual transfer of rights. (T)
3. Hobbes argues that some things are absolutely good and others absolutely evil. (F)
4. According to Hobbes, there is no *summum bonum,* or greatest good, of human life. (T)
5. Hobbes claims that humans are naturally vastly unequal, in both body and mind. (F)
6. According to Hobbes, nothing can be unjust in a state of war. (T)
7. Hobbes claims that some people go to battle for the sake of glory. (T)
8. Hobbes claims that life in the absence of government would be peaceful and harmonious. (F)
9. Hobbes claims that each person should be content with only so much liberty as they allow others. (T)
10. According to Hobbes, the laws of nature require that judges deal equally between parties. (T)

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Joseph Butler: Fifteen Sermons

Summary

Butler begins by providing a nuanced account of human nature. Arguing against the egoism of philosophers such as Hobbes, Butler argues that human beings act from a wide variety of motivations, or "principles" of action. In addition to a natural feeling of self-love, Butler argues that humans naturally feel benevolence for others, esteem for others and desire of esteem for ourselves, love of society, and indignation at successful vice. Furthermore, although we might do harm to one another when our desires are unchecked, Butler claims that no person acts simply from ill-will for another person. Examination of all of these particular appetites and affections leads to the conclusion that human beings are designed not merely to seek their own gratification, but also to pursue the public good. Indeed, Butler argues, human nature is such that there can be no conflict between public and private good—duty and self-interest are always perfectly aligned.

Butler then presents his account of the nature of duty. Morality requires each of us to act according to nature, not in the sense that we act on our strongest inclinations, but rather that we act on our *highest* inclination. For Butler, this is *conscience,* an innate capacity for reflection that passes judgments on our actions and deems them right or wrong, regardless of whether we desire them.

Lastly, Butler examines two familiar biblical commandments: to love our enemies and to love our neighbors as we love ourselves. Regarding the first, Butler explains that loving our enemies forbids us from seeking revenge or harboring excessive resentment against those who injures us. Butler concedes that this can be difficult in practice, but can be made easier if we remain mindful of our own faults and the way anger and the partialities of self-love often lead us to exaggerate or misjudge our injuries. Regarding the second, Butler argues that if we interpreted this commandment to mean merely that we must feel as much affection for others as we feel for ourselves, then our actions would still be largely self-regarding, for much of what we do springs not from self-interest but from our various desires of external objects. Butler therefore recommends that we devote as much care and thought to the fortunes of others as we are able.

Testbank Essay Questions

1. Write an essay comparing and contrasting Butler's view of human nature with that of Hobbes. Explain each view, taking note of their similarities and differences. Which do you think is closer to the truth, and why?
2. Explain Butler's account of virtue and vice. What is it to act *according to nature,* on his view, and what relationship does he see between acting naturally and acting virtuously? Is Butler's theory satisfactory? Why or why not?
3. According to Butler, it is wrong or contrary to moral law to seek revenge or retaliate against our enemies. What is Butler's argument for this claim? Is his argument convincing? Why or why not?
4. What different interpretations of the scriptural command to "love your neighbor as yourself" does Butler discuss? Which does he decide is the correct interpretation, and why? What implications does this principle have for our actions, according to Butler?

Companion Website Study Questions

1. What is human nature according to Butler? From what principles do our actions arise? For what end are we naturally designed? Do you find his account of human nature plausible? Why or why not?
2. What does it mean to act *according to nature,* in Butler's view? Is it always desirable to act naturally in this sense? Defend your answer.
3. According to Butler, what is the relationship between *benevolence* and *self*-love? How does he argue for his view of the matter? Do you agree with him?

Multiple-Choice Questions

1. According to the scripture that Butler discusses in Sermon One, human beings are:
   a. independent and autonomous individuals.
* b. all a part of one body.
   c. all a part of God.
   d. part of the animal kingdom.
2. Butler argues that the pursuit of public goods and the pursuit of private goods:
   a. are in constant conflict with one another.
   b. are independent and neither promote one another nor conflict.
* c. mutually promote one another.
   d. are completely unimportant compared with the pursuit of divine goods.
3. According to Butler, it is impossible to:
   a. approve of the actions of others without imitating them.
   b. do something of which one does not oneself approve.
   c. be motivated by genuine benevolence.
* d. do that which is good and not to approve of it.
4. Butler claims disgrace is avoided as much as:

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a. injustice.
b. cowardice.
* c. bodily pain.
d. sin.

5. In Butler's view, injustice is caused by:
* a. desires for external goods.
b. love of injustice.
c. ill-will toward others.
d. self-hatred.

6. Butler argues that our happiness consists in:
* a. the satisfaction of our particular appetites and affections.
b. the satisfaction of our appetite of self-love.
c. pure altruism.
d. the absence of desire.

7. Butler claims that in the strictest and most proper sense, to *follow nature* is to:
a. act as one pleases.
b. act on any of one's passions.
c. act on one's strongest passion.
* d. act on one's conscience.

8. According to Butler, all of our various passions are naturally subordinate to:
* a. conscience.
b. the desire for self-preservation.
c. reason.
d. love of God.

9. Butler argues that loving our enemies requires:
a. never resenting them.
* b. never retaliating against them.
c. never causing them pain.
d. all of the above.

10. Butler claims that we often exaggerate or misunderstand our injuries because of:
* a. anger and self-love.
b. jealously.
c. the pain the injuries cause.
d. none of the above.

11. Butler argues that the belief that there is a conflict between public goods and private goods arises from our notions of:
a. justice.
b. benevolence.
* c. property.
d. charity.

12. Butler claims that the commandment to "love thy neighbor as thyself" is:
a. counterproductive.
b. of little moral importance.
c. one of many equally important moral duties.
* d. the most important moral duty.

13. According to Butler, the selfish theory fails to distinguish between:
a. an acts being evil, with the acts being good.
b. an acts being good, with the object of my acts being good.
* c. an acts being mine, with the object of my acts.
d. an acts being mine, with the object of my acts being good.

14. Butler claims that if we were to feel an equal amount of affection for others as we feel for ourselves, our actions would:
* a. display more regard for ourselves than for others.
b. display the same regard for ourselves as for others.
c. display more regard for others than for ourselves.
d. display no regard for either our others or ourselves.

15. Butler claims that, strictly speaking, the only thing that anyone has a right to is:
a. life.
b. liberty.
c. property.
* d. happiness.

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