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Test Bank

Bioethics, Fifth Edition
by Lewis Vaughn

Chapter 2: Bioethics and Moral Theories

Multiple Choice Questions

1. Kant's principle of respect for persons says that we should treat persons
a. always as a means to an end.
b. never merely as a means to an end.
c. according to the relevant consequences.
d. according to their preferences.
Answer: b

2. Underlying natural law theory is the belief that
a. nature should be altered to conform to the moral law.
b. the moral law cannot be discerned through human reason.
c. the moral law cannot be derived from nature.
d. all of nature, including humankind, is teleological.
Answer: d

3. The primary inspiration for contemporary versions of virtue ethics is
a. John Rawls.
b. Socrates.
c. Aristotle.
d. Thomas Aquinas.
Answer: c

4. The data that a moral theory is supposed to explain are
a. contemporary cultural standards.
b. our considered moral judgments.
c. our emotional reactions.
d. our moral upbringing.
Answer: b

5. Any moral theory that is inconsistent with the facts of the moral life is
a. problematic.
b. acceptable.
c. certainly false.
d. salvageable.
Answer: a

6. _____ theories say that the rightness of actions is determined partly or entirely by their intrinsic nature.

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a. Deontological
b. Consequentialist
c. Utilitarian
d. Virtue
Answer: a

7. Consider the following statement:

Actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By "happiness" is intended pleasure, and the absence of pain; by "unhappiness," pain and the privation of pleasure.

This view is best described as
a. consequentialist.
b. deontological.
c. virtue ethics.
d. moral relativism.
Answer: a

8. Which of the following violate(s) Kant's directive to always treat people as an end-in-themselves and never merely as a means?
a. Experimenting on people without their knowledge and consent
b. Lying to a patient about their medical condition
c. Forcing patients to receive treatment against their will
d. All of the above
Answer: d

9. According to _____, right actions are not necessarily those sanctioned by single-rule theories, but rather by reference to multiple moral principles that must be weighed and balanced against each other.
a. Kantian ethics
b. virtue ethics
c. principlism
d. natural law theory
Answer: c

10. According to _____, right actions are those that conform to moral standards discerned in nature through human reason.
a. Kantian ethics
b. virtue ethics
c. principlism
d. natural law theory
Answer: d

11. According to _____, character is the key to the moral life, for it is from a good character that moral conduct and values naturally arise.

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a. Kantian ethics
b. virtue ethics
c. principlism
d. natural law theory
Answer: b

12. Many advocates of _____ think that the familiar principles of Western ethics—autonomy, utility, freedom, equality, and so forth—are too broad and abstract to help us make moral judgements.
a. Kantian ethics
b. feminist ethics
c. utilitarianism
d. natural law
Answer: b

13. _____ is a method of moral reasoning that emphasizes cases and analogy rather than universal principles and theories from which moral judgments are supposed to be deduced.
a. Ethics of care
b. Feminist ethics
c. Casuistry
d. Natural law
Answer: c

14. One serious charge against the adequacy of _____ is that it flies in the face of our considered moral judgments concerning issues of justice and rights.
a. act-utilitarianism
b. rule-utilitarianism
c. Kantian ethics
d. virtue ethics
Answer: a

15. One serious charge against the adequacy of _____ is that it is not consistent with moral common sense—it seems implausible to argue that we have obligations that must be honored without exception.
a. act-utilitarianism
b. rule-utilitarianism
c. Kantian ethics
d. virtue ethics
Answer: c

True/False Questions

16. Moral theories are not relevant to our moral life.
a. True
b. False
Answer: b

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17. Feminist ethics is an approach to morality aimed at rethinking or revamping traditional ethics to eliminate aspects that devalue or ignore the moral experience of women.
a. True
b. False
Answer: a

18. Rule-utilitarianism is the idea that the rightness of actions depends solely on the relative good produced by individual actions.
a. True
b. False
Answer: b

19. Classic utilitarianism depends heavily on a strong sense of impartiality.
a. True
b. False
Answer: a

20. Kant's categorical imperative is absolutist.
a. True
b. False
Answer: a

21. Utilitarianism is the leading deontological theory.
a. True
b. False
Answer: b

22. Utilitarianism rejects the principle of impartiality.
a. True
b. False
Answer: b

23. Kantian ethics is best understood as deontological.
a. True
b. False
Answer: a

24. A categorical imperative is a command to do something if we want to achieve particular aims.
a. True
b. False
Answer: b

25. Using a librarian to find a book in the library is a violation of Kant's principle of respect for persons.

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a. True
b. False
Answer: b

26. Even if human subjects give their informed consent to participate in research, medical researchers are violating the principle of respect for persons by using human subjects as means to an end.
a. True
b. False
Answer: b

27. The doctrine of double effect is a principle developed and used in the natural law tradition.
a. True
b. False
Answer: a

28. According to Rawls, just principles are those that a group of normal, self-interested, rational individuals would choose behind the "veil of ignorance."
a. True
b. False
Answer: a

29. Aristotle is the primary inspiration for contemporary versions of virtue ethics.
a. True
b. False
Answer: a

30. The ethics of care emphasizes abstract principles, general duties, individual rights, impartial judgments, and deliberative reasoning
a. True
b. False
Answer: b

Short Answer Questions

31. What is the doctrine of double effect and how is it used to resolve conflicting moral duties?
Answer: In the Catholic tradition, performing a bad action to bring about a good effect is never morally acceptable. When an action will cause both good and bad effects, one can use the doctrine of double effect to resolve the conflict. According to this doctrine, although it is always wrong to intentionally perform a bad action to produce a good effect, doing a good action that results in a bad effect may be permissible if the bad effect is not intended although foreseen. In the former case, a bad thing is said to be directly intended; in the latter, a bad thing is not directly intended.

32. What is the "veil of ignorance," how does it work, and what is its role in contract theory?

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Answer: Contractarianism is any moral theory based on the idea of a social contract, or agreement, among individuals for mutual advantage. According to Rawls we can use a metaphorical "veil of ignorance" to decide on just principles of mutual benefit. Placing all parties behind a "veil of ignorance" in which no one knows their social or economic status, class, race, sex, abilities, talents, level of intelligence, or psychological makeup ensures that they will not agree to principles that will put any particular group at a disadvantage because they might very well be members of that group. They will choose principles that are unbiased and nondiscriminatory.

33. What are the four assumptions of traditional ethics that feminist ethics attempts to undermine?
Answer: (1) Women's moral concerns are not as important as men's; (2) Women are morally inferior to men (less mature or less rational); (3) The moral issues that arise from domestic or private life (the area traditionally relegated exclusively to women) are in- consequential; (4) The concepts or virtues traditionally associated with women in Western cultures (community, nature, interconnected- ness, caring, feeling, sharing, among others) are not central to morality.

34. What is the difference between act- and rule-utilitarianism?
Answer: Act-utilitarianism is the view that the rightness of actions depends solely on the relative good produced by individual actions. Rule-utilitarianism is the view that a right action is one that conforms to a rule that, if followed consistently, would create for everyone involved the most beneficial balance of good over bad.

35. What are the three criteria of adequacy for evaluating moral theories?
Answer: Criterion I: consistency with our considered moral judgments; Criterion II: consistency with the facts of the moral life; Criterion III: resourcefulness in moral problem-solving

Questions for Readings

"Utilitarianism," John Stuart Mill

36. According to Mill, to determine whether one pleasure is more valuable than another, we must
a. determine which pleasure is objectively most pleasurable.
b. determine which pleasure most experienced people prefer.
c. consult philosophers of the past.
d. consult science.
Answer: b

37. According to Mill, the ultimate end of utilitarianism is an existence as free of pain as possible and as rich as possible in
a. lower pleasures.
b. spiritual attainment.
c. social achievement.
d. enjoyments.
Answer: d

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38. According to Mill, the Greatest Happiness Principle is
a. one of several principles of morality.
b. the standard of morality.
c. endorsed by all the major religions.
d. embodied in the Ten Commandments.
Answer: b

"The Moral Law," Immanuel Kant

39. According to Kant, nothing can be called good without qualification *except*
a. right action.
b. good consequences.
c. happiness.
d. a good will.
Answer: d

40. According to Kant, if an action is to have moral worth, it must be done
a. from a sense of kindness.
b. from a sense of duty.
c. according to custom.
d. with an eye to one's purpose.
Answer: b

41. According to Kant, when trying to decide whether an action is morally permissible, we must ask if we can consistently will that the maxim of our action should become a
a. rule for maximizing happiness.
b. contingent law.
c. universal law.
d. rule of thumb.
Answer: c

"Nicomachean Ethics," Aristotle

42. According to Aristotle, we always desire happiness
a. as a means to something else.
b. for its own sake.
c. for the sake of honor.
d. for the sake of pleasure.
Answer: b

43. According to Aristotle, the function of man is
a. to be alive.
b. activity of the senses.
c. activity of the soul in accordance with God's law.
d. activity of the soul in accordance with reason.
Answer: d

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44. According to Aristotle, moral virtues can best be acquired through
a. study.
b. practice and habit.
c. physical exertion.
d. great teachers.
Answer: b

"The Need for More than Justice," Annette C. Baier

45. Baier asserts that there is little disagreement that justice is
a. a perverse perspective.
b. harmful to women.
c. an outmoded concern.
d. a social value.
Answer: d

46. Baier says that the best moral theory must
a. downplay justice.
b. see justice as part of the problem.
c. discount female insights.
d. harmonize justice and care.
Answer: d

47. Baier says that care is
a. mercy that is to season justice.
b. a felt concern for the good of others and for community.
c. the cold jealous virtue of disregard.
d. the root of justice.
Answer: b

"Moral Saints," Susan Wolf

48. According to Wolf, a moral saint should *not* serve as a
a. divine being.
b. religious figure.
c. moral model of evil.
d. moral model to be emulated.
Answer: d

49. Wolf says that some people might regard the absence of moral saints in their lives as a
a. curse.
b. situation to be remedied.
c. fact to be regretted.
d. blessing.
Answer: d

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50. Wolf says that the moral virtues all present in the same person, and to an extreme degree, are apt to undermine the development of
a. evil tendencies.
b. bad habits.
c. a healthy, well-rounded individual.
d. an individual with many interests.
Answer: c

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