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Chapter 2
Theories of Duties and Rights: Traditional Tools for Making Decisions in Business When the Means Justify the Ends

True/False Questions

1. When the means justify the ends, ethical consideration focuses on what you do, not the consequences of what you've done.
   True; Easy

2. Traditionally, focusing on means instead of ends leads to an ethics based on duties or rights.
   True; Easy

3. The duty to do ourselves no harm refers to our responsibility to develop our abilities and talents.
   False; Easy

4. Perennial duties are fundamental rules telling us how we should act.
   True; Easy

5. Commonly referenced duties include those we have towards ourselves.
   True; Easy

6. An ethics based on duties is one where certain rules tell us what we ought to do.
   True; Easy

7. The duty to respect others is the obligation to treat everyone the same way.
   False; Easy

8. One side of fairness is the requirement to treat unequal unequally.
   True; Easy

9. Fairness for Aristotle means that rules for treating people must be applied equally.
   True; Easy

10. One way to justify the ethics of perennial duties is as the moral complement to the laws of physics.
    True; Easy

11. There are standard rules for deciding which duties should take precedence over the others.
    False; Easy

12. Duties exist in isolation.
    False; Easy

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13. Kant's conception of the categorical imperative – especially the consistency principle of universalization - can provide clear guidance, but at the cost of inflexibility.
True; Easy

14. Duties tend to be liberating in nature as they're about assuring that one is as free as possible.
False; Easy

15. Duties exist in a network, and they sometimes pull against each other.
True; Easy

Multiple Choice Questions

16. Which of the following statements holds true for the concept of "duty to gratitude"?
    a. It refers to the duty to treat others as you would like to be treated by them.
    b. It refers to the duty to tell the truth and not leave anything important out.
    c. It refers to the duty to treat others as valuable in themselves and not as tools for your own projects.
    d. It refers to the duty to promote others' welfare so far as it is possible and reasonable.
    e. It refers to the duty to thank and remember those who help us.
    e; Easy

17. Which of the following statements holds true for the concept of "duty to avoid wronging others"?
    a. It refers to the duty to treat others as you would like to be treated by them.
    b. It refers to the duty to tell the truth and not leave anything important out.
    c. It refers to the duty to treat others as valuable in themselves and not as tools for your own projects.
    d. It refers to the duty to promote others' welfare so far as it is possible and reasonable.
    e. It refers to the duty to thank and remember those who help us.
    a; Easy

18. Which of the following statements holds true for the concept of "duty to beneficence"?
    a. It refers to the duty to treat others as you would like to be treated by them.
    b. It refers to the duty to tell the truth and not leave anything important out.
    c. It refers to the duty to treat others as valuable in themselves and not as tools for your own projects.
    d. It refers to the duty to promote others' welfare so far as it is possible and reasonable.
    e. It refers to the duty to thank and remember those who help us.
    d; Easy

19. Which of the following statements holds true for the concept of "duty to honesty"?
    a. It refers to the duty to treat others as you would like to be treated by them.
    b. It refers to the duty to tell the truth and not leave anything important out.
    c. It refers to the duty to treat others as valuable in themselves and not as tools for your own projects.
    d. It refers to the duty to promote others' welfare so far as it is possible and reasonable.
    e. It refers to the duty to thank and remember those who help us.
    b; Easy

20. Which of the following statements holds true for the concept of "duty to respect others"?

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a. It refers to the duty to treat others as you would like to be treated by them.
b. It refers to the duty to tell the truth and not leave anything important out.
c. It refers to the duty to treat others as valuable in themselves and not as tools for your own projects.
d. It refers to the duty to promote others' welfare so far as it is possible and reasonable.
e. It refers to the duty to thank and remember those who help us.

c; Easy

21. Which of the following statements holds true for the concept of the "duty to fidelity"?
a. It refers to the duty to compensate others when we harm them.
b. It refers to the idea that when you set up rules for resolving dilemmas, you don't get to know beforehand which side of the rules you will fall on.
c. It refers to the duty to keep our promises and hold up our end of bargains.
d. It refers to the duty to thank and remember those who help us.
e. It refers to the duty to treat equals equally and unequals unequally.

c; Easy

22. In a dictatorship the citizens of a country are persecuted if any attempt is made to criticize the government in power. This serves as an example of the violation of which right of the common people?
a. Right to free speech
b. Right to religious expression
c. Right to life
d. Right to pursue happiness
e. Right to possessions

a; Moderate

23. Which of the following statements holds true for the concept of "fairness"?
a. It refers to the duty to compensate others when we harm them.
b. It refers to the idea that when you set up rules for resolving dilemmas, you don't get to know beforehand which side of the rules you will fall on.
c. It refers to the duty to keep our promises and hold up our end of bargains.
d. It refers to the duty to thank and remember those who help us.
e. It refers to the duty to treat equals equally and unequals unequally.

e; Easy

24. Which of the following is true about duties?
a. They are not concerned about how people get along with others.
b. They tend to be liberating in nature.
c. They are about assuring that people aren't mistreated.
d. They tend to center on the individual and what he or she can do regardless of whether anyone else is around or not.
e. They are about assuring that people are as free as possible.

c; Easy

25. Which of the following statements holds true for the concept of the "veil of ignorance"?
a. It refers to an action that can be carried out by everyone all the time and does not depend on circumstances.
b. It refers to the idea that when you set up rules for resolving dilemmas, you don't get to know beforehand which side of the rules you will fall on.
c. It refers to the requirement that similar people in similar situations be treated in similar ways.
d. It refers to the requirement that people be treated as holding intrinsic value.
e. It refers to the duty to treat equals equally and unequals unequally.

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b; Moderate

26. Which of the following statements holds true for the concept of the "duty to reparation"?
    a. It refers to the duty to compensate others when we harm them.
    b. It refers to the idea that when you set up rules for resolving dilemmas, you don't get to know beforehand which side of the rules you will fall on.
    c. It refers to the duty to keep our promises and hold up our end of bargains.
    d. It refers to the duty to thank and remember those who help us.
    e. It refers to the duty to treat equals equally and unequals unequally.
    a; Moderate

27. _____ refers to an ethical rule that does not depend on circumstances.
    a. Dignity principle
    b. Libertarianism
    c. Veil of ignorance
    d. Categorical imperative
    e. Consistency principle
    d; Easy

28. _____ refers to the requirement that similar people in similar situations be treated in similar ways.
    a. Dignity principle
    b. Libertarianism
    c. Veil of ignorance
    d. Categorical imperative
    e. Consistency principle
    e; Easy

29. _____ refers to the requirement that people be treated as holding intrinsic value.
    a. Dignity principle
    b. Libertarianism
    c. Veil of ignorance
    d. Categorical imperative
    e. Consistency principle
    a; Easy

30. Jesse works in a music store in New York. The owner of the shop takes away all of Jesse's earnings by threatening that he will report Jesse to the police for fudging the store's accounts. This act of denying Jesse his rightful, hard earned money is a violation of the _____.
    a. right to free speech
    b. right to religious expression
    c. right to life
    d. right to pursue happiness
    e. right to possessions
    e; Moderate

31. Which of the following statements holds true for the concept of "universalizable action"?
    a. It refers to the requirement that people not be used as instruments to get something else.
    b. It refers to the idea that when you set up rules for resolving dilemmas, you don't get to know beforehand which side of the rules you will fall on.
    c. It refers to the requirement that similar people in similar situations be treated in similar ways.

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d. It refers to an action that could be carried out by everyone all the time.
e. It refers to the acceptance of basic rights as the providers of moral guidance, with emphasis attached to the right to our possessions and the fruits of our work.

d; Easy

32. Which of the following statements holds true for the concept of "people as ends not means"?
    a. It refers to the requirement that people not be used as instruments to get something else.
    b. It refers to the idea that when you set up rules for resolving dilemmas, you don't get to know beforehand which side of the rules you will fall on.
    c. It refers to the requirement that similar people in similar situations be treated in similar ways.
    d. It refers to an action that could be carried out by everyone all the time.
    e. It refers to the acceptance of basic rights as the providers of moral guidance, with emphasis attached to the right to our possessions and the fruits of our work.

    a; Easy

33. _____ refers to the acceptance of basic rights as the providers of moral guidance, with emphasis attached to the right to our possessions and the fruits of our work.
    a. Hypothetical imperative
    b. Libertarianism
    c. Veil of ignorance
    d. Categorical imperative
    e. Consistency principle

    b; Moderate

34. Which of the following holds true for the concept of "negative rights"?
    a. It refers to the obligations others have to preserve their basic right to work without any interference from others.
    a. It refers to the obligations society holds to provide minimal conditions allowing individuals their basic freedoms and their pursuit of happiness.
    b. It refers to the acceptance of basic rights as the providers of moral guidance, with emphasis attached to the right to our possessions and the fruits of our work.
    c. It refers to those rights that require others to not interfere with me and whatever I'm doing.
    d. It refers to the guarantee that individuals and organizations may earn freely and keep what they have made.

    d; Easy

35. Which of the following holds true for the concept of "positive rights"?
    b. It refers to the obligations others have to preserve their basic right to work without any interference from others.
    c. It refers to the obligations society holds to provide minimal conditions allowing individuals their basic freedoms and their pursuit of happiness.
    d. It refers to the acceptance of basic rights as the providers of moral guidance, with emphasis attached to the right to our possessions and the fruits of our work.
    e. It refers to those rights that require others to not interfere with me and whatever I'm doing.
    f. It refers to the guarantee that individuals and organizations may earn freely and keep what they have made.

    a; Easy

36. Welfare rights are most like which of the following?

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a. Negative rights.
b. Positive rights.
b; Easy

37. Arif, who is Muslim, prays five times a day. At least two of these prayer sessions occur during work hours. Arif requests that his breaks be scheduled such that he can pray at the appropriate times. His supervisor refuses. Arif's request would not be costly, inefficient, unsafe, or negatively impact his co-workers' rights. Which right belonging to Arif is potentially being violated in this example?
a. Right to free speech
b. Right to religious expression
c. Right to life
d. Right to pursue happiness
e. Right to possessions
b; Moderate

38. Which of the following statements holds most true for the concept of the "right to freedom"?
a. It refers to the responsibility to respect the life of all individuals.
b. It refers to the guarantee that individuals may do as they please, assuming their actions don't encroach upon the freedom of others.
c. It refers to the guarantee that individuals may say what they like assuming their speech doesn't encroach upon the freedom of others.
d. It refers to the obligations society holds to provide minimal conditions allowing individuals their free pursuit of happiness.
e. It refers to the guarantee that individuals may seek happiness any way they like, assuming they don't encroach upon the freedom of others.
b; Easy

39. _____ in ethics refers to a justified claim against others.
a. Means
b. End
c. Right
d. Fairness
e. Duty
c; Easy

40. _____ refers to the activities that one needs to do in order to reach a goal.
a. Means
b. End
c. Right
d. Fairness
e. Duty
a; Easy

41. _____ refers to the goals that one wants to reach, as distinct from what one needs to do to reach them.
a. Means
b. End
c. Right
d. Fairness
e. Duty
b; Easy

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42. _____ refers to the moral obligation to perform an act that is right, regardless of the consequences.
    a. Means
    b. End
    c. Right
    d. Fairness
    e. Duty
    e; Easy

43. _____ refers to an act that one needs to perform, but only in certain circumstances.
    a. Hypothetical imperative
    b. Libertarianism
    c. Veil of ignorance
    d. Consistency principle
    e. Dignity principle
    a; Easy

44. The Holocaust was the genocide of approximately six million European Jews and millions of others during World War II, a program of systematic state-sponsored murder by Nazi Germany, led by Adolf Hitler, throughout Nazi-occupied territory. The death of the Jews serves as an example of the violation of the _____.
    a. right to free speech
    b. right to freedom
    c. right to life
    d. right to pursue happiness
    e. right to possessions
    c; Moderate

45. A federal bureaucrat decides to frame a law that bars visually challenged individuals from government work. But then he thinks that due to some unforeseen circumstances it might so happen that he might find himself in the same position as the people he is barring from the government jobs. Then if the law would apply to him it would seem harsh and unfair to him. He thus drops the idea of framing such a law. The _____ forces him to frame laws in a way that is really balanced and fair.
    a. hypothetical imperative
    b. dignity principle
    c. veil of ignorance
    d. categorical imperative
    e. right to religious expression
    c; Moderate

Short answers

46. What are the two commonly cited sources of duties?
    Two commonly cited sources of duties can be noted. One standard explanation is that duties are written into the nature of the universe, they're part of the way things are. In a sense, they're a moral complement to the laws of physics. In the realm of ethics, duties are the rules describing how the world is in moral terms. Another possible source for the duties is humanity in the sense that part of what it means to be human is to have this particular sense of right and wrong. Whichever, the reason it comes naturally is because it's part of our nature.
    Moderate

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47. What are the characteristics of "Rights"?
English philosopher John Locke maintained that rights are
- Universal-The fundamental rights don't transform as you move from place to place or change with the years.
- Equal- They are the same for all, men and women, young and old.
- Inalienable- They can't be taken, they can't be sold, and they can't be given away.

Moderate

48. What are positive and negative rights?
The ethics of rights are frequently categorized as negative rights and positive rights. Negative rights are fundamental. They require others to not interfere with me and whatever I'm doing. The right to life is the requirement that others not harm me, the right to freedom is the requirement that others not interfere with me, the right to speech requires that others not silence me, the right to my possessions and the fruits of my labors require that others let me keep and use what's mine. Positive rights, by contrast, are closer to traditional duties. They're obligations others have to help protect and preserve my basic, negative rights.
Moderate

49. What justifies a "Right"?
One justification for an ethics of rights is it being part of the logic of the universe. Both duties and rights exist because that's the way things are in the moral world. The rules of rights tell us what ought to happen and not happen in ethical reality. The English philosopher John Locke subscribed to this view when he called our rights "natural." He meant that they're part of who we are and what we do and just by living we incarnate them. Another justification for an ethics of rights is to derive them from the idea of duties. Kant reappears here, especially his imperative to treat others as ends and not as means to ends. If we are ends in ourselves, if we possess basic dignity, then that dignity must be reflected somehow, it must have some content, some meaning, and the case can be made that the content is our possession of certain autonomous rights.
Moderate

50. What are the advantages of a rights ethics?
One of the central advantages of a rights ethics is that it clears a broad space for everyone to be themselves or make themselves in any way they choose. Another strong advantage associated with an ethics of rights is simplicity in the sense that basic rights are fairly easy to understand and apply.
Moderate

51. Explain the concept of perennial duties?
Over centuries a limited number of duties have recurred persistently. They are called perennial duties. These are basic obligations we have as human beings, and they're the fundamental rules telling us how we should act. If we embrace them, we can be confident that in difficult situations we'll make morally respectable decisions. Broadly, this group of perennial duties falls into two sorts: duty to ourselves and duty to others.
Moderate

52. What are the constituents of the concept of "duty to ourselves"?
Duties to the self begin with our responsibility or duty to develop our abilities and talents. The abilities we find within us, the idea is, aren't just gifts. All these skills are also responsibilities. Most of us have a feeling for this. It's one thing if a vaguely clumsy girl in a ballet class decides to not sign up the next semester and instead use the time trying to boost her GPA, but if someone who's really good—who's strong, and elegant, and a natural—decides to just walk away, of course the coach and friends are going to

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encourage her to think about it again. She has something that so few have; it's a shame to waste it; it's a kind of betrayal of her own uniqueness. The other significant duty to oneself is nearly a corollary of the first: the duty to do ourselves no harm. At its root, this means we have a responsibility to maintain ourselves healthily in the world.
Moderate

53. What are the constituents of the concept of "duty to others"?
The most commonly referenced duties are those we have to others. The duty to avoid wronging others is the guiding responsibility to those around us. The duty of honesty is the responsibility to tell the truth and not leave anything important out. The duty to respect others is the obligation to treat them as equals in human terms. This doesn't mean treating everyone the same way. The duty of beneficence is promoting the welfare of others, and it's the Good Samaritan side of ethical duties. The duty of gratitude is the responsibility to thank and remember those who help us. There's also an important point about all ethics. They are guided by basic duties: the duties don't exist alone. They're all part of a single fabric, and sometimes they pull against each other. The duty of fidelity means keeping our promises or holding up our end of agreements. The duty of reparation is the obligation to compensate others when we harm them.
Moderate

54. Explain the concept of fairness as Aristotle proposes it.
According to Aristotle, fairness means treating equals equally and unequals unequally. The important point is that fairness doesn't mean everyone gets the same treatment. It means that rules for treating people must be applied equally. One of the unique aspects of the idea of fairness as a duty is its hybrid status between duties to the self and duties to others. While it would seem strange to say that we have a duty of gratitude or fidelity to ourselves, it clearly makes sense to assert that we should be fair to ourselves. Impartiality —the rule of no exceptions—means no exceptions.
Moderate

55. Explain Kant's "categorical imperative". How does it provide guidance to ascertain ethical rules that don't depend on the circumstances?
A categorical imperative is something one needs to do all the time. There are ethical rules that don't depend on the circumstances, and it's the job of the categorical imperative to tell us what they are. There are two ways Kant's categorical imperative provides guidance. The first version or expression of the categorical imperative advises one to act in a way that the rule for one's action could be universalized. When you're thinking about doing something, this means you should imagine that everyone did it all the time. Now, can this make sense? Can it happen? Is there a world you can imagine where everyone does this thing that you're considering at every opportunity? The first expression of the categorical imperative is a consistency principle. It forces you to ask how things would work if everyone else did what you're considering doing. The second expression of the categorical imperative is to treat people as an end, and never as a means to an end. To treat people as ends, not means is to never use anyone to get something else. People can't be tools or instruments. They can't be things that you employ to get to what you really want. Summarizing, where the first of the categorical imperative's expressions was a consistency principle (treat others the way you want to be treated), this is a dignity principle: treat others with respect and as holding value in themselves. You will act ethically, according to Kant, as long as you never accept the temptation to treat others as a way to get something else.
Moderate

Fill in the blanks

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56. _____ refers to the moral obligation to perform an act that is right, regardless of the consequences.
Duty; Moderate

57. _____ duties refer to those specific requirements for action that have subsisted through history.
Perennial; Easy

58. _____ refers to the ethical responsibilities we hold to ourselves, determining how we live and treat ourselves.
Duty to ourselves; Moderate

59. _____ refers to the ethical duty to ourselves, requiring us to respect our innate abilities, especially the exemplary ones, by working them out to their full potential.
Duty to develop our abilities and talents; Moderate

60. _____ refers to the ethical duty to ourselves, requiring us to respect our being by not harming or abusing ourselves.
Duty to do ourselves no harm; Moderate

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