

CHAPTER ONE MORAL REASONS

This is the first of two introductory chapters that comprise Part I. This one provides a background in moral theory, with an emphasis on the basic principles of individual and social morality that have been advanced by Aristotle, Kant, Mill, and others; the next chapter, a background in critical thinking. Depending on your preferences, there are many ways to deal with this chapter. Most obviously, you can assign it in full. But if you think the readings are too difficult for your students, you might want to skip them. Or, if you prefer getting to the issues of Part II as quickly as possible, you might want to lecture on the material in this chapter without assigning it--or even skip it altogether if you think your students don't need it.

However you decide to deal with this chapter, you should consider at least a few introductory remarks about ethics. In particular, it's generally a good idea to get the issue of relativism out of the way. It's bound to come up sooner or later anyway.

In the ninth edition, the excerpts from Aristotle were expanded to include Chapters I, IV, V, and VII from Book One of the *Nicomachean Ethics*. The excerpts from Kant were expanded to include material from the First and Second Sections of the *Foundations of the Metaphysics of Morals*. With various subheadings, it should be easy to assign only shorter portions of these readings, as appropriate for your students.

In the tenth edition, a reading was added from Virginia Held's *The Ethics of Care*. The editors' opening essay has always included material on care ethics, but this primary source gives you more options for introducing students to the material.

In this new eleventh edition, a reading has been added by Plato from *The Republic* on justice as a virtue. The interdependence of justice as a virtue of individuals and of the state itself anticipates the theory of justice by John Rawls, explained in the opening essay.

ESSAY QUESTIONS

1. What is Kantian respect? How is it connected to Kant's conceptions of autonomy and dignity?
2. What does Aristotle mean by moral virtues? How, according to Aristotle, do we come to have them?
3. What is Mill's greatest happiness principle? How does he defend it against the objections he considers?
4. Nozick and Rawls approach individual rights in very different ways. Explain these differences and their consequences for society.
5. What is pluralism? Why, according to Van Camp, Olen, and Barry, is it closely related to freedom? What other social benefits does it offer?
6. According to Mill, the rightness or wrongness of an action is determined by its consequences. Kant thought otherwise. So there will be cases in which Mill would call an action right but Kant would call it wrong. Give an example of such a case. Whose judgment do you agree with? Why?
7. What does Rawls mean by the "equality principle" and the "difference principle"? How do these principles give us rights similar to those of Locke and Nozick? Different from Locke and Nozick?

8. What is the “principle of paternalism”? Explain how it would be used to justify laws against pornography.
9. What is Kant’s second formulation of the Categorical Imperative? Use this formulation to explain why slavery is immoral.
10. Mill identifies several possible objections to utilitarianism. Explain two of those objections and how Mill would defend his theory against them.
11. What does Aristotle mean by “happiness”? What are different conceptions of “happiness” that he surveys?
12. For Aristotle, how is “happiness” different from honour, pleasure, intelligence, and good qualities generally? Which of these are instrumental ends? Which are final ends? How does Aristotle distinguish these?
13. What does Aristotle mean by the “function” of a human being? How do we determine what that function is? How is this understanding of function related to his account of “happiness”?
14. What is a hypothetical imperative for Kant and how is it different from his categorical imperative?
15. What does Kant mean when he says human beings have “unconditional worth”? How is this view expressed in the formulations of his categorical imperative?
16. What is a “good will” for Kant? Why is it considered “good”?
17. What is an “imperative” for Kant? What are the types of “imperatives” in his theory of ethics?
18. What traits must a theory of justice achieve for Rawls?
19. What does Rawls understand as “principles of social justice” and why are they important?
20. What, for Rawls, is a “well-ordered society”?
21. In what ways does Rawls draw from the social contract theory of Locke, Rousseau, and Kant? What role does “social contract” play in Rawls’ understanding of a theory of justice?
22. What are features of “justice as fairness” in Rawls’ account?
23. State in your own words Rawls’ two principle of justice.
24. What are the basic liberties of citizens required under a theory of justice, for Rawls?
25. Explain how, for Plato, justice is a virtue both of the state and of the individual.

26. Explain how, for Plato, justice can be valued both for its own sake and for its consequences.
27. Identify at least two major features of the ethics of care, according to Held, and how they compare and contrast with traditional approaches to ethical theory.
28. What is wrong with the traditional approach to morality, built on the notion of independent, autonomous, rational individuals, according to Held?
29. What is the role of emotion in ethics, in contrast with rationalist approaches, according to Held?
30. What are the problems with the universalistic and abstract rules of traditional ethical theory, according to Held?
31. What lies between the extremes of the “selfish individual” and “humanities,” according to Held, and why is it important for ethical understanding?
32. What is the traditional contrast between “public” and “private” life in ethics, according to Held, and how should these realms be reconceptualized?
33. What does it mean to say that persons should be seen as “relational and interdependent,” according to Held?

MULTIPLE CHOICE QUESTIONS

1. According to the principle of utility, we should act to maximize:
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 - a. happiness.
 - b. fairness.
 - c. respect.
 - d. our self-interest.
2. Which of the following principles captures Kantian respect?
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 - a. Do unto others as you would have them do unto you.
 - b. Consider the interests of everyone you deal with equally.
 - c. Never use other people merely as a means to your own ends.
 - d. Always assume the best of people.
3. According to Aristotle, a moral virtue is a disposition that:
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 - a. society approves of.
 - b. allows us to achieve whatever goals we have.
 - c. advances the general welfare.
 - d. helps us to achieve total well-being.
4. A pluralistic society is:
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 - a. a society of equals.
 - b. a society with many independent centers of power.
 - c. a democratic society.
 - d. a capitalist society.

5. According to natural rights theorists, natural rights:
 - a. are the rights granted us by governments.
 - b. come into being with the birth of society.
 - * c. are rights we are born with.
 - d. ideals to be pursued even though they are unattainable.

6. According to the equality principle of John Rawls, everyone has the right to:
 - a. equal treatment before the law.
 - b. an equal share of society's wealth.
 - c. equal opportunity.
 - * d. the greatest basic freedom compatible with equal freedom for all.

7. According to Rawls's difference principle, all social and economic inequalities must be:
 - a. abolished.
 - * b. to everyone's advantage.
 - c. consistent with our natural rights.
 - d. rotated among the population.

8. As defined by Mill, a paternalistic government is one that:
 - a. promotes the general welfare.
 - b. respects natural rights.
 - * c. legislates against self-regarding virtues.
 - d. prevents indirect social costs.

9. According to Aristotle, virtue is a mean between:
 - a. good and evil.
 - b. duties and rights.
 - c. pleasure and pain.
 - * d. excess and deficiency.

10. According to Kant, the human will is designed by nature to:
 - a. seek its own interest.
 - b. increase its own power.
 - * c. give universal laws.
 - d. all of the above

11. According to Kant, the basis of human dignity is:
 - * a. autonomy.
 - b. self-respect.
 - c. the respect of others.
 - d. a moral life.

12. According to Kant, a categorical imperative is:
 - a. a rule we follow to achieve desired ends.
 - * b. an unconditional command.
 - c. an order from a superior.
 - d. a law of nature.

13. According to Mill, the only thing that is good in itself is:
 - a. moral worth.

- b. virtue.
 - * c. pleasure.
 - d. truth.
- 14. According to Mill, when deciding what to do we should:
 - * a. give equal consideration to all concerned.
 - b. consider all concerned but give extra consideration to those closest to us.
 - c. consider all concerned but give extra consideration to ourselves.
 - d. consider only ourselves and those closest to us.
- 15. When discussing the worth of persons, Kant distinguishes dignity from:
 - a. shamefulness.
 - b. immorality.
 - * c. price.
 - d. happiness.
- 16. In Kant's realm of ends, duty pertains to:
 - a. the sovereign.
 - * b. each member.
 - c. oneself.
 - d. all of the above
- 17. According to Aristotle, moral goodness is the disposition to act in the best way when we deal with:
 - a. other people.
 - b. our duties and responsibilities.
 - c. what we care about most.
 - * d. pleasures and pains.
- 18. What is the most serious problem with the Principle of Utility?
 - a. It can test moral rules, but not individual acts.
 - * b. It sometimes justifies rules which are unfair.
 - c. It supports ethical relativism..
 - d. It can test individual acts but not moral rules.
- 19. What is Rawls' "veil of ignorance"?
 - * a. A test for determining fundamental principles of social justice.
 - b. A test for determining who should vote in a just society.
 - c. A lament that most people do not understand ethics.
 - d. A lament that most people do not understand constitutional protections.
- 20. According to Aristotle, how do we acquire moral virtues?
 - a. We are born with them.
 - b. By learning them from good teachers
 - * c. By first exercising them.
 - d. By reasoning abstractly about them.
- 21. According to Aristotle, what is the supreme good attainable in our actions?
 - a. Pleasure
 - b. Social standing
 - c. Health

- * d. Happiness
22. What are characteristics of "a final end," according to Aristotle?
- a. Something which is always chosen for its own sake
 - b. Something which is never chosen for the sake of some other thing
 - c. Something which is self-sufficient
 - * d. All of the above
23. What is the only thing which is good without qualification for Kant?
- a. Judgment
 - * b. Good will
 - c. Resoluteness
 - d. Honor
24. What is the condition of a will good in itself, for Kant?
- * a. Duty
 - b. Judgment
 - c. Resoluteness
 - d. Honor
25. According to Kant, what is the formula of a command of reason called?
- a. An objective law
 - b. A rational being
 - * c. An imperative
 - d. A sensation
26. According to Rawls, what is the first virtue of social institutions?
- a. Truth
 - b. Elegance
 - c. Efficiency
 - * d. Justice
27. Which of the following is valuable only for its results, not in itself, according to Plato?
- * a. Care of the sick
 - b. Health
 - c. Knowledge
 - d. Justice
28. According to Held, the ethics of care starts with
- a. Universal principles
 - b. Rational individuals
 - * c. The moral claims of particular others
 - d. The moral claims of autonomous individuals
29. What is the approach of the ethics of care to emotions?
- * a. They should be valued
 - b. They should be rejected.
 - c. They should be restrained.
 - d. They should be ignored.
30. What type of reasoning is favored by the ethics of care, as explained by Held?

- a. Abstract
 - b. Impartial
 - c. Universal
 - * d. Particular
31. According to Held, the expressions of care and caring relations should be subjected to
- * a. Evaluation
 - b. Observation
 - c. Analysis
 - d. Description
32. The conception of persons focused on by the ethics of care emphasizes:
- a. Self-sufficiency
 - b. Independence
 - * c. Relationships
 - d. Autonomy

TRUE-FALSE QUESTIONS

- F 1. According to Aristotle, moral virtues are implanted in us by nature.
- F 2. According to Aristotle, you must first be a just person before you can perform just acts.
- T 3. The principle of utility can be applied to rules as well as acts.
- F 4. According to Van Camp, Olen, and Barry if moral relativism is true, we cannot criticize the norms of our society or the moral commitments of others.
- T 5. According to Van Camp, Olen, and Barry any kind of coercion violates Kantian respect.
- F 6. According to Van Camp, Olen, and Barry all the important ethical traditions focus on obligations to others.
- T 7. According to Aristotle, there are two kinds of virtue, moral and intellectual.
- F 8. According to Aristotle, we are responsible only for our acts, not for our dispositions.
- F 9. According to Kant, the imperative to take care of your health is categorical.
- T 10. According to Mill, the principle of utility is the fundamental principle that underlies all of morality.
- F 11. According to Mill, pleasures can be ranked quantitatively but not qualitatively.
- T 12. According to Mill, we are required to apply the principle of utility only when secondary principles conflict with one another.
- T 13. According to Van Camp, Olen, and Barry pluralism tends to bolster freedom.

- T 14. According to Van Camp, Olen, and Barry many self-regarding vices have indirect social costs.
- F 15. According to Kant, duty rests on two foundations--reason and inclination.
- F 16. According to Van Camp, Olen, and Barry, there is no difference between moral rules and moral principles.
- T 17. For Aristotle, virtuous action requires that the agent will the action and will it for its own sake.
- F 18. For Aristotle, feelings are faculties in virtue of which we may be described as capable of desire, anger, fear, and hatred.
- T 19. For Aristotle, capacities are faculties in virtue of which we may be described as capable of desire, anger, fear, and hatred.
- T 20. For Aristotle, dispositions are states of mind in virtue of which we are well or ill disposed in respect of desire, anger, fear, and hatred.
- F 21. For Aristotle, moral excellence is a mean between two forms of goodness, one of the intellect and the other of emotion.
- F 22. For Kant, the categorical imperative is a command that applies to most rational beings, depending on their desires.
- F 23. For Kant, the practical imperative says to act in such a way that my maxim could be a conditional law.
- T 24. In Kant's realm of ends, dignity is whatever is above all price and therefore admitting of no equivalent.
- F 25. Kant's realm of ends is the collection of all formulations of the categorical imperative.
- F 26. For Mill, pleasures which are more frequent are more valuable than others.
- T 27. For Mill, the proper business of ethics is to tell us what are our duties or by what test we may know them.
- F 28. For Mill, all pleasures are equally desirable and valuable.
- T 29. Both intellectuals and the unsophisticated agree that happiness is the supreme good attainable in our actions, according to Aristotle.
- F 30. The highest good in life is honor, according to Aristotle.
- T 31. A final end is something which is always chosen for its own sake and never for the sake of something else, according to Aristotle.
- F 32. By self-sufficient end, Aristotle means an end which prepares one to live the life

of a solitary, without family or fellow citizens.

- F 33. Happiness can be achieved in a brief time for Aristotle, if one pursues intellectual activities.
- F 34. Courage, resoluteness, and perseverance are all good without qualification, according to Kant.
- T 35. A Good Will is the only thing good without qualification, according to Kant.
- F 36. For Kant, a good will is good because of its competence to achieve some intended end.
- F 37. For Kant, to be truthful from duty is the same thing as being truthful out of fear of untoward consequences.
- T 38. For Kant, only a rational being has the capacity of acting according to the conception of laws.
- T 39. The categorical imperative presents an action as of itself objectively necessary, without regard to any other end.
- F 40. The categorical imperative concerns the material of the action and its intended result, not the form and principle from which it originates.
- T 41. I do not know what a hypothetical imperative will contain until the condition is stated under which it is an imperative.
- F 42. I do not know what a categorical imperative will contain until the condition is stated under which it is an imperative.
- F 43. There are several categorical imperatives, depending on our personal goals in life.
- T 44. According to Held, the central focus of the ethics of care is the moral salience of attending to the needs of others for whom we take responsibility.
- F 45. Moralities built on the image of the independent, autonomous, rational individual recognize the reality of human dependence, according to Held.
- F 46. Raw emotions can be an effective guide to morality, according to the ethics of care.
- T 47. The ethics of care seeks to limit the applicability of universal rules to certain domains where they are more appropriate, such as the domain of law.
- F 48. The ethics of care focuses on “humanity” as opposed to the “selfish individual.”
- T 49. The ethics of care promotes an actual human relation between themselves and particular others.

- T 50. The ethics of care demands both equality for women in society, and also equal consideration for the moral significance of caring.
- T 51. Dominant moral theories typically overlook the moral significance of the “private” domains of family, according to Held.
- F 52. Family relationships are best understood as contractual, according to Held.
- T 53. People motivated by the ethics of care seek to become more admirable relational persons in better caring relations.
- T 54. The conception of “person” of dominant moral theories is best suited for legal, political, and economic interactions between relative strangers, according to Held.
- T 55. According to Plato, knowledge, sight, and health are desirable both in themselves and for their results.
- T 56. The aim in founding the state is the greatest happiness of the whole, according to Plato.
- F 57. Justice is concerned only with the outward man, not the inward man, according to Plato.
- F 58. Justice is dimmer in the individual than in the state.