

CHAPTER 2: ETHICS FROM ANTIQUITY TO THE PRESENT (ANSWER KEY)

The University of St. Francis

PHIL 330 – JUST ETHICS, CHAPTER 2

Welcome to THEORIES OF ETHICS - from the Classical world! In this chapter we will continue to increase our ethical vocabulary, with terms such as utilitarianism, good will, the categorical imperative, and son. The chapter also gives wonderfully illustrative examples--from Aristotle to Confucius. Please see the Key terms for definitions and the cases—for applicational understanding.

1. Ethics are the _____ to which we hold ourselves accountable in our professional and personal lives.
 - a. High-Level Manners
 - b. *Standards of Behavior***
 - c. Utmost Conduct
 - d. Challenges in Decision-Making

2. Which of the following is NOT an intellectual virtue according to Aristotle?
 - a. *The Basic Order of Life***
 - b. Knowledge
 - c. Wisdom
 - d. Prudence

3. Deliberative prudence does all the following *except* what?
 - a. Align Ends and Means
 - b. *Encourage Prodigality***
 - c. Avoid Conflict
 - d. Prevent Rash Behavior

4. According to Aristotle, happiness is a virtuous activity of the soul.
 - a. *True***
 - b. False

5. It is possible to act deliberately and shrewdly in a good way or toward a good end.
 - a. *True***
 - b. False

6. How do reason and control apply in a business context?
 - a. The culture of an organization requires a bottom-line mentality.
 - b. *They bear directly on corporate culture, leadership, and management.***
 - c. Strategic planning and wealth creation are virtue ethics.
 - d. Leadership is the guidepost for corporate change.

7. The Analects of Confucius_____.
 - a. Are Similar to Aristotle’s “Nicomachean Ethics”
 - b. Represent an Oral Tradition
 - c. Reflect Buddhist Ideals
 - d. *Codify a System of Virtue Ethics***

8. Confucian virtue ethics is similar to the Aristotelian version in that both are very practical.
- a. True*
 - b. False
9. According to Confucius, the hope for reform of Chinese society was a centralized planning system.
- a. True
 - b. False*
10. "Control" as used in this section does not refer to which of the following?
- a. Reverence*
 - b. Phronesis
 - c. Temperance
 - d. Confucian Self-Regulation

KEY TERMS	
Categorical Imperative	Kant's unconditional precept that we must "act only according to that maxim whereby you can, at the same time, will that it should become a universal law"; to act on the basis of good will rather than purely self-interested motives and never treat others as means toward an end without consideration of them as ends in themselves.
Consequentialism	An ethical theory in which actions are judged solely by their consequences without regard to character, motivation, or absolute principles of good and evil and separate from their capacity to produce happiness and pleasure
Eudaimonia	The happiness or human flourishing that results from virtuous activity; it is more than contentment or satisfaction.
Golden Mean	In Aristotelian virtue ethics, the aim of ethical behavior, a value between excess and deficiency.
Harm Principle	The idea that the only purpose for which the power of the state can rightly be used is to prevent harm to others
Junzi	A person who is gracious, magnanimous, and cultured; a flourishing human being.
Justice as Fairness	Rawls's summary of the essence of his theory of justice.
Justice Theory	The idea of fairness applied beyond the individual to include the community as well as analysis of social injustice with remedies to correct it.
Li	The proper order of the universe and the customs and rituals that support order and harmony on Earth.
Managerial Ethics	A way of relating to self, employees, and the organization that balances individual and collective responsibility.

Original Position	In Rawls's justice theory, a hypothetical situation in which rational people can arrive at a contractual agreement about how resources are to be distributed in accordance with the principles of justice as fairness.
Phrónēsis	Prudence or practical wisdom; the intellectual virtue Aristotle considered most important.
Quan	Expediency; a practical consideration of the relative rightness of options when considering a moral dilemma.
Social Contract Theory	A theory that holds the natural state of human beings is freedom, but that human beings will rationally submit to some restrictions on their freedom to secure their mutual safety and benefit.
Unanimity of Acceptance	In Rawls's theory, the requirement that all agree to the contract before it goes into effect.
Utility Function	A measure, in "utils," of the value of a good, service, or proposed action relative to the utilitarian principle of the greater good, that is, increasing happiness or decreasing pain.
Veil of Ignorance	In Rawls's theory, a condition in which people arrive at the original position imagining they have no identity regarding age, sex, ethnicity, education, income, physical attractiveness, or other characteristics; in this way, they reduce their bias and self-interest.
Virtue Ethics	An ethical system based on the exercise of certain virtues (loyalty, honor, courage) emphasizing the formation of character.