

TEST BANK

ETHICS

THEORY AND PRACTICE
ELEVENTH EDITION



JACQUES P. THIROUX
KEITH W. KRAEMANN

**INSTRUCTOR'S MANUAL
WITH ESSAYS AND QUIZZES**

**ETHICS:
THEORY AND PRACTICE**

ELEVENTH EDITION

Jacques P. Thiroux
Bakersfield College

Keith W. Krasemann
College of DuPage





This work is protected by United States copyright laws and is provided *solely for the use of instructors* in teaching their courses and assessing student learning. Dissemination or sale of any part of this work (*including on the World Wide Web*) will destroy the integrity of the work and is not permitted. The work and materials from it should never be made available to students except by instructors using the accompanying text in their classes. All recipients of this work are expected to abide by these restrictions and to honor the intended pedagogical purposes and the needs of other instructors who rely on these materials.



© 2012 by PEARSON EDUCATION, INC.
Upper Saddle River, New Jersey 07458

All rights reserved

10 9 8 7 6 5 4 3 2 1

ISBN 0205053521
Printed in the United States of America

TABLE OF CONTENTS

Preface to Instructor's Manual	iv
CHAPTER 1: The Nature of Morality	1
CHAPTER 2: Consequentialist (Teleological) Theories of Morality	8
CHAPTER 3: Nonconsequentialist (Deontological) Theories of Morality	15
CHAPTER 4: Virtue Ethics	22
CHAPTER 5: Absolutism versus Relativism	28
CHAPTER 6: Freedom versus Determinism	35
CHAPTER 7: Reward and Punishment	41
CHAPTER 8: Setting Up a Moral System: Basic Assumptions and Basic Principles	50
CHAPTER 9: The Taking of Human Life	58
CHAPTER 10: Allowing Someone to Die, Mercy Death, and Mercy Killing	64
CHAPTER 11: Abortion	71
CHAPTER 12: Lying, Cheating, Breaking Promises, and Stealing	76
CHAPTER 13: Morality, Marriage, and Human Sexuality	82
CHAPTER 14: Bioethics – Ethical Issues in Medicine	89
CHAPTER 15: Business and Media Ethics	96
CHAPTER 16: Environmental Ethics	102

PREFACE TO INSTRUCTOR'S MANUAL

This instructor's manual follows a set procedure for each chapter. A general overview of each chapter is followed by class suggestions. A section on key concepts and questions follows. Instructors might write these on the board or display them on an overhead for students to copy into their notes for each topic. Students will then have a rubric to fill out as instructors go through the key concepts in the text in more detail. Key concepts and questions are a guide or signpost for students to the material to be covered and instructors may use these questions as essay, homework, or exam questions. The chapter summaries are provided to help you deal with the detail of the text. Used in conjunction with the author's own chapter summaries (given at the end of each chapter) they should provide a clear outline of the text and help with your own emphasis and focus. They follow the text strictly and instructors may find that using these summaries with an overhead projector will aid in structuring the material for a typical introductory ethics class lecture.

In general, instructors should try to deliver this material in the first 30 minutes or so of the class period. The remainder of the class should be spent rehearsing, repeating, developing, exploring, and examining the material from different perspectives. This should lead later on to critical and creative analysis. With the exercises for review, discussion questions and cases, Thiroux's text lends itself to an approach that encourages participation on the part of students and allows instructors to try to get their students actively 'doing' philosophy both in the classroom and outside. Many of the suggestions at the beginning of each chapter will involve groups, pairs, and individuals actively 'philosophizing' for themselves.

CHAPTER 1 – THE NATURE OF MORALITY

General Overview

The objectives of this first chapter are to introduce the core terms and ideas of morality, distinguish morality from other closely related areas and then move towards a basic working definition of morality. Most students will have had little real exposure to these concepts so carefully organizing and presenting the material here will enable students to begin to build a “picture” of philosophical ethics for themselves.

Class Suggestions

In those first humbling moments of class you’ve introduced yourself and established your “right” to speak. Perhaps before a thorough review of your syllabus and an ethics icebreaker you might give a general introduction to the course. Students will want to know how this class will be of interest and relevance to them. You can explain this best by tying the objectives of the course to a current example of a moral issue. The newspapers are full of these examples every day. There will be many current examples of moral issues that relate directly to their major and their lives. In fact this would tie in to a first homework assignment: tell them to find a current topic or issue that interests them in the news and tell them to be prepared next class to explain why it is a “moral” issue, asking them to think also about the pros and cons of the issue and perhaps offer a view on it. Having explained the relevance of ethics through a current example you might then begin to introduce some of the key terms, concepts and questions for this chapter found in the next section of this handbook. Towards the end of the first class I would have students in pairs doing a basic questionnaire on what makes something moral to prepare them for the homework assignment and next class.

Chapter Summary

What is Philosophy and Ethics’ Relationship to it?

Philosophy – *philia/sophia* – means “love” or “friend” of wisdom. Philosophers try to be a friend of wisdom by asking questions and studying why something is the case. Ethics seeks wisdom by asking about right and wrong, good and bad.

Terms and Characteristics

Ethics comes from the Greek *ethos* meaning character. Morality derives from the Latin *moralis* meaning customs or manners. Commonly we speak of people being ethical or moral to mean *good* or *right* and unethical and immoral to mean wrong or bad. Philosophical ethics is the study of what makes something moral or ethical, good or right, and unethical or immoral, *bad* or *wrong*.

Philosophers have considered what makes something morally good or bad, right or wrong in relation to a range of characteristics. For example, does moral goodness involve some relation to *happiness* or *pleasure*? Does the good involve *excellence* of some sort? Or *harmony* and

creativity? Is it possible to be *amoral* – that is, indifferent to right and wrong? What things are *nonmoral*? For example, my pen that I write with appears neither moral nor immoral in itself but if I use it as a weapon it enters the domain of morality.

Approaches to the Study of Morality

There are two major approaches to the study of morality:

1. The *scientific* or *descriptive* approach emphasizes the observation of human behavior and the positing of conclusions based on those observations. Psychologists, for example, have claimed that human beings are basically selfish based on observations of conduct. This approach is descriptive in that it is “value-free” making no judgments about the rightness or wrongness of the behavior.
2. A second approach is more properly philosophical and has two parts.
 - a. The first part is *normative* or *prescriptive*. How *should* or *ought* we to act?
 - b. The second part is *metaethical*. A metaethicist is committed to the analysis of the language, concepts, reasons, and foundational structure of ethical systems. Thiroux’s text is committed to synthesizing *all* of these approaches.

Morality and its Applications

What is morality? In order to further define morality we need to say how it is similar to and different from other areas and nonmoral uses of key terms.

Aesthetics: Ethics like aesthetics is a part of philosophy concerned with *values*. Ethics differs from aesthetics in that it is concerned with *moral* value although moral value and aesthetic value connect and overlap.

Nonmoral uses of key terms: Good, bad, right, and wrong are often used in a nonmoral sense, e.g., good meal, bad tooth, etc. These uses often refer to function. Aristotle argued that morality is tied to the function of a human being. This should not be confused with any idea that meals or teeth are directly linked to the ethical use of language or the moral domain of human life.

Manners or etiquette: Manners and etiquette are forms of socially acceptable and unacceptable behavior. For example, swearing or use of foul language is in most contexts considered unacceptable. However there is no necessary connection between this and immorality. Of course manners and morals overlap but care is required to distinguish them when there is no obvious connection.

To whom or what does morality apply? Morality may be applied to four areas:

1. *Religion*. Morality determined by relation between human being and supernatural being.
2. *Nature*. Morality determined by relation between human being and nature.
3. *Individuality*. Morality determined by relation the individual has to him or herself.
4. *Society*. Morality determined by relation between human being and society.

Most moral systems involve all four of these areas with one being primary.

Who is morally responsible? Should only human beings be held morally responsible? Are all animals nonmoral?

Where Does Morality Come From?

Morality can be considered as having a *subjective* or *objective* origin.

As objective there are three possibilities for the origin of value:

1. Values are given by a supernatural being
2. Values are part of the fabric of nature
3. Values are part of the “furniture” of the world, independently of human beings

These possible explanations of the origin of values are expressed in the “supernatural theory,” the theory of “natural law,” and “objectivism.”

As subjective, the origin of value is related to human beings. Without human beings, subjectivist theorists argue, there would be no value.

Evaluation of objective and subjective positions. Criticisms of:

1. Supernatural theories. Belief based on faith. Diversity of traditions makes it unclear what values are best and why.
2. Natural law theories. So called “laws of nature” are descriptive Are there natural *moral* laws, i.e., laws that are prescriptive?
3. Objectivism. Can something have a value if there is no one there to value it?
4. Subjectivism. Are values entirely subjective? Would the world have value without the presence of humans?

Synthesis: values perhaps best viewed as both subjective, objective, and emerging out of a context. Thus three variables:

- A. Object value – thing of value or thing valued
- B. Subject value – a conscious being that values
- C. Situational value – context in which valuing is situated

Where do Values Come From?

Values might be thought of then as originating in a complex relation among the three variables: an interaction between conscious human beings, things (variously material, emotional, and mental) and a specific context.

Customary or Traditional and Reflective Morality

We can separate morality into two forms:

1. Customary or traditional morality. Traditional morality refers to the moral systems handed down through custom from generation to generation. We might call this static morality.
2. Reflective morality. Reflective morality requires that moral ideas are carefully examined and tested. Traditional morality can become reflective and dynamic when those moral ideas that are simply handed down and accepted are subjected to analysis and criticism.

Morality, Law, and Religion

Morality also overlaps with law and religion but shouldn't be confused with them.

1. Morality and law. Morality and law are not the same although of course they overlap. Law might be thought of as a public codification of morality for a culture, although certain laws in that system, or even the system itself, might be deemed immoral, e.g., apartheid. Law is not a necessary attribute of morality although morality may well be thought to be a necessary attribute of law.
2. Morality and religion. Is morality dependent upon religion? Can you be moral and non-religious?

Morality need not be based exclusively on religion for five reasons:

1. Supernatural existence cannot be proven.
2. Non religious people can be moral.
3. Religious foundation for ethics is difficult to establish.
4. Which religion would be best ethically?
5. How could it be shown that one religion is best?

Therefore, there is no necessary connection between morality and religion.

Kohlberg's Theory of Moral Development

Kohlberg's Cognitive Theory of Moral Development sets up three distinct levels of moral thinking, and each level is arranged in two stages which are "structured whole" or organized systems of thought that give rational consistency to moral judgment.

Why Should Human Beings be Moral?

Why should human beings do what is right?

1. Enlightened self-interest – I will be better off
2. Tradition and law – best to do because some authority says so
3. Shared human needs, goals, desires and objectives

Morality: a working definition. Morality deals with humans and how they relate to others and the world around them. It deals with how we treat one another so as to promote what is good and right.

KEY TERMS AND CONCEPTS

Philosophy	Amoral
Ethics	Nonmoral
Morality	Descriptive ethics
Good	Normative ethics
Bad	Metaethics
Right	Values
Wrong	Subjective
Hedonism	Objective
Happiness	Situational
Pleasure	Custom
Excellence	Tradition
Harmony	Law
Creativity	Religion

ESSAY QUESTIONS

1. What is the relation between philosophy and morality?
2. What is morality?
3. What are the different approaches to morality?
4. How does morality differ from aesthetics, etiquette, law, religion, or custom?
5. Where does morality come from?
6. Why should you be moral?

TRUE/FALSE

1. Philosophy means “love of wisdom.”
2. Ethics is solely concerned with the question “What is knowledge?”
3. Ethics is the study of human conduct and human values.
4. There are two major approaches to the study of morality.
5. Morality is the same as law and custom.
6. Morality is a subfield of religion.
7. Philosophical morality is the study of right and wrong actions *and* good and bad persons.
8. Atheists cannot be moral.
9. I already know right from wrong.
10. Morality cannot be either true or false.

MULTIPLE CHOICE

11. Ethics is
 - a) the study of knowledge.

- b) the study of the nature of reality.
- c) the study of human behavior.
- d) the study of right and wrong.
- e) the study of what is socially acceptable.

12. Goodness is

- a) that which brings happiness and pleasure.
- b) excellence.
- c) harmony and creativity.
- d) whatever I say it is.
- e) defined by God.
- f) a combination of a, b, and c.

13. A cat toys with a live mouse throwing it the air and dragging it along by its tail. After one hour it leaves it to die on the floor. Is this

- a) immoral?
- b) amoral?
- c) nonmoral?
- d) moral?

14. "Human beings should always act in the interests of others." Is this

- a) descriptive?
- b) prescriptive?
- c) analytic?
- d) metaethical?

15. Who said that morality was bound up with the *function* of a human being?

- a) Sophocles
- b) Jacques Thiroux
- c) Your instructor
- d) Aristotle
- e) Bill Clinton

16. The most important moral issues arise for most ethicists when human beings come together in

- a) harmony.
- b) religions.
- c) social groups.
- d) matrimony.

17. If human beings are the source of value then morality is

- a) supernatural.
- b) natural.
- c) objective.
- d) subjective.

18. Philosophers demand in general that beliefs, propositions, and ideas be examined

- a) according to tradition.
- b) without evaluation.
- c) with the Bible in hand.
- d) critically.

19. According to the author of the text moral conflicts can be resolved through

- a) religion.
- b) tradition.
- c) social acceptability.
- d) rational compromise.

20. Why, according to the author of the textbook, should humans be moral?

- a) self-interest
- b) law
- c) tradition
- d) common human needs

Answer Key to Chapter 1 Test Questions

True or False:

- 1. T
- 2. F
- 3. T
- 4. T
- 5. F
- 6. F
- 7. T
- 8. F
- 9. F
- 10. F

Multiple Choice:

- 11. D
- 12. F
- 13. Any
- 14. B
- 15. D
- 16. C
- 17. B
- 18. D
- 19. D
- 20. D