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Contents

Instructions: .......................................................................................................................... 6

Greek Views ........................................................................................................................... 7

1. Aristotle ............................................................................................................................. 7
2. Teleology ........................................................................................................................... 7
3. Thucydides ....................................................................................................................... 7
4. Socrates ............................................................................................................................. 8
5. Plato ................................................................................................................................... 8
6. Virtue .................................................................................................................................. 9
7. Golden Mean .................................................................................................................... 9
8. Moral Virtue ..................................................................................................................... 9
9. Virtue ethics ..................................................................................................................... 9
10. Ethics ............................................................................................................................... 10
11. Justice ............................................................................................................................ 10

Biblical Traditions .............................................................................................................. 11

1. According to divine command theory ............................................................................ 11
2. Autonomy ........................................................................................................................ 11
3. Heteronomy ..................................................................................................................... 11
4. Theonomy ....................................................................................................................... 11
5. The Books of Law .......................................................................................................... 11
6. The Gospels .................................................................................................................... 11
7. Role of the Covenant ....................................................................................................... 12
8. Relationship between law and morality .......................................................................... 12

Moral Law ............................................................................................................................ 13

1. Human Nature ............................................................................................................... 13
2. St. Thomas Aquinas ......................................................................................................... 13
3. John Locke ...................................................................................................................... 14
4. David Hume .................................................................................................................... 14
5. Immanuel Kant .............................................................................................................. 15
8. Deontologists ................................................................. 15
9. Deontology ................................................................. 16
10. Hypothetical and Categorical Imperatives ....................... 16
11. Hypothetical imperatives ............................................. 16
12. Categorical imperatives ............................................... 16
13. John Rawls ............................................................... 16
14. Thomas Hobbes ....................................................... 18
15. Natural Law Theory ................................................... 19
16. Stoic Philosophy ....................................................... 19
17. Epictetus ................................................................. 19

Consequential Ethics ...................................................... 20

1. John Stuart Mill ......................................................... 20
2. Utilitarianism .......................................................... 20
4. Consequentialists ..................................................... 20
5. Hedonism and Kinds of Pleasure ................................ 21
6. Jeremy Bentham ...................................................... 22

Feminist Ethics ............................................................. 24

1. Feminist Ethics ........................................................ 24
2. Ethics of Care .......................................................... 24

Ethical Analysis ............................................................ 25

1. Professional Code of Ethics ......................................... 25
2. Whistleblowing ........................................................ 25
3. Justice ..................................................................... 25
4. Informed Consent ..................................................... 25
5. Components of Informed Consent ............................... 25
6. Disclosure of Information .......................................... 25
7. Standards of Disclosure ............................................ 25
8. Comprehension ......................................................... 26
9. Voluntariness ........................................................... 26
10. Consent Form .......................................................... 26
11. Confidentiality ........................................................ 26
12. Puffery .................................................................. 26
13. Autonomy and privacy ................................................................. 26
14. Paternalism ............................................................................ 26

Relationships ............................................................................. 27
1. Kohlberg's six stages of moral development ......................... 27
2. The 3 Branches of Ethics ......................................................... 27

Dantes Test Prep Ethics Practice Exam ........................................ 29
Answer Key .................................................................................. 42
References .................................................................................... 36
Instructions:

◉ Read the study guide.
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Greek Views

1. **Aristotle (384 – 322 B.C.): holds that the good for which all humans aspire is happiness, which is the activity of the soul.** Virtues are the means by which one achieves happiness as an end. Virtue has the quality of hitting the mean that is relative to each individual. **Virtue includes a good habit, a mean, and disposition to act in accordance with reason.** He believed that substance is composed of matter and form (Shields, 2001). “The life of virtue is rewarding for the individual and the community” (SelectSmart.com, n.d.). Moral life consists in striving to be a virtuous person whose actions stem naturally from virtuous character. For morality, there must be moral achievement.

2. **Teleology: is the study of the ends or purposes that things serve.** The teleological theories of ethics determine the moral value of actions in terms of their consequences (Seven Oaks Philosophy, n.d). Aristotle believed that the best way to understand why things are the way they are is to understand what purpose they were designed to serve. Aristotle’s emphasis on teleology implies that there is a reason for everything. “He sees human life as organized and directed toward a final end as well. Because we are essentially rational, Aristotle argues that rationality is our final cause and that our highest aim is to fulfill our rationality. **The good life, for which all our virtue and wisdom prepares us, consists primarily of rational contemplation,** and the purpose of the city-state is to arrange matters in such a way as to maximize the opportunities for its citizens to pursue this good life” (Spark Notes Editors, 2005). **The ultimate good must be self-sufficient, continuous and final. The best life for a human being is the life of pleasure.**

3. **Thucydides: wrote the History of the Peloponnesian War.** There was an issue whether Athens should wipe out the small state of Mytilene. Among the issues included were: Should a whole society be held responsible for the actions of a few? What are the justifications for any action against an enemy? It was written to show how different sorts of political theories could be brought to bear upon the issue of punishment (Thucydides, n.d.).
4. **Socrates** (c. 469 – 399 B.C.): *felt that ethics was born of human conflict.* He understood that ethical problems came from human conflict and disagreement. He claimed that ethical conflicts are often caused by society itself. Society can hold us to certain duties that may conflict with relationships (Kemerling, 2006). He thought the highest form of loyalty to others is loyalty to your own moral conscience. His goal was to raise the moral awareness of Athenian citizens about the contradictions and confusions of their ethical traditions. He spent his days questioning his fellow citizens about their beliefs. He believed that all wrongdoing is a result of ignorance. He believed that philosophy should achieve practical results in the form of greater well-being for man as the individual and for mankind as a society. **Socrates asserted that the highest good for any human being is happiness** (North Carolina State University Course Outline, n.d.)

Whatever action a man chooses is motivated by his desire for happiness. **The more a man knows, the greater his ability to reason out the correct choice and to choose those actions which truly bring happiness to him** (Kemerling, 2006). **This knowledge constitutes ultimate wisdom and virtue.** If knowledge can be learned, so can virtue. Thus, virtue can be taught. It enables man to act in a virtuous manner at all times because he knows what will bring him true happiness. Knowledge is sought as a means to ethical action (Philosophy Lander, n.d).

Socrates believed that the best form of government was one ruled by an individual possessing the greatest ability, knowledge, and virtue. One must seek knowledge and wisdom before private interests. **Socrates believed that self-knowledge is the sufficient condition to the good life.** He felt the unexamined life is not worth living (Philosophy Lander, n.d).

5. **Plato** (c. 427 – c. 347 B.C.)– A student of Socrates, who recorded his dialogues; suggests **the good life is one of intelligence,** consisting not only of the satisfaction of desire and exercising of power over others, **but also the pursuit of the spiritual good** (Mitchell, M, n.d.). Plato concluded that most people have little capacity for moral wisdom due to ignorance (Brickhouse, 2009). Wrongdoers are seen as either ignorant or wicked. **He believes the organization of the soul of a good person is similar to the organization of the social classes in an ideal society.** Plato’s Republic describes the perfectly Just City, where reason rules over courage and appetite.
6. **Virtue**: A happy life must give a prominent place to the exercise of virtue, for virtuous traits of character are stable and enduring and are not products of fortune, but of learning or cultivation. The virtuous traits of character are excellences of the human being in that they are the best exercise of reason, which is the activity characteristic of human beings. *To have virtue includes having temperance, wit, and generosity* (Stanford Encyclopedia of Philosophy, 2011).

One attains happiness by a virtuous life and the development of reason and the faculty of theoretical wisdom. For this one requires sufficient external goods to ensure health, leisure, and the opportunity for virtuous action.

7. **Golden Mean**: The greatest purpose people have is to live life well. *The idea of avoiding extremes is known as the golden mean (Aristotle)*. This was Aristotle’s notion of a moral virtue. A mean is a middle way or a medium degree. The golden mean is a rule that says you shouldn’t do anything to excess. “The highest good and the end toward which all human activity is directed is happiness, which can be defined as continuous contemplation of eternal and universal truth” (Cliff Notes, n.d.).

8. **Moral Virtue is a relative mean between extremes of excess and deficiency, and, in general, the moral life is one of moderation in all things except virtue**. No human appetite or desire is bad if it is controlled by reason according to a moral principle. Moral virtue is acquired by a combination of knowledge, habituation, and self-discipline. Virtuous acts require conscious choice and moral purpose or motivation. Man has personal moral responsibility for his actions. Moral virtue cannot be achieved abstractly — it requires moral action in a social environment. Ethics and politics are closely related, for politics is the science of creating a society in which men can live the good life and develop their full potential (Cliff Notes, n.d.).

9. **Virtue ethics**: moral character – *it is a theory of morality that makes virtue the central concern*. It is the commitment to being a good and virtuous person. It is concerned more with character and less with actions or rules. To be virtuous, you have to dedicate yourself to being an excellent human being. Ethical virtue is concerned with feelings and actions. Moral obligations are derived from virtues (Athanassoulis, 2004). **Virtues** - are reliable habits that you engrave into your identity. It defines a person and is good character traits. Bad character traits are called Vices. Virtues are habits towards goodness.
10. Being virtuous requires acting, feeling, thinking, and seeing (Cavalier, 2002). Virtuous living leads to human flourishing; it makes you more likely to be successful in life, and it embraces what it means to be human.

11. **Ethics: A system of moral principles. It affects how people make decisions and lead their lives.** It involves the study of the nature of morality (Ethics, n.d.).
   
   a. How to live a good life
   b. Rights and responsibilities
   c. Right and wrong
   d. Good and bad

12. **Justice:** According to Velasquez, Andre, Shanks and Meyer (2010),
   
   a. Distributive justice talks about who should get which benefits and which burdens.
   
   b. **Retributive justice talks about what punishments are appropriate for wrongdoing.**
   
   c. Corrective justice explores when and how to compensate someone for a loss.
Biblical Traditions

1. According to divine command theory, things are morally good or bad, or morally obligatory, permissible, or prohibited, solely because of God’s will or commands. The morally right action is the one that God commands. Divine Command Theory is the view that morality is somehow dependent upon God, and that moral obligation consists in obedience to God’s commands. It includes the claim that morality is ultimately based on the commands or character of God, and that the morally right action is the one that God commands or requires (Austin, 2006). The Divine Commands are:
   a. If God commands you not to do something, then it is wrong to do it.
   b. If God commands nothing about an action, then it morally permissible.
   c. If God commands you to do a specific action, then it is morally obligatory.

2. Autonomy: morality may be autonomous if it is based on religion alone, without any reference to religious ideas.

3. Heteronomy: morality may be said to heteronomous if it depends directly on religious belief or on a set of values given by religion.

4. Theonomy: morality is theonomous if both it and religion are thought to come from a common source of inspiration and knowledge, a source that religion may refer to as “God.”

5. The Books of Law: The first five books of the Old Testament are called the Books of Law. It includes Genesis, Exodus, Leviticus, Numbers and Deuteronomy. In the five books, the story of the beginning of the Universe is found.

6. The Gospels: The men who wrote the 4 gospel books tell about the life and ministry of Jesus. The men who wrote the books were Matthew, Mark, Luke, and John. This is in the New Testament.
7. **Role of the Covenant**: A covenant is a contract or agreement between two parties to complete a task. **There are two types of covenants: conditional and unconditional.** A conditional or bilateral covenant is an agreement that is binding on both parties for its fulfillment. Both parties agree to fulfill certain conditions. If either party fails to meet their responsibilities, the covenant is broken, and neither party has to fulfill the expectations of the covenant. An unconditional or unilateral covenant is an agreement between two parties, but only one of the two parties has to do something. Nothing is required of the other party. (The Point Ministries, n.d.).

8. **Relationship between law and morality**: According to Dr. Jan Garrett, Professor of Philosophy (2001):

   a. The existence of unjust law proves that morality and law are not identical and do not coincide.

   b. The existence of laws that serve to defend basic values (laws against murder, fraud, bribery, etc.) proves that the two can work together.

   c. Laws can state what offenses count as wrong and punishable. Morality passes judgment on a person’s intentions and character; it has a different scope than the law.

   d. Laws govern conduct at least partly through the fear of punishment. Morality, when it is internalized, governs conduct without compulsion. The virtuous person does the appropriate thing because it is the right thing to do.

   e. Morality can influence the law in the sense that it can provide the reason for making whole groups of immoral actions illegal.
Moral Law

1. **Human Nature – a generalized blueprint for the kind of entity you are.** Nature can refer to forests, parks, and the kinds of powers, capacities, or limitations that something has due to its normal untouched condition. If everyone shares a nature as humans, it will be true that there are things that humans can and can’t do as the kinds of creatures they are. Humans are more or less likely to do certain things because their natures may dispose toward the world in certain ways.

   Human nature can push you toward the good. Jean-Jacques Rousseau felt that before humans entered into societies, they were harmoniously disposed toward the natural world. Rousseau claims that humans are naturally self-interested, and they are not naturally selfish or motivated by pride. It can push you away from it. If human nature is bad, you have a built-in disposition or orientation away from the concerns of ethics, resulting in an innately egoistic selfish nature. Human nature is neither good nor bad. Some people are neither optimists nor pessimists. Some argue that human nature is neither one nor the other (Delaney, 2005).

2. **St. Thomas Aquinas (1225 – 1274)** puts forth the notion of eternal law as the road map for ethics. *Eternal law is God's device to govern the whole community of the universe towards the common good.* It is the nonconsequentialist normative theory that says that we should always do the will of God (McInerny, and O'Callaghan, 2009). Humans have the freedom of choice to act in or out of accordance with the eternal law. Although he accepted Aristotle’s basic idea of human nature, he tacked on the Christian idea that the ultimate purpose of life was not happiness here on Earth but eternal bliss in the hereafter. He believed that political institutions should provide the best environment in which to pursue religious goals. He believed that human laws are best if they conform to the natural law.
3. Aquinas followed three Aristotelian principles:
   
a) In nature, everything has a purpose.

b) Nature and its moral laws are knowable through common sense and reason.

c) Since every living thing has a nature that is appropriate to the kind of thing it is, failure to develop this nature to its fullest is an imperfection. Each thing in nature ought to develop its natural potential as much as possible.

4. John Locke (1632 – 1704) was the founder of Liberalism. He believed that everybody must be moved by a desire for his or her own happiness or pleasure. God has laid down some moral rules; those who follow them go to heaven, those do not risk the fires of hell. Therefore, the virtuous is a prudent pleasure seeker (Uzgalis, 2007). In Locke’s state of nature, human beings have natural rights, the violation of which would constitute a violation of moral law and justice.

5. (Friend, 2004). Social contract theory is rightly associated with modern moral and political theory and is given its first full exposition and defense by Thomas Hobbes. According to social contract theory, consent is the basis of government. It is because people have agreed to be ruled that governments are entitled to rule. Social contract theorists envisage a transaction from a state of nature to a state of government. Individuals come together and form contracts that serve their interests, and these contracts establish rule. Rousseau believed that in an ideal society, no one above rules. The social contract theory prevents society from enacting bad rules.

6. David Hume (1711–1776) maintains that moral values are relative to our natural human feelings and the urgent needs real situations. Our action should be guided by our feeling good about ourselves while promoting social well-being. Hume thought morality must be rooted in our passionate nature. For morality moves us to action whereas reason alone, Hume thought, does not. His preference for ancient ethics is most obviously seen in his focus on the nature of the virtues and in his efforts to explain how virtues arise from our feelings and desires. His principles of morality are drawn from the experiences of people (Kemerling, 2006).
Hume divides the virtues into two types: **artificial and natural.** Artificial virtues include justice, promise keeping, and allegiance to the legitimate government. **Natural virtues** include courage, magnanimity, ambition, friendship, generosity, fidelity, and gratitude, among many others. Whereas each exercise of the natural virtues normally produces good results, the good of artificial virtues is indirect in that it comes about only as a result of there being an accepted practice of exercising these virtues (Homiak, 2011).

7. **Immanuel Kant** – lived during the end of Enlightenment. He divides moral philosophy into two domains, *that of justice or law on the one hand (the Doctrine of Right),* and *that of ethics or virtue on the other (the Doctrine of Virtue)*. The duties that form the subject matter of the **Doctrine of Right** are like the natural law theorists’ perfect duties: they are precise, owed to specifiable others, and can be legally enforced (Kemerling, 2006). They require that we take or forego certain actions. Other duties (which form the subject matter of the **Doctrine of Virtue** are duties to adopt certain ends. Many of them are imperfect, in that they do not specify how, when, or for whom (in the case of duties to others) they should be achieved.

Examples are the duty not to let one’s talents rust or the duty not to deny help to others. These duties are not legally enforceable. They require inner, not outer, legislation, so we must impose them on ourselves. To do a moral act, it requires honest respect. We do things because it is the right things to do, and it is the morally correct reason (Homiak, M., 2011.)

According to Kant, we are always fighting against the impulses and dispositions that oppose the moral law, we need the strength of will and self-mastery to fulfill our imperfect duties. This self-mastery Kant calls courage (Kemerling, 2006).

8. **Deontologists** believed that right and good consist in obedience to objective moral duties. Kant believed that morality consisted in acting on the basis of duty alone. Kant has objections that he raises against consequentialism. He feels that the consequences of our actions are often out of our control, so we cannot be held responsible for them or have our actions judged based on them (Alexander and Moore, 2007). Also, because people disagree about what happiness is, good consequences cannot provide an ultimate criterion for making moral judgments. Another objection states if we are inclined to do an act because we naturally seek good consequences like happiness, then we do not act freely and are not morally responsible.
9. **Deontology is the type of ethical theory which is concerned with moral rules which are generated by non-consequentialist methods**, e.g., based on the nature of rationality or other principles of duty (but not on the basis of consequences of actions). It is the theory of moral obligation (Allen, B., 1997).

10. **Hypothetical and Categorical Imperatives** – Imperatives are instructions; they tell us what to do. Kant distinguished between two types of imperative: hypothetical and categorical. Hypothetical imperatives tell you what to do in order to achieve a particular goal (Kemerling, 2006).

11. **Hypothetical imperatives** only apply to people who want to achieve the goal to which they refer. Morality, according to Kant, isn’t like this. Morality doesn’t tell us what to do on the assumption that we want to achieve a particular goal. Morality consists of categorical imperatives.

12. **Categorical imperatives**, tell us what to do irrespective of our desires.

13. **John Rawls** (1921-2002) was an American political philosopher in the liberal tradition. His **theory of justice as fairness envisions a society of free citizens holding equal basic rights cooperating within an egalitarian economic system**. His account of **political liberalism** addresses the legitimate use of political power in a democracy, aiming to show how enduring unity may be achieved despite the diversity of worldviews that free institutions allow. His writings on **the law of peoples** extend these theories to liberal foreign policy, with the goal of imagining how a peaceful and tolerant international order might be possible (Wenar, 2008). Rawls sees political philosophy as fulfilling at least four roles in society’s public life:

   a) **The first role is practical**: political philosophy can discover bases for reasoned agreement in a society where sharp divisions threaten to lead to conflict.

   b) **A second role of political philosophy is to help citizens to orient themselves within their own social world**. Philosophy can describe what it is to be a member of society with a certain political status, and suggest how the nature and history of that society can be understood from a broader perspective.
c) **A third role is to probe the limits of practicable political possibility.** Political philosophy must describe workable political arrangements that can gain support from real people. Yet within these limits philosophy can be utopian: it can depict a social order that is the best that one can hope for.

d) **A fourth role of political philosophy is reconciliation.** Philosophy can show that human life is not simply domination and cruelty, prejudice, folly, and corruption; but that in some ways at least it is better that it has become the way that it is.

e) **Justice as fairness** is Rawls’s theory of justice for a liberal society. It provides a framework for the legitimate use of political power. Rawls constructs justice as fairness around specific interpretations of the defining liberal ideas that citizens are free and equal and that society should be fair. He holds that justice, as fairness is the most egalitarian, and also the most plausible, interpretation of liberalism’s fundamental concepts (Wenar, 2008).

Rawls sees justice as fairness as answering to the demands of freedom and equality, a challenge posed by the socialist critique of liberal democracy and by the conservative critique of the modern welfare state. Justice as fairness sets out a version of social contract theory that Rawls believes provides a superior understanding of justice to that of the dominant tradition in political philosophy: **utilitarianism.**

Justice as fairness aims to describe a just arrangement of the major political and social institutions of a liberal society: the political constitution, the legal system, the economy, the family, and so on. The arrangement of these institutions is a society’s basic structure. The basic structure is the location of justice because these institutions distribute the main benefits and burdens of social life, for example who will have which basic rights, who will have opportunities to get what kind of work, who will receive social recognition, what the distribution of income and wealth will be, and so on.
14. **Thomas Hobbes** (1588 -1679) - His most influential work was the *Leviathan*. He believes that all acts are ultimately self-serving, even when they seem benevolent and that in a state of nature, prior to any formation of government, humans would behave completely selfishly. He remarks that all humans are essentially mentally and physically equal, and because of this, we are naturally prone to fight each other. He cites three natural reasons that humans fight: competition over material good, general distrust, and the glory of powerful positions. Hobbes comes to the conclusion that humanity's natural condition is a state of perpetual war, constant fear, and lack of morality (Williams, 2005).

15. In the *Leviathan*, Hobbes writes that morality consists of Laws of Nature. These Laws, arrived at through social contract, are found out by reason and are aimed to preserve human life. Hobbes comes to his laws of nature deductively. The primary purpose of the Leviathan is to punish subjects who break the law. From a set of five general principles, he derives 15 laws. The **five general principles are:**

   a) **That human beings pursue only their own self-interest**

   b) **That all people are equal**

   c) **The three natural causes of quarrel**

   d) **The natural condition of perpetual war**

   e) **The motivation for peace**

The first three Laws of Nature he derives from these principles describe the basic foundation for putting an end to the state of nature. The other twelve laws develop the first three further and are more precise about what kinds of contracts are necessary to establish and preserve peace (Williams. 2005).

Hobbes saw the responsibility of governments to be the protection of people from their own selfishness, and he thought the best government would have the power of a sea monster, or leviathan (Williams, 2005). He saw the king as a necessary figure of leadership and authority. He felt that democracy would never work because people are only motivated by self-interest. He saw humanity as being motivated by a constant desire for power, and to give power to the individual would result in a war of everyone against the other that would make life "solitary, poor, nasty, brutish, and short. Hobbes’s account of the state of nature is that the moral law and justice do not exist until the sovereign establishes civil law.
16. **Natural Law Theory**: The view that there exists an eternal moral law that can be discovered through reason by looking at the nature of humanity and society. There is a foundation for ethics higher or more universal than legislated law. It is the view that right actions are those that conform to moral standards discerned in nature through human reason (Murphy, 2011).

17. **Stoic Philosophy**: Stoic is usually applied to the person who remains composed and impervious to the pains and pleasures of life. Part of the Stoic philosophy is to live according to nature. Believing in the oneness and inherent order of the cosmos, the Stoics understood nature as a manifestation of divine reason (Baltzly, 1996). The external world is totally subject to cause and effect. To live according to nature means to live according to rational principles, which involve an emphasis on character and self-mastery. The Stoic moral virtue includes: prudence, courage, justice, and temperance. The reason is the unifying principle that links all humans and all societies into one community, under one law.

18. **Epictetus (c.50 - c.138)**: Born in Asia Minor, he was a slave but he was freed after his master died. While he was a slave, he received an education learning the doctrines of Stoic philosophy. The *Enchiridion*, or manual, was not actually written by Epictetus but contains one of his disciple’s edited notes. It is a guide for moral conduct based on principles and precepts of Stoicism. The guiding principle of reason offered by Epictetus is to distinguish between what is and what is not in our control. Our moral responsibility lies in the things we control. Epictetus’ ethics seeks to apply the Socratic maxim, “Know thyself” in recognizing our limits and where our freedom and responsibilities lie (Baltzly, 1996). Ethical wisdom can be attained by keeping a moral purpose in harmony with nature.
Consequential Ethics

1. John Stuart Mill (1806 – 1873): advocates that moral values are relative to likely social consequences; we must act in such a way as to help bring about the greatest good for the greatest number of people, contributing to social utility (Richards, 1999). His Standard of Happiness is that actions are right in proportion as they tend to promote happiness. It is wrong when it tends to produce the reverse of happiness. His views are different from the social contract theory.

2. Utilitarianism: is a way of evaluating moral decisions based on the amount of pleasure that it provides. Good is defined as what brings pleasure to people. Bad is that which brings pain. Actions are right if they promote happiness in society and wrong if they produce unhappiness (Richards, 1999).

   a) Act utilitarianism: An action is morally obligatory if it produces the most amounts of good for all people.

   b) Rule utilitarianism: Rule utilitarianism is a set of rules that produces the greatest amount of good for all people.

3. The word deontology derives from the Greek words for duty (Deon) and science (or study) of (logos). In contemporary moral philosophy, deontology is one of those kinds of normative theories regarding which choices are morally required, forbidden, or permitted. In other words, deontology falls within the domain of moral theories that guide and assess our choices of what we ought to do (deontic theories), in contrast to (aretaic [virtue] theories) that fundamentally, at least guide and assess what kind of person (in terms of character traits) we are and should be. And within that domain, deontologists those who subscribe to deontological theories of morality stand in opposition to consequentialists.

4. Consequentialists hold that choices, acts and/or intentions are to be morally assessed solely by the states of affairs they bring about. Consequentialists thus must specify initially the states of affairs that are intrinsically valuable — the Good. They then are in a position to assert that whatever choices increase the Good, that is, bring about more of it and are the choices that it is morally right to make and to execute.
(The Good in that sense is said to be prior to the Right). Consequentialist moral theories say what makes an action right is its consequences.

**Consequentialists** can and do differ widely in terms of specifying the Good. Some consequentialists are monists about the Good and identify it with pleasure, happiness, desire satisfaction, or “welfare” in some other sense. Others are pluralists regarding the Good. Many believe that how the Good is distributed among persons (or all sentient beings) is partly constitutive of the Good (Ethics, n.d.).

However, many consequentialists differ about what the Good consists in; they all agree that the morally right choices are those that increase the Good. Moreover, consequentialists generally agree that the Good is “agent-neutral.” That is, valuable states of affairs are states of affairs that all agents have reason to achieve.

Consequentialism bases morality on the consequences of human actions and not on the actions themselves. It teaches that people should do whatever produces the greatest amount of consequences that are good (Ethics, n.d.).

5. **Hedonism and Kinds of Pleasure - Hedonism is a Greek word for Pleasure.** It refers to several related theories about what is good for us, how we should behave, and what motivates us to behave in the way that we do (Moore, 2004).

   a) **Motivational hedonism** is the claim that only pleasure or pain motivates us. It is the theory that the desires to encounter pleasure and to avoid pain guide all of our behavior. It is the most significant form of psychological hedonism.

   b) **Normative hedonism** is the claim that all and only pleasure has worth or value, and all and only pain has disvalue. It is the theory that happiness should be pursued (that pleasure should be pursued and pain should be avoided).

For Hedonism, pleasure would be understood broadly, to include all pleasant feelings or experiences, such as ecstasy, delight, and enjoyment. Pain will be taken to include all unpleasant feeling or experience: irritations, anxiety, anguish, discomfort, grief, depression, guilt and remorse. Ordinary language must be stretched to accommodate these broad usages. Pleasure and pain themselves might be states, states of affairs, things, events or properties.
6. **Jeremy Bentham (1748 – 1832):** believed that moral justification came from utility, and good institutions produce good consequences. His *Hedonistic Utilitarianism* states that we always ought to perform that act that leads to the greatest pleasure. This raises the question as to how we are to quantify pleasure; if we cannot put a value on the quantity of pleasure that an act produces, then we cannot compare it to other acts in order to decide which of them we ought to perform (Richards, 1999).

To overcome this difficulty, Bentham proposed the hedonic calculus. The *hedonic calculus* lists seven features of pleasure to which attention must be paid in order to assess how great it is: intensity, duration, certainty, propinquity, fecundity, purity, and extent.

a) **Intensity:** The intensity of the pleasure caused by an act is reasonably self-explanatory. Mild pleasure is less valuable than intense pleasure, and so acts leading to the latter are to be preferred to acts leading to the former, other things being equal.

b) **Duration:** The duration of the pleasure caused by an act must also be taken into account when assessing the goodness of the act. Transient pleasure is less valuable than lasting pleasure, and so acts leading to the latter are to be preferred to acts leading to the former, other things being equal.

c) **Certainty:** The certainty criterion refers to the probability of the pleasure resulting from the act; how likely is it that the act will bring about the anticipated pleasure? If we must choose between an act that will definitely cause pleasure and an act that will only possibly bring about pleasure, then we do better to perform the former.

d) **Propinquity (nearness):** In time of pleasure of pain following an action. How distant are the anticipated benefits of each possible course of action? The more distant the benefits, in either space or time, the less weight we should give them in making our decision.
e) **Fecundity**: The fecundity of an act is the likelihood that the pleasures or pains that it causes will be followed by similar pleasures or pains. If the happiness that an act causes is likely to be followed by yet more happiness, then that act is better than a similar act that will cause only one isolated instance of happiness. Similarly, if the pain that an act causes is likely to be followed by still more pains, then that act is worse than it would otherwise be.

f) **Purity**: It is also important to be attentive to the purity of the pleasure and pain caused by an act. An act that causes only pleasure is better than one that causes the same amount of pleasure mixed with a little pain. When pleasure or pain are unmixed with their opposites, their purity is high; when they are mixed, their purity is diminished.

g) **Extent** - Refers to how wide of an effect an action has. The more people enjoy the pleasure, the better.
Feminist Ethics

1. Feminist Ethics is an attempt to revise, reformulate, or rethink traditional ethics to the extent it depreciates or devalues women's moral experience. Feminists argue that a woman's point of view has been largely ignored and neglected throughout the course of human history.

2. Ethics of Care - The moral theory known as “the ethics of care” implies that there is moral significance in the fundamental elements of relationships and dependencies in human life. Normatively, care ethics seeks to maintain relationships by contextualizing and promoting the well-being of caregivers and care-receivers in a network of social relations (Sander-Staudt, 2011).
   a) Most often defined as a practice or virtue rather than a theory as such, “care” involves maintaining the world of, and meeting the needs of, us and others. It builds on the motivation to care for those who are dependent and vulnerable, and it is inspired by both memories of being cared for and the idealizations of self (Feminism and the Ethics of Care, n.d). Following in the sentimentalist tradition of moral theory, care ethics affirms the importance of caring motivation, emotion and the body in moral deliberation, as well as reasoning from particulars.
   b) Feminism may be associated with other political ideas including class and race consciousness. Feminists debate whether the intellectual and emotional differences between women and men are essential (innate) or constructed (learned). It was during the early 19th century when the concept of women having rights was absurd. The world was primarily a patriarchal world.
Ethics in America

Ethical Analysis

1. **Professional Code of Ethics**: Ethical responsibilities at work are a lot like ethical responsibilities in the rest of life. In addition to living up to standards in daily personal life, professional ethics may need to go above and beyond the call of duty. Professionals can find themselves in situations where they can enjoy benefits that are not available to the general public. *When someone’s work stands to serve an interest in conflict with his or her obligations as a professional, that person is experiencing a conflict of interest.*

2. **Whistleblowing**: When an organization a professional works for does something unethical that needs to come to light, people may feel obligated to disclose the information to outside sources without the company’s permission. Jobs in Medicine, Journalism, Law, Accounting, and in Engineering experience a higher level of regulation in their work because their potential impact on society is so great.

3. **Justice**: Applied to determine on what basis scarce resources will be distributed, or alternatively, on what basis burdens will be fairly distributed. Not to be confused with poetic or legal justice (Allen, B., 1997).

4. **Informed Consent**: The process whereby patients, after being sufficiently informed to make a rational decision, are asked to consent to medical diagnosis or treatment, thereby respecting a person’s basic right to self-determination and serving to protect against potential abuses of power or disequilibrium of information (Allen, B., 1997).


6. **Disclosure of Information**: One of the three key ingredients of a valid informed consent. It entails disclosing relevant medical information to a patient contemplating diagnosis or treatment (Allen, B., 1997).

8. **Comprehension**: One of the three key ingredients of a valid informed consent. The information presented must be presented so that patient can understand that information to a reasonable degree (Allen, B., 1997).

9. **Voluntariness**: One of the three key ingredients of a valid informed consent. The physician or other persons may persuade the patient toward the best course of action, but the patient should not be coerced into accepting or rejecting medical diagnosis or treatment (Allen, B., 1997).

10. **Consent Form**: The consent form is evidence of a valid consent, but does not guarantee that a valid consent has occurred. A consent form is not the same thing as a valid consent process (Allen, B., 1997).

11. **Confidentiality**: The obligation of health care professionals to maintain patient medical and personal information in complete confidence. Narrow exceptions may sometimes be argued on the basis of avoiding the high probability of serious bodily harm to identifiable persons (Allen, B., 1997).

12. **Puffery**: in advertising it involves making exaggerated claims about products. As long as the advertiser isn’t making false claims about the product, puffery is not against the law.

13. **Autonomy and privacy**: Many worry about the extent of their privacy and the limits of their personal autonomy. Both the government and large corporations show signs wanting to restrict both; either for our own good or for their own good. These issues involve serious social consequences, it raises questions about the nature of our duty to one another and impact social relationships generally.

14. **Paternalism**: is the interference of an individual with another person, against their will, and defended that the person interfered with will be better off or protected from harm. The issue of paternalism arises with respect to restrictions by the law such as anti-drug legislation, the compulsory wearing of seatbelts, and in medical contexts by the withholding of relevant information concerning a patient's condition by physicians. At the theoretical level, it raises questions of how persons should be treated when they are less than fully rational (Dworkin, G., 2010).
1. **Kohlberg’s six stages of moral development - a hierarchy that tracked how people can move from lesser to a more sophisticated ethical reasoning** (Feminism and the Ethics of Care, n.d)

   a) **Pre-conventional level**: selfishness and lack of concern for other

   1. **Stage 1: Punishment and reward**: Thinking is animalistic. Actions are in ways that anticipate reward and avoid punishment.

   2. **Stage 2: Egoism and exchange relationships**: Thinking is based on self-interest and how it can be achieved within relationships.

   b) **The Conventional Level**: genuine care for others.

   1. **Stage 3: Fostering Good Interpersonal relationships**: thinkers take the needs and interests of others into account. It is important to make others happy.

   2. **Stage 4: Respect for the rules of the group**: focuses on what’s necessary to promote the cohesiveness of society. Ex. Breaking the law is unethical behavior.

   c) **Post Conventional Level**: people think of their duties towards others in terms of abstract rules that transcend the particular cultures of historical situations that specific people find themselves in.

      1. **Stage 5: Social Contracts**: think in terms of laws because of majority agreements

      2. **Stage 6: Rights and Justice**: concerned mostly with justice. Being an ideal ethical thinker needs you to distance yourself from a situation to assess it clearly.

2. **The 3 Branches of Ethics**:

   a) **Descriptive ethics**: Describes the ethical standards of a person, community, culture, etc. * Controversial topics
b) **Normative ethics:** *Evaluates people’s actions and their moral character.* It is concerned with the content of moral judgments or principles, rules, or theories that guide our actions and judgments, and the criteria for what is right or wrong. It argues for particular standards or norms for behavior (Cavalier, 2002).

c) **Meta-ethics:** This lays the groundwork for normative ethics. It deals with the nature of moral judgment. It looks at the origins and meaning of ethical principles. It studies the nature of morality and questions the abstract meaning of ethical terms (Ethics, n.d.).
Dantes Test Prep Ethics Practice Exam

1. _____ includes a good habit, a mean and disposition to act in accordance with reason.
   a. Happiness
   b. Mortality
   c. Rational
   d. Virtue

2. Aristotle believed that the good for which all humans aspire is _____, which is the activity of the soul.
   a. Happiness
   b. Mortality
   c. Rational
   d. Virtue

3. The belief that the ends or purposes that things serve are the study of _____.
   a. Aristotle
   b. Socrates
   c. Teleology
   d. Thucydides
4. In order to obtain the good life, all our virtue and _____ prepares us, consists primarily of rational contemplation.
   a. Ethics
   b. Insight
   c. Moral
   d. Wisdom

5. The ultimate good must be self-sufficient, continuous and _____.
   a. Absolute
   b. Final
   c. Rational
   d. Ultimate

6. In order for a human being to receive the best life, it is a ____ that one must experience.
   a. Life of Contemplation
   b. Life of Leisure
   c. Life of Pleasure
   d. Life of Wealth

7. Who wrote the History of the Peloponnesian War that focused on society being held responsible for the actions of the few?
   a. Aristotle
   b. Plato
   c. Socrates
   d. Thucydides
8. Ethics was born of _____ conflict.
   a. Ethical
   b. Human
   c. Immoral
   d. Moral

9. Socrates asserted that the highest good for any human being is _____.
   a. Happiness
   b. Mortality
   c. Rational
   d. Virtue

10. The more a man knows, the _____ his ability to reason out the correct choice and to choose the actions which truly bring happiness to him.
    a. Finer
    b. Better
    c. Greater
    d. Superior

11. Socrates believed that _____ is the sufficient condition the good life.
    a. Self Comprehension
    b. Self Clarification
    c. Self-Enlightenment
    d. Self-Knowledge
12. According to Plato, the good life is one of intelligence but also the pursuit of the _____.
   a. Devine Good
   b. Ethical Good
   c. Moral Good
   d. Spiritual Good

13. Plato believed that the organization of the _____ of a good person is similar to the organization of the social classes in an ideal society.
   a. Essence
   b. Heart
   c. Soul
   d. Spirit

14. To be a virtuous human being, one must have having temperance, wit, and _____.
   a. Benevolence
   b. Generosity
   c. Heart
   d. Kindness

15. “Golden Mean” is the idea of _____.
   a. Avoiding Boundaries
   b. Avoiding Confinements
   c. Avoiding Extremes
   d. Avoiding Limitations
16. A relative mean between extremes of excess and deficiency is the _____ that leads to moderation in all things except virtue.
   a. Moral Ethics
   b. Moral Meaning
   c. Moral Virtue
   d. Moral Worth

17. _____ is a theory of morality that makes virtue the central concern.
   a. Ethical Virtue
   b. Virtue Ethics
   c. Moral Ethics
   d. Moral Virtue

18. _____ is a system of moral principles that affects how people make decisions and lead their lives.
   a. Beliefs
   b. Ethics
   c. Philosophy
   d. Values

19. _____ justice is the idea that specific punishments should be appropriate for wrongdoing.
   a. Corrective
   b. Counteractive
   c. Distributive
   d. Retributive
20. Things are morally good or bad, or morally obligatory, permissible or prohibited, solely because of God’s will or commands is the _____ theory.
   a. Divine Command
   b. Godly Command
   c. Sacred Command
   d. Spiritual Command

21. Morality may be _____ if it depends directly on religious belief or on a set of values given by religion.
   a. Autonomous
   b. Heteronomous
   c. Religionomous
   d. Theonomous

22. The Role of the Covenant includes 2 types of covenants, they are _____ and _____.
   a. Conditional/Unconditional
   b. Conditional/Bilateral
   c. Unconditional/Unilateral
   d. Unconditional/Multilateral

23. _____ is the generalized blueprint for the kind of entity you are.
   a. Creature Nature
   b. Devine Nature
   c. Human Nature
   d. Spiritual Nature
24. _____ is God’s device to govern the whole community of the universe toward the common good.
   a. Devine Law
   b. Eternal Law
   c. Ethical Law
   d. Spiritual Law

25. According to John Locke, human beings have natural rights; the violation of the natural rights would also violate moral _____ and _____.
   a. Contract/Theory
   b. Decree/Judgment
   c. Law/Justice (Page 4)
   d. Rule/Commandment

26. Thomas Hobbes’ theory on _____ is the first exposition that was given by Hobbes to explain that the persons’ moral and/or political obligations are dependent upon a contract or agreement among them to form the society in which they live.
   a. Civil Contract
   b. Ethic Contract
   c. Moral Contract
   d. Social Contract
27. David Hume maintains that moral values are relative to our natural human feelings, and the urgent needs real situation, his principles of morality is drawn from the experiences of _____.
   a. God
   b. People
   c. Society
   d. Theorist

28. Immanuel Kant divided the concept of moral philosophy into two domains; which are the Doctrine of Right and Doctrine of _____.
   a. Happiness
   b. Harmony
   c. Moral
   d. Virtue

29. An ethical theory, which is concerned with moral rules and is generated by non-consequentialist methods is the _____ theory.
   a. Autonomy
   b. Aquinas
   c. Deontology
   d. Theonomy

30. _____ is a society of free citizens holding equal basic rights cooperating within an egalitarian economic system.
   a. Hypothetical Imperatives
   b. Justice as Fairness
   c. Political Liberalism
   d. The Law of the People
31. Which one is not a Leviathan general principle?
   a. Human beings pursue only their own self-interest
   b. All people are equal
   c. Motivation for harmony
   d. The natural condition of perpetual war

32. The view that there exists an eternal moral law that can be discovered through reason by looking at the nature of humanity and society is the _____ Theory.
   a. Natural Law
   b. Categorical Imperatives
   c. Natural Virtues
   d. Social Contract

33. A person who remains composed and impervious to the pains and pleasures of life could be defined but what philosophy?
   a. Enchiridion
   b. Epictetus
   c. Stoic
   d. Unconditional

34. A way of evaluating moral decisions based on the amount of pleasure that it provides is a form of _____.
   a. Consequential
   b. Deontology
   c. Motivational
   d. Utilitarianism
35. Hedonism is a Greek word for _____.
   a. Happiness
   b. Moral
   c. Pleasure
   d. Virtue

36. Jeremy Bentham believed that moral justification came from utility and good institutions, which produce good consequences; it is the ____ way to achieve the greatest pleasure.
   a. Hedonic Calculus
   b. Hedonistic Utilitarianism
   c. Motivational Hedonism
   d. Normative Hedonism

37. ____ is an attempt to revise, reformulate or rethink traditional ethics to the extent it depreciates or devalues women’s more experience.
   a. Ethics of Care
   b. Feminist Ethics
   c. Modern Male Ethics
   d. Virtue of Ethics

38. The ____ is build upon the motivation to care for those who are dependent and vulnerable and it is inspired by both memories of being cared for and the idealization of self.
   a. Ethics of Care
   b. Feminist Ethics
   c. Modern Male Ethics
   d. Virtue of Ethics
39. When someone’s work stands to serve an interest in conflict with his or her obligations as a professional, that person is experiencing a _____.
   a. Conflict of Care
   b. Conflict of Ethics
   c. Conflict of Interest
   d. Conflict of Moral

40. When an unethical situation occurs, and there is a need to disclose the information to an outside source without the company’s permission the situation is called _____.
   a. Corrective Discretion
   b. Professional Obligation
   c. Remedial Responsibility
   d. Whistle Blowing

41. _____ is the process where patients, after being sufficiently informed to make a rational decision, are asked to consent to medical diagnosis or treatment, thereby respecting a person’s basic right to self-determination and serving to protect against abuses of power or disequilibrium of information.
   a. Disclosure of Information
   b. Informed Consent
   c. Self-Determination
   d. Standard of Disclosure

42. Which one is not a key component of informed consent?
   a. Comprehension
   b. Disclosure of information
   c. Intellectual Capacity
   d. Voluntariness
43. Which one is not a Standard of Disclosure?
   a. Full Disclosure Standard
   b. Reasonable Person Standard
   c. Subjective Standard
   d. Society Standard

44. _____ is the obligation of healthcare professionals to maintain patient medical and personal information in complete confidence.
   a. Confidentiality
   b. Discretion
   c. Privacy
   d. Secrecy

45. _____ is the interference of an individual with another person, against their will, and defended that the person interfered with will be better off or protected from harm.
   a. Autonomy
   b. Paternalism
   c. Privacy
   d. Puffery

46. The abstract rules that transcend the particular cultures of historical situations that specific people find themselves in are _____ level.
   a. Conventional
   b. Current Conventional
   c. Pre-Conventional
   d. Post-Conventional
47. _____ Six Stages of Development is a hierarchy that tracked how people can move
from lesser to a more sophisticated ethical reasoning.
   a. Bentham
   b. Epictetus
   c. Kohlberg’s
   d. Mill

48. In Kohlberg’s six stages of moral development, Egoism and Exchange Relationships is
the stage of _____ (pg. 16).
   a. Actions are in ways that anticipate reward and avoid punishment
   b. Thinking is based on self-interest and how it can be achieved within
      relationships
   c. Thinkers taking the needs and interests of others into account
   d. The focus on what is necessary to promote the cohesiveness of society

49. Which one is not one of the 3 Branches of Ethics?
   a. Beta-Ethics
   b. Descriptive Ethics
   c. Meta-Ethics
   d. Normative Ethics

50. _____ Ethics evaluates people’s actions and their moral character.
   a. Beta-Ethics
   b. Descriptive Ethics
   c. Meta-Ethics
   d. Normative Ethics
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<td>C) Motivation for harmony</td>
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<td>C) Life of Pleasure</td>
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<td>D) Thucydides</td>
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<td>8</td>
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<td>D) Self-Knowledge</td>
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<td>D) Spiritual Good</td>
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<td>A) Ethics of Care</td>
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<td>C) Soul</td>
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<td>B) Generosity</td>
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<td>15</td>
<td>C) Avoiding Extremes</td>
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<td>D) Retributive</td>
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<td>20</td>
<td>A) Divine Command</td>
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<td>D) Post-Conventional</td>
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<td>21</td>
<td>B) Heteronomous</td>
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<td>C) Kohlberg's</td>
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<td>22</td>
<td>A) Conditional/ Unconditional</td>
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<td>B) Thinking is based on self-interest and how it can be achieved within relationships</td>
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References


