

### Review Sheet for Final Examination

The purpose of this sheet is to provide a brief list of learning objectives for the exam. It focuses principally on the sorts of material that will be covered on the longer essays and in some of the sort essay questions. It is not meant to cover all material assigned in the readings. Some shorter questions will focus on material assigned in reading but not covered in class. Remember that in studying the positions of a philosopher, you must be concerned with the particular claims of the philosopher, the reasons which are offered to support the claim, and the definitions of critical terms provided by the philosopher.

The readings for the exam are all of those announced on the syllabus for the material since the mid-term. The readings for Aristotle and Kant are those posted on the website. The readings from Bond are given on the syllabus. The relevant sections for the reading on natural law are 1.1, 1.2, 1.3 1.4 (first paragraph), and 2.2. from the Stanford Encyclopedia or Philosophy on Natural Law Ethics; The relevant sections from Ozar's article on rights are 1-4 and 6. The relevant sections from Held's article are marked in the pdf file that I sent to you.

#### **I. For Kantian/deontological ethics, you should be able to:**

- 1) define critical terms like: hypothetical imperative, categorical imperative, intention of an action, happiness, etc.
- 2) explain the distinction between objective and subjective moral standards; (a) why Kant believes that hypothetical imperatives lead to subjective moral standards; (b) why moral imperatives must take the form of categorical imperative; and (c) how Kant would distinguish between different kinds of actions (e.g., taking human life) to argue that some killing of human life is morally justified while other is not.
- 3) compare and contrast acting from duty, acting from inclination, acting in conformity with duty, and acting in conformity with inclination. Explain why only acting from duty has moral worth for Kant. You should be able to discuss this matter in light of Kant's claim that only the will is good without qualification.
- 4) state and discuss the two forms of the categorical imperative: (!) act always in such a way that you could will that act to be universally binding and (2) always treat others as ends in themselves and not just as means to an end.
- 5) explain why the critics will argue that Kant inevitably brings consequences to bear in determining whether actions are right or wrong.

#### **II) For the material relating to virtue/teleological ethics, you should be able to:**

- 1) define: end, final end, happiness, human nature, virtue, theoretical reason, practical reason, mean of action;
- 2) discuss why Aristotle regards happiness as the final end of human activity and why he defines it as virtuous activity in conformity with reason;

- 3) set forth the formal characteristics of happiness (living well), e.g., self-sufficiency, final end, etc, and show how Aristotle employs these criteria to eliminate certain contenders for constituting happiness (e.g., wealth and pleasure).
- 4) discuss Aristotle's conception of virtue as the mean of action between the extremes of excess and deficiency. Discuss the nature of practical reasoning in determining the mean; what factors it takes into account and the manner in which it uses general moral rules;
- 5) compare and contrast Aristotle's basic question for ethics (why kind of person should we become to be happy) with the basic question in consequentialist and deontological ethical theories (what sorts of actions should we perform.)

**III) For the material relating to Aquinas's conception of natural law, you should be able to:**

- 1) define and distinguish between: eternal law, natural law (rational morality), and divine law (revealed morality);
- 2) discuss the sense in which the precepts of the natural law are binding by nature and knowable by nature;
- 3) explain why the natural law is incompatible with atheism, agnosticism, deism, cultural relativism, and moral subjectivism;
- 4) discuss the fundamental precept of the natural law—to do good and avoid evil—and why this precept entails that the moral right is dependent upon the good;
- 5) explain the various factors that practical reasoning takes into account to determine whether actions are good or flawed (evil); how does practical reasoning for Aquinas compare and contrast with the same reasoning for utilitarian's and deontologists;
- 6) define and distinguish between derivationism and inclinationism as ways of knowing the basic goods for moral action;

**IV) For the material related to "rights," you should be able to:**

- 1) set forth the features of moral rights: their relation to an agent who has rights; their relation to others on whom obligations are imposed
- 2) explain the sense in which rights are said to be 'moral trumps' or have an overriding character in relation to other moral claims; the manner in which the existence of rights depends upon the ability of other people to fulfill obligations imposed by the rights; and the sense in which rights can or cannot be waived or not exercised;
- 3) define and distinguish between the various kinds of rights: natural positive, natural negative, conventional positive, and conventional negative.
- 4) explain what is meant by saying that there are universal moral rights; how Ozar uses the Great Machine and Its Slave example to illustrate the claim that there are such rights; discuss three bases for universal moral rights: "endowed by their creator", "actual features shared by all human beings;" and "the potential for free and rational action."

5) discuss the libertarian position that there are only negative natural (moral) rights and arguments against this position;

**V) For the material on feminist ethics, you should be able to:**

1) discuss Held's claim that traditional moral theory gives preference to reason at the expense of emotion in light of an imputed gender superiority of male to female;

2) discuss Held's analysis of the connection between gender distinctions and the rational/natural; public/private distinction; why Held thinks that the absence or dismissal of mothering as morally relevant illustrates the male bias of traditional morality;

3) discuss the role of reason and emotion in deontological and utilitarian ethics; why Held criticizes the exclusive use of reason in these ethical theories in light of the experiences of the ways in which women often make moral decisions (preserving actual relations and showing care vs. abstract rules and impartial rationality);

4) discuss why Held believes that the traditional distinction between public and private ignores giving serious attention to the raising of children as a central issue of morality.