

Multiple Choice (1 pt each + 2 pts explanation)

1. According to Aristotle, *eudaimonia* is best understood as:

- A. A feeling of happiness or pleasure
- B. Living in accordance with virtue and reason
- C. Fulfilling one's social duties regardless of character
- D. Maximizing material well-being

Answer: _____

Explanation: _____

2. Aristotle's "function argument" identifies the human good with:

- A. The satisfaction of bodily desires
- B. The exercise of reason in accordance with virtue
- C. Obedience to divine law
- D. Political participation

Answer: _____

Explanation: _____

3. For Aristotle, the doctrine of the mean holds that virtue is:

- A. A kind of midpoint between excess and deficiency
- B. An innate emotional tendency
- C. A divine gift unrelated to human action
- D. Determined entirely by pleasure and pain

Answer: _____

Explanation: _____

4. Aristotle insists that *eudaimonia* must be **self-sufficient (autarkēs)**, meaning:

- A. It excludes all relationships and external goods
- B. It depends only on personal wealth
- C. It lacks nothing needed for a flourishing human life
- D. It can only be achieved in the afterlife

Answer: _____

Explanation: _____

5. In the *Groundwork of the Metaphysics of Morals*, Kant says the only thing good without qualification is:

- A. Happiness
- B. A good will
- C. Virtue
- D. Prudence

Answer: _____

Explanation: _____

6. The *categorical imperative* differs from hypothetical imperatives because it:

- A. Applies only to religious believers
- B. Commands conditionally, depending on one's desires
- C. Commands unconditionally, regardless of one's ends
- D. Can be overridden by prudence

Answer: _____

Explanation: _____

7. According to Kant, acting **from duty** means:

- A. Doing the right thing because it benefits oneself
- B. Doing the right thing because one's emotions prompt it
- C. Doing the right thing out of respect for the moral law
- D. Acting in conformity with social convention

Answer: _____

Explanation: _____

8. Kant's **Formula of Universal Law** requires that we:

- A. Maximize happiness for the greatest number
- B. Act only on maxims we can will to become universal laws
- C. Follow the commands of political authority
- D. Seek moral guidance from experience

Answer: _____

Explanation: _____

9. In the **Formula of Humanity**, Kant commands that we:

- A. Treat humanity always as an end, never merely as a means
- B. Pursue happiness for all rational beings
- C. Obey divine will in every case
- D. Act in ways that produce pleasure for others

Answer: _____

Explanation: _____

10. Korsgaard explains that lying violates the Formula of Humanity because:

- A. It disrespects the autonomy of rational agents by manipulating them
- B. It disrupts the moral feelings of others
- C. It undermines social harmony
- D. It produces negative consequences for everyone

Answer: _____

Explanation: _____

11. In *The Right to Lie*, Korsgaard argues that Kant's rigorism about lying is based on:

- A. A misplaced obsession with consistency
- B. An ideal of moral relations grounded in mutual respect and rationality
- C. The political need to maintain order
- D. Theological commitments about sin

Answer: _____

Explanation: _____

12. According to *Kant's Groundwork of the Metaphysics of Morals: An Introduction*, duties of **right** differ from duties of **virtue** because:

- A. Duties of right can be externally coerced, duties of virtue cannot
- B. Duties of virtue are less important than duties of right
- C. Both are entirely external and enforceable by law
- D. Only duties of virtue involve freedom

Answer: _____

Explanation: _____

13. Kant insists that morality cannot be grounded in experience because:

- A. Empirical principles lack universality and necessity
- B. Only divine authority can ground moral law
- C. Human experience provides perfect moral knowledge
- D. Experience determines all our actions automatically

Answer: _____

Explanation: _____

14. Johansson and Svensson argue that a main challenge for virtue ethics is that:

- A. It cannot clearly explain what makes right actions right
- B. It denies the importance of moral character
- C. It is entirely compatible with utilitarianism
- D. It reduces ethics to emotion

Answer: _____

Explanation: _____

15. The “wrong right-maker” objection claims that:

- A. Virtue ethics explains moral motivation but not moral justification
- B. Virtuous character traits make an act right only indirectly
- C. Deontology is superior to virtue ethics
- D. Moral rightness depends solely on happiness

Answer: _____

Explanation: _____

Short Answer Prompts (10 pts each)

1. Virtue Ethics:

Explain Aristotle's conception of *eudaimonia* and how the "function argument" connects human flourishing to the exercise of virtue. Then discuss one major objection to virtue ethics from Johansson and Svensson.

2. Kantian Ethics:

Summarize why Kant claimed that lying was never permissible. Using Korsgaard's discussion of lying to the murderer at the door, explain how the **Formula of Humanity** shapes Kant's understanding of moral action, and what Korsgaard believes this reveals about the tension between moral idealism and dealing with evil.
