Max. Marks: 30   **23ʳᵈ September, 2024**
Time: 1.5 hours

Answer any 3 in about 300 - 400 words; keep your answers precise and to the point   3 x 10

Please note that the word limit is only a guideline. You will be evaluated on the basis of the number of points you cover in response to each part of the question and the inferences you draw from these, NOT on the basis of the number of words you have written. Hence, keep your answers precise and to the point, justifying your position wherever necessary.

1. What is moral responsibility? Distinguish between active and passive responsibility. Describe what are the three forms of passive responsibility and the four conditions under which they come about?

Moral responsibility (1; any one point)
- The **accountability of persons, primarily for actions and their consequences.**
- A person who is held responsible or answerable for an action is **subject to responses such as blame, praise, punishment, or reward on account of the action**.
- Responsibility means in the first place **being held accountable for your actions and for the effects of your actions.**

Active vs. passive responsibility (2; 1 mark for each point)
- Active responsibility is responsibility **before something has happened**. It refers to a **duty or task to care for** certain state-of-affairs or persons.
- Passive responsibility is applicable **after something (undesirable) has happened**.
  - **Or**:
    - it refers to backward or passive responsibility whereby the person **is held to justify his/her actions towards those who are in a position** to demand that the individual in question accounts for his/her actions)

Three forms of PR (3; 0.5 marks for each label; 0.5 marks for outlining what it refers to)
- **Accountability (1)**
  - Being held to account for or justify one's actions towards others
- **Blameworthiness (1)**
  - being a proper target of blame for one's actions or the consequences of one's **actions**
- **Liability (1)**
  - being liable to legal action

Four conditions (4; 0.5 marks for each label; 0.5 marks for outlining what it refers to)
- **wrong-doing**,
  - involves the **violation of a norm**
- **causal contribution**,
  - the person who is held responsible must have **made a causal contribution** to the consequences for which he or she is held responsible

- **foreseeability,**
  - must have been able to **know the consequences of his or her actions**.
- **Freedom**
  - one who is held responsible must have had **freedom of action** (Or, **must not have acted under compulsion**)

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2. Outline Robert Nozick's experience machine thought experiment. What is the intention behind the thought experiment? Provide any 4 reasons to NOT plug in to the machine. In the light of these reasons, would you choose to plug in or stay out of the experience machine?

<u>Nozick's EM thought experiment (3; 1 mark for each point; see if they cover the gist of the experiment)</u>

Setup of the experiment
- In the experience machine thought experiment, Nozick invites us to imagine a virtual reality machine that lets you **simulate any experience** you like

how the experiment works
- Once you plug in, **you think that you are in the real world, and have no memory of life outside** the machine

main question
- **Should you plug into this machine for life**, preprogramming your life's experiences?

<u>Intention (1; any one of the points below)</u>
- To illustrate that having pleasurable experiences are NOT the only things that matter to us
- To illustrate the limitations of hedonism/utilitarianism
- That it matters to us to be a certain way and do certain things rather than just have the experience of doing them.

<u>4 reasons (4; 1 mark for each; any 4 of below)</u>
- we **want to do certain things**, and not just have the experience of doing them.
- we **want to be a certain way**, to be a certain sort of person.
- It **limits us to a man-made reality**, to a world no deeper or more important than that which people can construct. There is **no actual contact with any deeper reality**, though the experience of it can be simulated.
- Perhaps **what we desire is to live (an active verb) ourselves, in contact with reality**. (And this, machines cannot do for us.)
- **To be in the machine is to think of ourselves in isolation**. A solipsistic way of viewing ourselves and others in the world.
- **Our identity is in community**; no person is an island.
- It is in pain (and not the pleasure of pain) that **we give and find solidarity with and in others**.
- It is the **entire range and gamut of emotions that makes us human**—not just pleasure and pain.
- there's so **much that needs be done in the world**. What matters is what we can do about it, given we can do something about it

<u>Opinion on choosing to plug in (2)</u>
- 1 mark for their opinion (it could be **either to plug in or not to plug in**)

- 1 mark for their justification (look for **connection between their opinion and the points they've noted above**).

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3. How do roles and responsibilities relate to each other? How would a (a) utilitarian (b) Kantian and (c) virtue ethicist respond to a situation where your moral responsibility comes into conflict with your professional responsibility. Illustrate with a real-world example.

Relation between Roles and responsibilities (1)

Responsibility is **defined by the roles** one fulfills in a particular situation. A **role defines your relationship** with others, and in doing so **carries the responsibility of fulfilling the expectations which the role carries.**

For pointing to what it means for moral responsibility (MR) to come into conflict with professional responsibility (PR) (2; 1 mark for outlining MR, and 1 mark for outlining PR)

Moral responsibility is based on one's moral obligations/norms/duties that arise from moral considerations, whereas **professional responsibility is based on what is expected of one in the professional role** that they fulfil.
There can be situations where the two may come into conflict.

For real-world example (1)
This can be any real-world example that brings out the distinction between MR and PR.

Utilitarian response (2; 1 mark for outlining utilitarianism; 1 mark for applying it to the above example)
- the utilitarian response would be to do that which brings out the **greatest good to the greatest number**.
- So if one's MR leads to a greater good than one's PR, then one should follow their MR.

Kantian response (2; 1 mark for outlining Kantianism; 1 mark for applying it to the above example)
- the Kantian response would be to **follow that maxim which can be universalizable and does not treat humans as a means to an end**.
- **This could mean either that: (either of the two are valid)**
  - If ditching MR in favor of PR is universalizable, then one must follow MR over PR (or vice versa)
  - One must always follow one's MR over PR.

Virtue ethicist response (2; 1 mark for outlining utilitarianism; 1 mark for applying it to the above example)
- the virtue ethicist would urge to **follow that action which is virtuous, i.e., which is a mean between the extremes**.
- Or
- the virtue ethicist would urge to **do that which a moral exemplar would do when faced with a similar situation**.

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4. How does virtue ethics work as an ethical framework? What is virtue and how is it acquired according to Aristotle? Describe the intellectual virtues and moral virtues and how the two are related.

Virtue ethics (VE) as an ethical framework (1 mark)

Look for any one point:
- Virtue ethics shifts the perspective from what is morally right/wrong or good/bad to **how ought we to live our lives.**
- According to VE, we perform the right actions not by figuring out what the right action is and doing it, but **by becoming the right kind of person—a virtuous person.**
- An act is morally right just because **it is one that a virtuous person, acting in character, would do in that situation.**

Definition of virtue (1; any one point)
- A virtue is an **admirable character trait.** It's not a mere habit, or a tendency to act in certain ways.
- that state of character in which a person has the **habit of choosing the mean between the extremes of excess and deficiency.**

How it is acquired (1; any one point)
- through **training and practice; through experience**
- through **practical wisdom (phronesis)**
- Through **mindfully living life to learn and appreciate the things that are worthwhile** and the actions that are the expression of virtue

Intellectual virtues (3; look for any 3; 0.5 marks for label; 0.5 marks for description)
- **science**
  - habit of demonstrative knowledge of what is necessary and eternal to **show how effects are linked to their causes**
- **art**
  - the habit of **knowing how to make or do things**
- **prudence**
  - the habit of **knowing how to act**, how to secure the ends and goals of human life.
- **intuition of first principles**
  - habit of **grasping the principles** from which demonstrations will be able to proceed
- **wisdom**
  - the habit of **uniting the intuition of first principles with science** (the habit of knowing how to demonstrate the link between effects and their causes).

Moral virtues (3; same as above)
- **Prudence**
  - the **habit of knowing how to act**, how to secure the ends and goals of human life.
- **courage**
  - habit of **choosing to act in the mean** between the extremes of cowardice and foolhardiness.
- **temperance**
  - **self-restraint.**
- **justice**
  - being **fair/acting justly towards others**.

How they are related (1; look for any one point)

- they are related by the virtue of **prudence or practical wisdom tells us how best to act virtuously in a given situation. Prudence.**
- Prudence as a moral virtue requires a grasp of intellectual virtues, and prudence as an intellectual virtue requires one to practice it as a moral virtue.

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5. Distinguish between 'means to an end' and an 'end in itself' with the help of an example of each. Explain how fairness, consistency, and humanity are accounted for in Kantian ethics.

Means to an end (2; 1 for defining; 1 for example)
- means to an end refers to something which is **instrumentally good to bring about something else**.
- For example, a tool is a means to end. A screwdriver is a means to an end to loosen/tighten a screw. Money is a means to end to have a comfortable life.

End in itself (2; one for defining; 1 for example)
- end in itself refers to something which is intrinsically good. (It is valuable in and of itself).
- For example, Kant thought that humans are ends in themselves. Or, learning can be an end in itself.

How fairness is accounted for in Kantian ethics (2, 1 mark for each point)
- Fairness is accounted for in Kantian ethics by the **'principle of universalizability' (PoU)**
- The PoU is a test of fairness since we are **following principles that apply to everyone**—we are **not making any exceptions** for ourselves.

How consistency is accounted for in Kantian ethics (2; 1 mark for each point)
- Consistency is accounted for in Kantian ethics by the **'principle of universalizability' (PoU)**
- The PoU is a test of consistency since **the goal of my action is compatible with others acting according to the same maxim**.
  - Or, the PoU ensures that there are the **same set of rules/principles which apply to everyone** consistently.

How humanity is accounted for in Kantian ethics (2; 1 mark for each point)
- humanity is accounted for by the **'principle of humanity' (PoH)**
- according to which we must **always treat humanity never simply as a means but always at the same time as an end.**
  - Or, the PoH translates to every human as being an end in itself and therefore having **certain human rights** which cannot be violated.