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**Please fax or e-mail the answer key to TLC
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Ethics Answer Key

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| 24. A B C D E F | 51. A B C D E F | 78. A B C D E F |
| 25. A B C D E F | 52. A B C D E F | 79. A B C D E F |
| 26. A B C D E F | 53. A B C D E F | 80. A B C D E F |
| 27. A B C D E F | 54. A B C D E F | |

Ethics Assignment

Your assignment is to correctly answer the following questions about the characteristics, terms and definitions of ethics and related subjects.

You will have 90 days in order to successfully complete this assignment with a score of 70% or better. If you need any assistance, please contact TLC's Student Services. Once you are finished, please, e-mail or fax your answer sheet along with your registration form.

Please use the Answer Key and Registration form. Select the exact answer from the text.

1. For Kant, heteronomy is the opposite of autonomy. Whereas an autonomous person is one whose will is self-determined, a heteronomous person is one whose will is determined by something outside of the person, such as overwhelming emotions. Etymologically, heteronomy goes back to the Greek words for "other" and "law."

- A. GENDER
- B. ARÊTE
- C. HEDON
- D. HYPOTHETICAL IMPERATIVE
- E. HETERONOMY
- F. NONE OF THE ABOVE

2. The theory that every mental state type is identical with a physical state type. That is, that every token of a particular type of mental state is identical with a token of a particular type of physical state.

- A. DOLORS
- B. CAUSATION
- C. DUALISM
- D. TYPE IDENTITY THEORY
- E. UTILITARIANISM
- F. NONE OF THE ABOVE

3. A moral theory that says that what is moral right is whatever produces the greatest overall amount of pleasure (hedonistic utilitarianism) or happiness (eudaimonistic utilitarianism).

- A. DOLORS
- B. CAUSATION
- C. DUALISM
- D. TYPE IDENTITY THEORY
- E. UTILITARIANISM
- F. NONE OF THE ABOVE

4. A conditional command, such as, "If you want to lose weight, stop eating cookies." Some philosophers have claimed that morality is only a system of hypothetical imperatives, while others—such as Kant—have maintained that morality is a matter of categorical imperatives.

- A. GENDER
- B. ARÊTE
- C. HEDON
- D. HYPOTHETICAL IMPERATIVE
- E. BEHAVIORISM
- F. NONE OF THE ABOVE

5. The theory that every mental state is identical with a physical state of some type or other. The various types of mental states need not correspond to types of physical state: tokens of the same type of mental state might be identical with tokens of distinct physical types.

- A. GENDER
- B. ARÊTE
- C. HEDON
- D. IDENTITY THEORY
- E. BEHAVIORISM
- F. NONE OF THE ABOVE

6. The Greek word for "excellence" or "virtue."

- A. GENDER
- B. ARÊTE
- C. HEDON
- D. HYPOTHETICAL IMPERATIVE
- E. BEHAVIORISM
- F. NONE OF THE ABOVE

7. Philosophers often contrast means and ends. The ends we seek are the goals we try to achieve, while the means are the actions or things which we use in order to accomplish those ends. A hammer provides the means for pounding a nail in a piece of wood. Some philosophers, most notably Immanuel Kant, have argued that we should never treat human beings merely as means to an end.

- A. MEAN D. METHODOLOGICAL PROBLEM
- B. MAXIM E. MORAL BALLPARK
- C. MEANS F. NONE OF THE ABOVE

8. The methodological problem in the philosophy of mind is concerned with what should be thought to be the correct methodology for a science of the mind. Should such a science draw on introspective evidence, on the evidence only of behavior, or of neurophysiological evidence, or all of these or none of these?

- A. MEAN D. METHODOLOGICAL PROBLEM
- B. MAXIM E. MORAL BALLPARK
- C. MEANS F. NONE OF THE ABOVE

9. The ability to freely determine one's own course in life. Etymologically, it goes back to the Greek words for "self" and "law."

- A. GENDER D. HYPOTHETICAL IMPERATIVE
- B. ARÊTE E. AUTONOMY
- C. HEDON F. NONE OF THE ABOVE

10. A person's gender refers to that individual's affiliation with either male or female social roles. Gender differs from sex in the same way that ethnicity differs from race: gender is a sociological concept, while sex is a biological one.

- A. GENDER D. HYPOTHETICAL IMPERATIVE
- B. ARÊTE E. BEHAVIORISM
- C. HEDON F. NONE OF THE ABOVE

11. This is a term that utilitarians use to designate a unit of pleasure. Its opposite is a dolor, which is a unit of pain or displeasure. The term "hedon" comes from the Greek word for pleasure.

- A. GENDER D. HYPOTHETICAL IMPERATIVE
- B. ARÊTE E. BEHAVIORISM
- C. HEDON F. NONE OF THE ABOVE

12. Of, or pertaining to, pleasure.

- A. CALCULUS D. COMPATIBILISM
- B. CONSCIOUSNESS E. HEDONISTIC
- C. DEDUCTIVE F. NONE OF THE ABOVE

13. A calculus is simply a means of computing something, and a moral calculus is just a means of calculating what the right moral decision is in a particular case.

- A. CALCULUS D. COMPATIBILISM
- B. CONSCIOUSNESS E. HEDONISTIC
- C. DEDUCTIVE F. NONE OF THE ABOVE

14. The belief that both determinism and freedom of the will are true.

- A. CALCULUS D. COMPATIBILISM
- B. CONSCIOUSNESS E. HEDONISTIC
- C. DEDUCTIVE F. NONE OF THE ABOVE

15. An entity is conscious if there is something it feels like, something it is like to be that entity. A mental state, event or process is said to be a conscious one if there is something it is like for one to be in that state or for that event or process to occur in one.

- A. CALCULUS
- B. CONSCIOUSNESS
- C. DEDUCTIVE
- D. COMPATIBILISM
- E. HEDONISTIC
- F. NONE OF THE ABOVE

16. Any position in ethics which claims that the rightness or wrongness of actions depends on their consequences.

- A. CALCULUS
- B. CONSCIOUSNESS
- C. DEDUCTIVE
- D. COMPATIBILISM
- E. CONSEQUENTIALISM
- F. NONE OF THE ABOVE

17. An example which claims to undermine or refute the principle or theory against which it is advanced.

- A. CALCULUS
- B. CONSCIOUSNESS
- C. DEDUCTIVE
- D. COUNTER-EXAMPLE
- E. HEDONISTIC
- F. NONE OF THE ABOVE

18. Generally, the idea that what it is to be in a mental state is to be disposed to behave in certain ways.

- A. GENDER
- B. ARÊTE
- C. HEDON
- D. HYPOTHETICAL IMPERATIVE
- E. BEHAVIORISM
- F. NONE OF THE ABOVE

19. A person's ethnicity refers to that individual's affiliation with a particular cultural tradition that may be national (French) or regional (Sicilian) in character. Ethnicity differs from race in that ethnicity is a sociological concept whereas race is a biological phenomenon.

- A. GENDER
- B. ETHNICITY
- C. HEDON
- D. HYPOTHETICAL IMPERATIVE
- E. BEHAVIORISM
- F. NONE OF THE ABOVE

20. This is the word that Aristotle uses for "happiness" or "flourishing." It comes from the Greek "eu," which means "happy" or "well" or "harmonious,"

- A. GENDER
- B. ARÊTE
- C. HEDON
- D. HYPOTHETICAL IMPERATIVE
- E. EUDAIMONIA
- F. NONE OF THE ABOVE

21. A deductive argument is an argument whose conclusion follows necessarily from its premises. This contrasts to various kinds of inductive arguments, which offer only a degree of probability to support their conclusion.

- A. CALCULUS
- B. CONSCIOUSNESS
- C. DEDUCTIVE
- D. COMPATIBILISM
- E. HEDONISTIC
- F. NONE OF THE ABOVE

22. A relation between two events, a cause and an effect, the cause preceding or occurring simultaneously with the effect.

- A. DOLORS
- B. CAUSATION
- C. DUALISM
- D. TYPE IDENTITY THEORY
- E. UTILITARIANISM
- F. NONE OF THE ABOVE

23. Any position in ethics which claims that the rightness or wrongness of actions depends on whether they correspond to our duty or not. The word derives from the Greek word for duty, deon.

- A. DOLORS
- B. CAUSATION
- C. DUALISM
- D. TYPE IDENTITY THEORY
- E. DEONTOLOGY
- F. NONE OF THE ABOVE

24. Any position in ethics which claims that the rightness or wrongness of actions depends on whether they correspond to God's commands or not.

- A. DOLORS
- B. CAUSATION
- C. DUALISM
- D. TYPE IDENTITY THEORY
- E. DIVINE COMMAND THEORY
- F. NONE OF THE ABOVE

25. Utilitarian units of pain or displeasure.

- A. DOLORS
- B. CAUSATION
- C. DUALISM
- D. TYPE IDENTITY THEORY
- E. UTILITARIANISM
- F. NONE OF THE ABOVE

26. In the philosophy of mind the theory that not only are mental phenomena not reducible to physical phenomena, they are wholly distinct, making up two distinct realms of being.

- A. DOLORS
- B. CAUSATION
- C. DUALISM
- D. TYPE IDENTITY THEORY
- E. UTILITARIANISM
- F. NONE OF THE ABOVE

27. Epistemology is that branch of philosophy which is concerned with knowledge.

- A. IMPERATIVE
- B. IMPARTIALITY
- C. ETHICS
- D. EPISTEMOLOGICAL PROBLEM
- E. INCLINATION
- F. NONE OF THE ABOVE

28. The explicit, philosophical reflection on moral beliefs and practices. The difference between ethics and morality is similar to the difference between musicology and music.

- A. IMPERATIVE
- B. IMPARTIALITY
- C. ETHICS
- D. EPISTEMOLOGICAL PROBLEM
- E. INCLINATION
- F. NONE OF THE ABOVE

29. In ethics, an impartial standpoint is one which treats everyone as equal. For many philosophers, impartiality is an essential component of the moral point of view.

- A. IMPERATIVE
- B. IMPARTIALITY
- C. ETHICS
- D. EPISTEMOLOGICAL PROBLEM
- E. INCLINATION
- F. NONE OF THE ABOVE

30. A command.

- A. IMPERATIVE
- B. IMPARTIALITY
- C. ETHICS
- D. EPISTEMOLOGICAL PROBLEM
- E. INCLINATION
- F. NONE OF THE ABOVE

31. This is the word that Kant used (actually, he used the German word Neigung) to refer to our sensuous feelings, emotions, and desires.

- A. IMPERATIVE
- B. IMPARTIALITY
- C. ETHICS
- D. EPISTEMOLOGICAL PROBLEM
- E. INCLINATION
- F. NONE OF THE ABOVE

32. Kant contrasts inclination with reason. Whereas inclination was seen as physical, causally-determined, and irrational, reason was portrayed as non-physical, free, and obviously rational.

- A. IMPERATIVE
- B. IMPARTIALITY
- C. ETHICS
- D. EPISTEMOLOGICAL PROBLEM
- E. INCLINATION
- F. NONE OF THE ABOVE

33. Any position which attempts to reconcile apparently conflicting tendencies or values into a single framework.

- A. LEIBNIZ' LAW
- B. IMPARTIALITY
- C. ETHICS
- D. INTEGRATIONIST
- E. INTENTIONALITY
- F. NONE OF THE ABOVE

34. _____ positions are contrasted with separatist positions, which advocate keeping groups (usually defined by race, ethnicity, or gender) separate from one another.

- A. LEIBNIZ' LAW
- B. IMPARTIALITY
- C. ETHICS
- D. INTEGRATIONIST
- E. INTENTIONALITY
- F. NONE OF THE ABOVE

35. That property of mind by which it is directed at, about, or of objects and states of affairs in the world.

- A. LEIBNIZ' LAW
- B. IMPARTIALITY
- C. ETHICS
- D. INTEGRATIONIST
- E. INTENTIONALITY
- F. NONE OF THE ABOVE

36. The indiscernability of identicals. If a and b are identical, then whatever is true of a is also true of b. Which entails, if F is true of a but not true of b, then a and b are distinct.

- A. LEIBNIZ' LAW
- B. IMPARTIALITY
- C. ETHICS
- D. INTEGRATIONIST
- E. INTENTIONALITY
- F. NONE OF THE ABOVE

37. Logical behaviorism is the view that the meanings of our psychological concepts such as "belief", "desire", "experience" are to be explained in terms of behavioral DISPOSITIONS. As such, it is a response to the SEMANTICAL PROBLEM of mind.

- A. LEIBNIZ' LAW
- B. IMPARTIALITY
- C. ETHICS
- D. LOGICAL BEHAVIORISM
- E. INTENTIONALITY
- F. NONE OF THE ABOVE

38. The belief that there is one and only one truth; those who espouse absolutism usually also believe that they know what this absolute truth is. In ethics, absolutism is usually contrasted to relativism.

- A. ALTRUISM
- B. AGNOSTICISM
- C. ABSOLUTISM
- D. ANALYTIC STATEMENT
- E. MATERIALISM (or PHYSICALISM)
- F. NONE OF THE ABOVE

39. The conviction that one simply does not know whether God exists or not; it is often accompanied with a further conviction that one need not care whether God exists or not.

- A. ALTRUISM
- B. AGNOSTICISM
- C. ABSOLUTISM
- D. ANALYTIC STATEMENT
- E. MATERIALISM (or PHYSICALISM)
- F. NONE OF THE ABOVE

40. A selfless concern for other people purely for their own sake. Altruism is usually contrasted with selfishness or egoism in ethics.

- A. ALTRUISM
- B. AGNOSTICISM
- C. ABSOLUTISM
- D. ANALYTIC STATEMENT
- E. MATERIALISM (or PHYSICALISM)
- F. NONE OF THE ABOVE

41. A statement is analytic if its truth or falsity depends only on the meanings of the words from which it is composed. For example, "All bachelors are unmarried men" is an analytic statement. The truth of that statement does not depend upon any further facts about the way men happen to be. If one understands the meaning of the word "bachelor", one knows that the statement is true.

- A. ALTRUISM
- B. AGNOSTICISM
- C. ABSOLUTISM
- D. ANALYTIC STATEMENT
- E. MATERIALISM (or PHYSICALISM)
- F. NONE OF THE ABOVE

42. The family of doctrines known as materialism (or, equivalently, physicalism) holds that all that exists is matter, or material objects and their (material) properties.

- A. ALTRUISM
- B. AGNOSTICISM
- C. ABSOLUTISM
- D. ANALYTIC STATEMENT
- E. MATERIALISM (or PHYSICALISM)
- F. NONE OF THE ABOVE

43. According to Kant, a maxim is the subjective rule that an individual uses in making a decision.

- A. MEAN
- B. MAXIM
- C. MEANS
- D. METHODOLOGICAL PROBLEM
- E. MORAL BALLPARK
- F. NONE OF THE ABOVE

44. The arithmetical average of items in a group.

- A. MEAN
- B. MAXIM
- C. MEANS
- D. METHODOLOGICAL PROBLEM
- E. MORAL BALLPARK
- F. NONE OF THE ABOVE

45. The domain of actions, motives, traits, etc. that are open to moral assessment, that is, can be said to be morally good or morally bad.

- A. MEAN
- B. MAXIM
- C. MEANS
- D. METHODOLOGICAL PROBLEM
- E. MORAL BALLPARK
- F. NONE OF THE ABOVE

46. The view that we ought not to be morally concerned with, or involved with, people outside of our own immediate group. Moral isolationism is often a consequences of some versions of moral relativism.

- A. MORAL LUCK
- B. NARCISSISM
- C. MORALITY
- D. MORAL ISOLATIONISM
- E. NATURAL LAW
- F. NONE OF THE ABOVE

47. The phenomenon that the moral goodness or badness of some of our actions depends simply on chance. For example, the drunk driver may safely reach home without injuring anyone at all, or might accidentally kill several children that run out into the street while the drunken person is driving home. How bad the action of driving while drunk is in that case depends in part on luck.

- A. MORAL LUCK
- B. NARCISSISM
- C. MORALITY
- D. MORAL ISOLATIONISM
- E. NATURAL LAW
- F. NONE OF THE ABOVE

48. An excessive preoccupation with oneself. In mythology, Narcissus was a beautiful young man who fell in love with his own image reflected in a pool of water.

- A. MORAL LUCK
- B. NARCISSISM
- C. MORALITY
- D. MORAL ISOLATIONISM
- E. NATURAL LAW
- F. NONE OF THE ABOVE

49. In ethics, believers in natural law hold (a) that there is a natural order to the human world, (b) that this natural order is good, and (c) that people therefore ought not to violate that order.

- A. MORAL LUCK
- B. NARCISSISM
- C. MORALITY
- D. MORAL ISOLATIONISM
- E. NATURAL LAW
- F. NONE OF THE ABOVE

50. "Morality" refers to the first-order beliefs and practices about good and evil by means of which we guide our behavior. Contrast with Ethics, which is the second-order, reflective consideration of our moral beliefs and practices.

- A. MORAL LUCK
- B. NARCISSISM
- C. MORALITY
- D. MORAL ISOLATIONISM
- E. NATURAL LAW
- F. NONE OF THE ABOVE

51. In ethics, naturalism is the theory that moral values can be derived from facts about the world and human nature. The naturalist holds that "is" can imply "ought."

- A. NATURALISM
- B. NIHILISM
- C. NOUMENAL
- D. NATURALISTIC FALLACY
- E. NOMOLOGICAL
- F. NONE OF THE ABOVE

52. According to G. E. Moore, any argument which attempts to define the good in any terms whatsoever, including naturalistic terms; for Moore, Good is simple and indefinable. Some philosophers, most notably defenders of naturalism, have argued that Moore and others are wrong and that such arguments are not necessarily fallacious.

- A. NATURALISM
- B. NIHILISM
- C. NOUMENAL
- D. NATURALISTIC FALLACY
- E. NOMOLOGICAL
- F. NONE OF THE ABOVE

53. The belief that there is no value or truth. Literally, a belief in nothing (nihil). Most philosophical discussions of nihilism arise out of a consideration of Fredrich Nietzsche's remarks on nihilism, especially in *The Will to Power*.

- A. NATURALISM
- B. NIHILISM
- C. NOUMENAL
- D. NATURALISTIC FALLACY
- E. NOMOLOGICAL
- F. NONE OF THE ABOVE

54. Concerning the laws of nature.

- A. NATURALISM
- B. NIHILISM
- C. NOUMENAL
- D. NATURALISTIC FALLACY
- E. NOMOLOGICAL
- F. NONE OF THE ABOVE

55. A Kantian term that refers to the unknowable world as it is in itself. According to Kant, we can only know the world as it appears to us, as a phenomenon. We can never know it as it is in itself, as a noumenon.

- A. NATURALISM
- B. NIHILISM
- C. NOUMENAL
- D. NATURALISTIC FALLACY
- E. NOMOLOGICAL
- F. NONE OF THE ABOVE

56. The adjectival forms of these two words are "phenomenal" and "noumenal," respectively.

- A. NATURALISM
- B. NIHILISM
- C. NOUMENAL
- D. NATURALISTIC FALLACY
- E. NOMOLOGICAL
- F. NONE OF THE ABOVE

57. In recent discussions, ethicists have contrasted particularity with universality and impartiality and asked how, if morality is necessarily universal and impartial, it can give adequate recognition to particularity.

- A. NATURALISM
- B. NIHILISM
- C. PARTICULARITY
- D. PHENOMENOLOGICAL FALLACY
- E. NOMOLOGICAL
- F. NONE OF THE ABOVE

58. _____ refers to specific attachments (friendships, loyalties, etc.) and desires (fundamental projects, personal hopes in life) that are usually seen as morally irrelevant to the rational moral self.

- A. NATURALISM
- B. NIHILISM
- C. PARTICULARITY
- D. PHENOMENOLOGICAL FALLACY
- E. NOMOLOGICAL
- F. NONE OF THE ABOVE

59. The fallacy involved in inferring that appearances are themselves entities. When Macbeth imagines that he sees a bloody dagger in front of him, it does not follow that there is some entity—the appearance of a bloody dagger—which he sees. Rather he sees nothing, but is in that mental state normally caused by seeing a bloody dagger.

- A. NATURALISM
- B. NIHILISM
- C. PARTICULARITY
- D. PHENOMENOLOGICAL FALLACY
- E. NOMOLOGICAL
- F. NONE OF THE ABOVE

60. According to Aristotle, Phronesis is practical wisdom, the ability to make the right decision in difficult circumstances.

- A. PLURALISM
- B. PHRONESIS
- C. PRIMA FACIE
- D. EMOTIVISM
- E. ENLIGHTENMENT
- F. NONE OF THE ABOVE

61. The belief that there are multiple perspectives on an issue, each of which contains part of the truth but none of which contain the whole truth. In ethics, moral pluralism is the belief that different moral theories each capture part of truth of the moral life, but none of those theories has the entire answer.

- A. PLURALISM
- B. PHRONESIS
- C. PRIMA FACIE
- D. EMOTIVISM
- E. ENLIGHTENMENT
- F. NONE OF THE ABOVE

62. In the original Latin, this phrase means "at first glance." In ethics, it usually occurs in discussions of duties. A prima facie duty is one which appears binding but which may, upon closer inspection, turn out to be overridden by other stronger duties.

- A. PLURALISM
- B. PHRONESIS
- C. PRIMA FACIE
- D. EMOTIVISM
- E. ENLIGHTENMENT
- F. NONE OF THE ABOVE

63. A philosophical theory which holds that moral judgments are simply expressions of positive or negative feelings.

- A. PLURALISM
- B. PHRONESIS
- C. PRIMA FACIE
- D. EMOTIVISM
- E. ENLIGHTENMENT
- F. NONE OF THE ABOVE

64. An intellectual movement in modern Europe from the sixteenth until the eighteenth centuries that believed in the power of human reason to understand the world and to guide human conduct.

- A. PLURALISM
- B. PHRONESIS
- C. PRIMA FACIE
- D. EMOTIVISM
- E. ENLIGHTENMENT
- F. NONE OF THE ABOVE

65. For Buddhists, the state of Enlightenment or nirvana is the goal of human existence.
- A. PLURALISM D. EMOTIVISM
 B. PHRONESIS E. ENLIGHTENMENT
 C. PRIMA FACIE F. NONE OF THE ABOVE
66. The doctrine that all human motivation is ultimately selfish or egoistic.
- A. QUALIA D. PSYCHOLOGISM EGOISM
 B. REDUCTIONISM E. REPRESENTATION
 C. RELATIVISM F. NONE OF THE ABOVE
67. Are "raw feels", the way things seem to us—they are the experiential properties of mental states, events and processes. "Qualia" is a superordinate term for the qualitative or phenomenological properties of subjective experience.
- A. QUALIA D. PSYCHOLOGISM EGOISM
 B. REDUCTIONISM E. REPRESENTATION
 C. RELATIVISM F. NONE OF THE ABOVE
68. The idea that certain things might be shown to be nothing but certain other sorts of things. For instance, water is nothing but H₂O molecules. We say that statements about water are reducible to statements about collections of H₂O molecules.
- A. QUALIA D. PSYCHOLOGISM EGOISM
 B. REDUCTIONISM E. REPRESENTATION
 C. RELATIVISM F. NONE OF THE ABOVE
69. In ethics, there are two main type of relativism. Descriptive ethical relativism simply claims as a matter of fact that different people have different moral beliefs, but it takes no stand on whether those beliefs are valid or not.
- A. QUALIA D. PSYCHOLOGISM EGOISM
 B. REDUCTIONISM E. REPRESENTATION
 C. RELATIVISM F. NONE OF THE ABOVE
70. Normative ethical relativism claims that each culture's (or group's) beliefs are right within that culture, and that it is impossible to validly judge another culture's values from the outside.
- A. QUALIA D. PSYCHOLOGISM EGOISM
 B. REDUCTIONISM E. REPRESENTATION
 C. RELATIVISM F. NONE OF THE ABOVE
71. A representation is a representation of something, it is something that possesses
- A. QUALIA D. PSYCHOLOGISM EGOISM
 B. REDUCTIONISM E. REPRESENTATION
 C. RELATIVISM F. NONE OF THE ABOVE
72. Entitlements to do something without interference from other people (negative rights) or entitlements that obligate others to do something positive to assist you (positive rights).
- A. RIGHTS D. SEMANTICAL PROBLEM
 B. SATISFYING E. SUBJECTIVISM
 C. SKEPTICISM F. NONE OF THE ABOVE
73. Some rights (natural rights, human rights) belong to everyone by nature or simply by virtue of being human; some rights (legal rights) belong to people by virtue of their membership in a particular political state; other rights (moral rights) are based in acceptance of a particular moral theory.
- A. RIGHTS D. SEMANTICAL PROBLEM
 B. SATISFYING E. SUBJECTIVISM
 C. SKEPTICISM F. NONE OF THE ABOVE

74. A term utilitarians borrowed from economics to indicate how much utility we should try to create.

- A. RIGHTS
- B. SATISFYING
- C. SKEPTICISM
- D. SEMANTICAL PROBLEM
- E. SUBJECTIVISM
- F. NONE OF THE ABOVE

75. Whereas maximizing utilitarians claim that we should strive to maximize utility, satisficing utilitarians claim that we need only try to produce enough utility to satisfy everyone. It's analogous to the difference between taking a course with the goal of getting an "A" and taking it pass-fail.

- A. RIGHTS
- B. SATISFYING
- C. SKEPTICISM
- D. SEMANTICAL PROBLEM
- E. SUBJECTIVISM
- F. NONE OF THE ABOVE

76. Semantics is that branch of philosophy concerned with the analysis of the meanings of problematic concepts. In the philosophy of mind the semantical problems are such things as "What does it mean to say that a mental state is a conscious one? Is 'conscious' used in the same way always (and therefore picks out a unitary phenomenon), or is it used in bewilderingly differing kinds of ways (and therefore is unlikely to pick out any single property in the world)?"

- A. RIGHTS
- B. SATISFYING
- C. SKEPTICISM
- D. SEMANTICAL PROBLEM
- E. SUBJECTIVISM
- F. NONE OF THE ABOVE

77. There are two senses of this term. In ancient Greece, the skeptics ere inquirers who were dedicated to the investigation of concrete experience and wary of theories that might cloud or confuse that experience.

- A. RIGHTS
- B. SATISFYING
- C. SKEPTICISM
- D. SEMANTICAL PROBLEM
- E. SUBJECTIVISM
- F. NONE OF THE ABOVE

78. In modern times, skeptics have been wary of the trustworthiness of sense experience. Thus classical skepticism was skeptical primarily about theories, while modern skepticism is skeptical primarily about experience.

- A. RIGHTS
- B. SATISFYING
- C. SKEPTICISM
- D. SEMANTICAL PROBLEM
- E. SUBJECTIVISM
- F. NONE OF THE ABOVE

79. An extreme version of relativism, which maintains that each person's beliefs are relative to that person alone and cannot be judged from the outside by any other person.

- A. RIGHTS
- B. SATISFYING
- C. SKEPTICISM
- D. SEMANTICAL PROBLEM
- E. SUBJECTIVISM
- F. NONE OF THE ABOVE

80. You have reviewed many ethical statements but you haven't understood ethics as we should. You are required to examine your life and select one answer. No grade on this question.

- A. I am happy
- B. I am joyful
- C. My heart is damaged
- D. I am going through a tough time
- E. There is hope
- F. None of the Above