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Ethics 101 CEU Training Course Assignment

You will have 90 days from the start of this course to complete the assignment for CEU credit. The first section will come from the Glossary and will be a fill-in-the-blank type answer. You may download just the assignment in a Word document format.

1. _____ 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.
2. _____ This is the word that Aristotle uses for "happiness" or "flourishing." It comes from the Greek "eu," which means "happy" or "well" or "harmonious,"
3. _____ 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.
4. _____ 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."
5. _____ 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.
6. _____ 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.
7. _____ The Greek word for "excellence" or "virtue."
8. _____ The ability to freely determine one's own course in life. Etymologically, it goes back to the Greek words for "self" and "law."
9. _____ Generally, the idea that what it is to be in a mental state is to be disposed to behave in certain ways.
10. _____ 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.
11. _____ of, or pertaining to, pleasure.

12. _____ is simply a means of computing something. A **moral calculus** is just a means of calculating what the right moral decision is in a particular case.
13. _____ The belief that both determinism and freedom of the will are true.
14. _____ An entity is _____ 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.
15. _____ Any position in ethics which claims that the rightness or wrongness of actions depends on their consequences.
16. _____ An example which claims to undermine or refute the principle or theory against which it is advanced.
17. _____ 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.
18. _____ A relation between two events, a cause and an effect, the cause preceding or occurring simultaneously with the effect.
19. _____ 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*.
20. _____ Any position in ethics which claims that the rightness or wrongness of actions depends on whether they correspond to God's commands or not.
21. _____ Utilitarian units of pain or displeasure.
22. _____ 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.
23. _____ 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.
24. _____ A moral theory that says that what is morally right is whatever produces the greatest overall amount of pleasure (*hedonistic utilitarianism*) or happiness (*eudaimonistic utilitarianism*).
25. _____ is that branch of philosophy which is concerned with knowledge.

26. _____ The explicit, philosophical reflection on moral beliefs and practices. The difference between ethics and morality is similar to the difference between musicology and music.
27. _____ 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.
28. _____ A command.
29. _____ This is the word that Kant used (actually, he used the German word *Neigung*) to refer to our sensuous feelings, emotions, and desires. 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.
30. _____ Any position which attempts to reconcile apparently conflicting tendencies or values into a single framework. Integrationist positions are contrasted with separatist positions, which advocate keeping groups (usually defined by race, ethnicity, or gender) separate from one another.
31. _____ That property of mind by which it is directed at, about, or of objects and states of affairs in the world.
32. _____ 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.
33. _____ 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.
34. _____ 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.
35. _____ 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.
36. _____ A selfless concern for other people purely for their own sake. Altruism is usually contrasted with selfishness or egoism in ethics.
37. _____ A statement is _____ 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.

38. _____ The family of doctrines known as materialism (or, equivalently, physicalism) holds that all that exists is matter, or material objects and their (material) properties.
39. _____ According to Kant, a _____ is the *subjective rule* that an individual uses in making a decision.
40. _____ The arithmetical average of items in a group.
41. _____ 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.
42. _____ 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?
43. _____ 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.
44. _____ 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.
45. _____ 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.
46. _____ 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.
47. _____ 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.
48. _____ 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.

49. _____ In ethics, _____ 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."
50. _____ 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.
51. _____ 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*.
52. _____ Concerning the laws of nature.
53. _____ 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**. The adjectival forms of these two words are "phenomenal" and "noumenal," respectively.
54. _____ 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. Particularity 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.
55. _____ 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.
56. _____ According to Aristotle, _____ is practical wisdom, the ability to make the right decision in difficult circumstances.
57. _____ 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.
58. _____ 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.

59. _____ A philosophical theory which holds that moral judgments are simply expressions of positive or negative feelings.
60. _____ (1) 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. (2) For Buddhists, the state of Enlightenment or *nirvana* is the goal of human existence.
61. _____ The doctrine that all human motivation is ultimately selfish or egoistic.
62. _____ Are "raw feels", the way things seem to us—they are the experiential properties of mental states, events and processes. "Qualia" is a super-ordinate term for the qualitative or phenomenological properties of subjective experience.
63. _____ 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.
64. _____ 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. *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.
65. _____ is a representation of something; it is something that possesses **INTENTIONALITY. CONCEPTS** represent objects, properties and relations. **INTENTIONAL CONTENTS** represent states of affairs, events and processes. Concepts can refer or fail to refer. Intentional contents can represent truly or falsely. In this sense representation is unlike **INDICATION**—clouds indicate rain, but do not represent rain.
66. _____ 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*). 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 on acceptance of a particular moral theory.
67. _____ A term utilitarian borrowed from economics to indicate how much utility we should try to create. Whereas maximizing utilitarian claim that we should strive to *maximize* utility, satisficing utilitarian 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.

68. _____ 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 phenomena), or is it used in bewilderingly differing kinds of ways (and therefore is unlikely to pick out any single property in the world)?"
69. _____ There are two senses of this term. In ancient Greece, the skeptics were inquirers who were dedicated to the investigation of concrete experience and wary of theories that might cloud or confuse that experience. 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.
70. _____ 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.

Second part of your assignment:

Ethical Word Studies, you can find this information on the Internet, perform a word search.

VALUES

Definition of Value: (Your opinion or your research)

How are values obtained? (Your opinion or your research)

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