

I. (30%). Multiple choice. Mark the best response in a blue exam book.

1. Who is the author of the following quotation? “The native is declared insensible to ethics; he represents not only the absence of values, but also the negation of values. He is, let us dare to admit, the enemy of values, . . .”

(a) the libertarian and Oxford don, Isaiah Berlin, (b) the Turkish novelist, Orhan Pamuk, (c) the Algerian communitarian, Franz Fanon, (d) the Ethiopian ethicist, Zera Yacob, or (e) the Islamic and Aristotelian political philosopher, al-Farabi?

2. According to the Jaina argument why one should practice *ahimsā* (“non-injury”), the moral-sphere-making characteristic, the feature that grounds respect and that makes harmful actions morally wrong, is

- (a) moral autonomy and an ability to appreciate right and wrong
- (b) karmic payback, the likelihood that either the victim or someone else will retaliate and get revenge
- (c) being a self or the capacity, shared by humans and animals, to feel pain
- (d) the cosmic harmony created by God which harmful acts disturb
- (e) cuddliness, or loveability, the feature of those whom we love and trust.

3. Al-Farabi sees rule by the philosopher-king, or prophet, as the best form of government, criticizing

- (a) the democratic city for its pluralism, its people “taking pleasure in countless things”
- (b) the despotic city for its leadership being open to corruption by wealth
- (c) the vile city for *akrasia*, “weakness of will,” despite its people knowing the true good
- (d) the immoral city for having as its sole purpose the accumulation of wealth
- (e) the base city for attempting to subjugate others.

4. Zera Jacob proposes that natural harmony is the criterion whereby we may judge “by the light of our hearts” whether a particular social or religious practice is good or bad. He says that it is also

- (a) a sign that there is a God, (b) controversial, varying according to the beliefs one inherits from one’s parents or society, (c) known best by the “philosopher-king” who would be therefore the best ruler, (d) a reason why men and women can have as many husbands or wives as they like, or (e) none of the above.

5. John Stuart Mill in *On Liberty* proposes that

- (a) prevention of harm to others is only one among many reasons that the State may restrict the liberty of its citizens, another being promotion of, e.g., through mandatory education, the common good
- (b) the harm principle does not allow the government to prevent harm that an agent might do to herself unwittingly
- (c) the harm that a State should prevent includes harm an individual could cause to herself in “self-regarding action”
- (d) harm is a relative concept, defined in different ways by different individuals and societies, and in a democracy how it is defined by the majority is correct
- (e) a person should be held responsible for the harm his or her inaction brings about as well as by his or her action.

6. All of the following are *prima facie* sources of ethical obligation according to the pluralist theory of W. D. Ross, except (a) possibilities of self-improvement, (b) previous actions of others (requiring gratitude, for example), (c) previous actions of my own (e.g., promises), (d) possibilities of improving the general welfare, or (e) possibilities of maximization of liberty.

II. (70%) Choose either the the US war in Iraq or its “War on Drugs” as target for application of at least three of the following ethical positions or arguments. Try also to address Orhan Pamuk’s thesis that modern media reveal to the world’s poor and wretched prosperity the likes of which they know they cannot come close to having. According to Pamuk, such knowledge fuels feelings of humiliation and embitterment towards the US, particularly in its military and/or police actions outside its borders. “Today an ordinary citizen of a poor, undemocratic Muslim country, or a civil servant in a third-world country or in a former socialist republic struggling to make ends meet, is aware of how insubstantial is his share of the world’s wealth; he knows that he lives under conditions that are much harsher and more devastating than those of a “Westerner” and that he is condemned to a much shorter life. At the same time, however, he senses in a corner of his mind that his poverty is his own folly and inadequacy, or those of his father or grandfather. . . .” Should US policy—with Iraq, or with recreational drugs—take such feelings and attitudes of foreigners into account? For the required discussion of at least three additional positions or theories we have discussed, select from the following list:

- (1) the libertarianism of John Stuart Mill, (2) Charvaka’s hedonism, (3) the *Kamasutra*’s relativism and pluralism, (4) the authoritarianism of Hsun Tsu, (5) the *ahimsa* teaching of Jainism and/or Gandhi, (6) Walzer’s (or Wills’) analysis of the conditions of just war, (7) Zera Yacob’s naturalism, (8) al-Farabi’s elitist political philosophy, (9) Fanon’s justification of

violence, (10) Ross's ethical pluralism, (11) Berlin's value pluralism.