

### **5 Questions**

1. ***How does Hollinger describe when a war is just?***

Hollinger states that according to tradition, a war is just when it is the last resort, and all other means of resolving the conflict must first be tried, and then only then can violent resistance be employed.

2. ***What is the problem with a just war in the modern world?***

Hollinger states that it is the difficulty of gathering this kind of empirical knowledge that has made the application of just war theory so complicated in the modern world and why some have even argued that given modern weaponry it is no longer a viable ethical framework.

3. ***How does Hollinger address the ethical issue of poverty?***

Hollinger explains that poverty can be overcome only by addressing all the issues that are pertinent to the particular nation, geographical area, or society.

4. ***What are the ranges of the normative structure of a society?***

Hollinger explains that the normative structure ranges from reflective ethics to laws to social mores.

5. ***How does Hollinger distinguish between labor and management?***

Labor usually provides vast amounts of data to show that workers are underpaid, whereas management produces its own data or interpretation of the data to demonstrate that it is faced with significant hardship.

### **3 Definitions**

1. **Jus ad bellum**- term meaning when it is just to go to war
2. **Jus in bello**- term meaning what actions are just or unjust within the war itself
3. **Ideology**- determines which facts are accepted or how they are interpreted

### **Summary**

In Chapter 8 of *Choosing the Good*, Hollinger addresses empirical notions as they relate to ethics, such as when war is or isn't just. Hollinger then discusses the concepts of social mores, ideologies, vested interests and personal dispositions. Hollinger provides key examples regarding these concepts to let the reader see the complexities with empirical notions. Lastly, Hollinger provides an important statement, and that is "our pursuit of truth must always be bathed in humility...none of our empirical judgments is ever fully truthful, clear, or unbiased." (p. 305)