

The emperor's club

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The Emperor's Club a). The 7 more of the professional obligations are Candor, competence, honesty, diligence, loyalty, fairness, confidentiality, and non- Maleficence.

b). Definitions of the above are shown below:

I). Candor: Refers to possession of candid behaviors and speech to the clients.

II). Honesty: Telling the clients the truth, not lying to them in any way.

III). Competence: Maintaining or increasing your professional service ability. It also requires the individual to know the limits of his or her abilities.

IV). Diligence: Involves doing the best for the clients.

V). Loyalty: working for the client's interests and not your own.

VI). Confidentiality: protect private information of your client.

VII). Non- Maleficence: Do not harm your client in any way.

c). The three obligations that I find difficult for the professional to provide are do are diligence, fairness and competence.

An appropriate example, in this case, is a doctor. In big hospitals, a doctor will have to watch several hundreds and thousands of patients in a single day. Therefore, they have to engage in thorough working. This way, it is probably hard for them to maintain and increase their knowledge well.

Hence, competence is hard to provide excellently or well. According to moral requirements in different hospitals, doctors have to provide their treatment services equally to all patients. This is very difficult since some of the patients he or she is handling are hospital VIPs, respected government officials, and CEOs of large-scale companies. These individuals have control over the hospital operations, doctors thus are obliged to attend to them in

more special ways than they do to other patients. Doctors do take care of and watch several patients everyday. Thus, maintaining diligence becomes difficult.

2.

a). The following are the descriptions of both forms of Kant's categorical imperatives:

I). We do always act from the right intention, as well as, moral principles. However, we fail to think too much about the consequences of these actions.

II). The second imperative consists of two aspects. The first one is do not use people. The second one is treat most people as ends in themselves.

b). Universality of a principle means that an individual aware that moral principles can be applied to everybody. Reversibility of the principle means that an individual accepts the principles that are applied to him or her(Hoffman 23)

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c). No. I totally disagree with Kant's ideas. This is because there are several complicated situations in reality and thus considerations of other aspects and exemptions are necessary. For example, the right intention of a doctor is to save patients by curing their illness. However, the doctors may forget some of the side effects the patients are facing. It is, therefore, important to have both means and intention.

3.

a). The statement means that we should always act in golden means. We should also not forget that things sometimes develop in opposite directions

especially when they are extreme. An example is confidence. It enables a person to find solutions to problems. However, too much of it can make the person disrespect others. When a person lacks confidence, he or she becomes afraid of doing things in the wrong way. Such people cannot have enough efficiency and will continue repeating and correcting the same thing.

b). The examples of Aristotelian virtues are friendliness, courage and truthfulness. When these virtues become too much, they become obsequiousness, recklessness and boastfulness respectively. When they are too little, they change to grouchiness, cowardice, and self-depreciation.

4. The four different types of people by Aristotle are:

I). the continent person: the one who always want to do the right thing. He does it though through struggle and conflicts.

II). The temperate person: the one who wants to do the right things always and succeeds with no conflicts.

III). The intemperate/licentious person: one who does not want to do the right thing always.

IV). Incontinent person: one who admires or wants to do the right thing but always does not.

b).

I). Mr. Hundert, from the movie, is a continent person. He makes a decision and let Bell take part in the completion. He also had conflict when sacrificing the rights of Blythe.

II). Blythe is a temperate person. He accepted the apology of Mr. Hunderts but still send his son the Hundert's class. He never had any complaints about

his fate.

III). Sedgwick Bell. He is a licentious or intemperate person. He cheated in two different competitions. Hence, he does not want to do the right things totally.

5. Mr. Hunderts action, in Utilitarian, is not an Act Utilitarianism because it does not create more social utility than other alternative actions he has. Personally, I think changing Bell's grade is not the best option, in this case, as it will not encourage him to become a better student. Frustration can be good for him sometimes(Hoffman 23). Mr. Hunderts action, in the Kant and Respect for Other Perspective, is actually not appropriate since might be correct; he wants to encourage the student, Bell. A virtue is actually the mean between any two extremes, in Virtuous Living Perspective. Mr. Hundert is not virtuous as he does too much for the student, Bell.

b). According to Utilitarian perspective, Sedgwick's action is not, in any way, utilitarian as he has a better choice still. He is a clever student and can prepare for the contest well and do excellent other than cheating. According to Kant and Respect for Other's Perspective, Bell's intention is not a right one since he only is only looking for how he can pass the test. He did not show any respect to the contest and his matches. Finally, in Aristotle's Virtuous Living Perspective, Bell cheated; his mean, therefore, is too extreme (Hoffman 23)

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c). In Utilitarian Perspective, the action of Blythe is Utilitarian, he was taught by Mr. Hundert and he knows him as a good teacher. According to Kant & Respect for Others Perspective, Blythe's action is Chen5 acceptable since his

intention he has is to ensure his son gets proper education. Finally, in Aristotle's Virtuous Living Perspective, the action is okay since Blythe never went any extreme (Hoffman 33)

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Work Cited

Hoffman, Michael. *The Emperor's Club*. New York: Entertainment Publishers, 2005. Print.