

Part One: Chapter One: The Nature of Morality

Multiple Choice (24)

1. Ethics addresses the question of
 - a. whether God exists
 - b. what we know
 - c. how we should live**
 - d. what we are
2. Ethics does not investigate questions of
 - a. duty and obligation
 - b. mind and body**
 - c. fairness and unfairness
 - d. good and bad
3. Business ethics is the study of what constitutes good and bad human conduct in a
 - a. business setting**
 - b. academic setting
 - c. heavenly setting
 - d. utopian setting
4. Who discussed whether a merchant should tell people more goods similar to his are on their way?
 - a. Plato
 - b. Seneca
 - c. Aristotle
 - d. Cicero**
5. Business ethics dates to
 - a. The Modern period
 - b. The Renaissance
 - c. Ancient times**
 - d. The Industrial Revolution
6. “Business” and “businessperson” are
 - a. technical terms
 - b. narrow terms
 - c. broad terms**
 - d. colloquial terms
7. The objective of businesses is to provide goods or services for
 - a. profit**
 - b. sale
 - c. free
 - d. rent

8. A group of persons working together for a common purpose is
- a. a club
 - b. a business
 - c. a committee
 - d. an organization**
9. Moral standards concern behavior that is
- a. of serious consequence to human welfare**
 - b. subject to legal assessment
 - c. performed only by businesses
 - d. of trivial importance
10. Whether you should copy a pirated DVD on your office computer is a
- a. technical question
 - b. factual question
 - c. moral question**
 - d. business question
11. What term generally refers to any special code of social behavior?
- a. morality
 - b. business
 - c. etiquette**
 - d. deontology
12. Rules of etiquette are generally
- a. old-fashioned
 - b. nonmoral**
 - c. judgmental
 - d. utilitarian
13. Laws enacted by legislative bodies are called
- a. torts
 - b. statutes**
 - c. common law
 - d. liabilities
14. Common law is
- a. judge-made law**
 - b. legislative law
 - c. arbitrary law
 - d. statute law
15. Who did Martin Luther King Jr. address his "Letter from Birmingham Jail" to?
- a. the courts
 - b. fellow clergy**
 - c. fellow protestors

- d. fellow convicts
16. Professional codes of ethics lie somewhere between
- a. etiquette and law**
 - b. right and wrong
 - c. law and morality
 - d. facts and values
17. For philosophers, the important question is
- a. where our moral principles come from
 - b. whether our moral principles can be justified**
 - c. where our moral principles are going
 - d. whether our moral principles are legal
18. Any religion provides its believers with a
- a. worldview**
 - b. church
 - c. established clergy
 - d. God
19. The Golden Rule represents
- a. one of humankind's lowest moral requirements
 - b. a rule applicable to all sentient beings
 - c. one of humankind's highest moral ideals**
 - d. a rule that is self-contradictory
20. The idea that morality must be based on religion can be interpreted in
- a. two ways
 - b. three ways**
 - c. four ways
 - d. five ways
21. The moral instructions of the world's great religions are
- a. general and imprecise**
 - b. precise and specific
 - c. inapplicable to modern life
 - d. only applicable to believers
22. The view that what is right is determined by what a culture says is right is
- a. deontology
 - b. utilitarianism
 - c. virtue ethics
 - d. ethical relativism**
23. Carr defends a form of
- a. virtue ethics

b. ethical relativism

c. deontology

d. utilitarianism

24. The tendency to let the behavior of those around us dictate our response in emergencies is known as

a. ethical relativism

b. bystander apathy

c. morality in the narrow sense

d. cultural programming

True/False Questions (12)

- T 1. Sometimes the rich and might fall.
- T 2. Sometimes professional codes of ethics are unwritten.
- F 3. Professional codes of ethics are always specific.
- T 4. Religion involves prescriptions for social relationships.
- F 5. Ethical relativism holds that there are objective and universal moral standards.
- F 6. Our conscience is literally a little voice inside us.
- T 7. Morality in the narrow sense concerns the principles that do or should regulate people's conduct and relations with each other.
- T 8. Aristotle held that there is more to living a morally good life than being good at your job.
- T 9. Pressure to meet corporate goals can lead people to act unethically.
- F 10. According to the American Management Association pressure to meet realistic business deadlines is the leading cause of unethical business conduct.
- T 11. The diffusion of responsibility inside an organization leads individuals to have a diluted sense of their own moral responsibility.
- F 12. Aristotle denied that there is an excellent we can achieve as human beings.

Essay Questions (6)

1. In what way could Carr's views concerning bluffing in business be extended to bluffing in dating? Do you believe that bluffing in either of these contexts is ethically acceptable? Why, or why not? What do your answers tell you about your views concerning the plausibility of ethical relativism?
2. Do you believe that businessmen have a duty to reveal all the information that they have about their products and its merits vis-à-vis those of their rivals to consumers? Why, or why not? If not, do you believe that they have a duty to reveal any of this information—or should the “buyer beware”? If they do have a duty to reveal some of this information, how extensive is this duty? Do you believe that this duty could vary by industry? Why, or why not?
3. Do you believe that business ethics is a specific area of philosophical inquiry, or not? Do you think that its concerns could be subsumed into the general field of ethics? Why do you think as you do?
4. Do you believe that there is a role for professional ethicists in business settings? Why, or why not? If not, why not? If you do, why—and what do you envision their role as being?
5. In what ways are professional codes of ethics, moral rules, legal requirements, and the requirements of etiquette different from each other?
6. Must morality come from God? Why, or why not? If you believe that it does, do you believe that God has a reason for giving us the commands that he does, or do you believe that they exist merely on his whim? If the former, could we discover these reasons and act morally without God? If the latter, why should we care, morally, about God's whims?

