

MULTIPLE CHOICE

1. Which of the following characteristics distinguishes moral standards from other sorts of standards?
 - a. moral standards are purely optional
 - b. moral standards take priority over other standards, including self-interest
 - c. moral standards cannot be justified by reasons
 - d. moral standards must be set or validated by some authoritative body

ANS: B PTS: 1 REF: Page 5

2. Choose the statement that gives the most accurate description of etiquette:
 - a. the rules of etiquette are a fundamental branch of morality
 - b. conformity with the rules of etiquette is sufficient for moral conduct
 - c. etiquette refers to a special code of social behavior or courtesy
 - d. the rules of etiquette are backed by statutory law

ANS: C PTS: 1 REF: Page 6

3. Our relationship with the law is best described by which of the following?
 - a. To a significant extent, law codifies a society's customs, norms, and moral values.
 - b. The law is a completely adequate guide to the moral standards that we should follow.
 - c. The law makes all immoral conduct illegal.
 - d. Violating the law is always immoral.

ANS: A PTS: 1 REF: Page 8

4. Which of the following is not one of the four basic kinds of law?
 - a. statutes
 - b. constitutional law
 - c. common law
 - d. contractual law

ANS: D PTS: 1 REF: Page 7

5. A proper perspective of religion and morality is
 - a. only religion can tell us what is right and wrong
 - b. it's not true that morality must be based on religion
 - c. religion never influences people's moral beliefs
 - d. without religion, people wouldn't have a reason to act morally

ANS: B PTS: 1 REF: Page 12

6. When religion and morality are considered,
 - a. the moral instructions of the world's great religions are often general and imprecise.
 - b. most people act rightly only because their religion tells them to.
 - c. atheists are likely to be less moral than religious people.
 - d. in practice, people who share a religion will agree on all moral questions.

ANS: A PTS: 1 REF: Page 12

7. The divine command theory implies that
 - a. God commands us to do whatever our reason tells us is right.
 - b. God forbids stealing because stealing is wrong.
 - c. God leaves right and wrong up to us.
 - d. stealing is wrong only because God commands us not to steal.

ANS: D

PTS: 1

REF: Page 12

8. Ethical relativism supports the theory that
- what is morally right is what society says is morally right.
 - there are no moral values whatsoever.
 - morality is relative to the goal of promoting human well-being.
 - different societies have different ideas about right and wrong.

ANS: A

PTS: 1

REF: Page 13

9. When ethical relativism is put into practice, it implies that
- societies never share any moral values in common.
 - in ethics, sometimes the minority is right.
 - we cannot say that slavery is wrong if the society in question believes it is right.
 - as societies evolve, their morality improves.

ANS: C

PTS: 1

REF: Page 13

10. Accepting a moral principle
- is a purely intellectual act like accepting a scientific hypothesis.
 - generally involves a desire to follow that principle for its own sake.
 - means you will never go against that principle.
 - is a religiously based act of faith.

ANS: B

PTS: 1

REF: Page 15

11. The example of Huckleberry Finn shows
- one should always obey one's conscience.
 - when in doubt, one should ignore one's conscience.
 - we shouldn't rely uncritically on what our conscience says.
 - unlike most people, Huckleberry Finn lacked a conscience.

ANS: C

PTS: 1

REF: Pages 16 and 17

12. Morality and self-interest
- can sometimes conflict.
 - boil down to the same thing.
 - can never come into genuine conflict.
 - are in basic, irreconcilable conflict.

ANS: A

PTS: 1

REF: Page 18

13. How did Aristotle view morality?
- It's necessary for us to try to be virtuous or excellent human beings.
 - Moral judgments are true because God commands them of us.
 - Moral judgments are determined differently by each culture.
 - It's never right to help ourselves when we can help other people instead.

ANS: A

PTS: 1

REF: Pages 19 and 20

14. The code or principles of conduct that a person accepts
- constitute the whole of his or her morality.
 - can be distinguished from the person's morality in a broader sense that includes his or her values, ideals, and aspirations.
 - rarely guide his or her conduct in practice.
 - are always attained from his or her religion.

ANS: B

PTS: 1

REF: Page 20

15. The famous experiments by social psychologist Solomon Asch show
- a. the truth of utilitarianism.
 - b. the power of peer pressure has been greatly exaggerated.
 - c. business organizations put more pressure on individual integrity than do other kinds of organization.
 - d. even temporary groups can pressure people to conform.

ANS: D

PTS: 1

REF: Page 22

16. The authors use the murder of Kitty Genovese to illustrate
- a. ethical relativism.
 - b. bystander apathy.
 - c. groupthink.
 - d. the paradox of hedonism.

ANS: B

PTS: 1

REF: Page 23

17. If an argument is valid, then
- a. the argument is sound.
 - b. the argument's conclusion must be true.
 - c. the argument's premises are true.
 - d. its conclusion must be true, if its premises are.

ANS: D

PTS: 1

REF: Page 24

18. Good moral judgments should be logical and
- a. justified by fallacies.
 - b. proven beyond reasonable doubt.
 - c. based on facts and acceptable moral principles.
 - d. coincide with what most scientifically trained people think.

ANS: C

PTS: 1

REF: Page 26

19. Philosophical discussion of moral issues typically involves
- a. the revision and modification of arguments.
 - b. proof beyond a reasonable doubt.
 - c. circular reasoning.
 - d. determining what the majority thinks.

ANS: A

PTS: 1

REF: Page 28

20. The following is a logical fact.
- a. All valid arguments are sound arguments.
 - b. All sound arguments are valid arguments.
 - c. A sound argument may have a false conclusion.
 - d. A sound argument may have a false premise.

ANS: B

PTS: 1

REF: Page 25

21. Choose the statement that is a true reflection of moral behavior.
- a. Conscience is a perfectly reliable guide for moral behavior.
 - b. Peer pressure has no effect on whether or not people behave morally.
 - c. Bystander apathy appears to result in part from diffusion of responsibility.
 - d. All moral behavior is motivated from religious faith.

ANS: C

PTS: 1

REF: Page 23

22. What criteria concerning moral judgments should we agree with?
- a. As long as your conduct is legal, then it will be moral.
 - b. If you follow the rules of etiquette, your conduct will be moral.
 - c. Moral standards typically concern behavior that can be of serious consequence to human welfare.
 - d. If your conduct follows the guidelines of professional codes of ethics, it will be moral.

ANS: C PTS: 1 REF: Page 6

23. Which statement is true concerning moral principles and self interests?
- a. Statutes are laws applied in the English-speaking world before there were any common laws.
 - b. Philosophers agree that morality is based on the commands of God.
 - c. "Groupthink" is a positive and necessary characteristic of all groups.
 - d. Morality serves to restrain our purely self-interested desires so that we can all live together.

ANS: D PTS: 1 REF: Page 18

24. Which of the following is an accurate statement?
- a. There is a complete list of adequacy criteria for moral judgments that philosophers all agree on.
 - b. Professional codes are the rules that are supposed to govern the conduct of members of a given profession.
 - c. Professional codes of ethics provide a complete and reliable guide to one's moral obligations.
 - d. People who are exclusively concerned with their own interests tend to have happier and more satisfying lives than those whose desires extend beyond themselves.

ANS: B PTS: 1 REF: Page 9

TRUE/FALSE

1. In business and elsewhere, an action can be legal and morally wrong.

ANS: T PTS: 1 REF: Page 8

2. For philosophers, the important question is not how we come to have the particular moral principles we have, but whether we can justify them.

ANS: T PTS: 1 REF: Page 10

3. Organizational norms always and inevitably lead to groupthink.

ANS: F PTS: 1 REF: Page 22

4. Enron executives acted wrongly simply because they broke the law.

ANS: F PTS: 1 REF: Page 2

5. If you do the right thing only because you think you will profit from it, then you are truly motivated by moral concerns.

ANS: F PTS: 1 REF: Page 18

6. Ethical relativism is the theory that what is right is determined by what a culture or society says is right.

ANS: T PTS: 1 REF: Page 13

7. If your conduct is legal, it will also be moral.

ANS: F PTS: 1 REF: Page 8

8. An organization is a group of people working together to achieve a common purpose.

ANS: T PTS: 1 REF: Page 4

9. Moral standards concern behavior that can be of serious consequence to human welfare.

ANS: T PTS: 1 REF: Page 5

10. Rules of etiquette are always moral rules.

ANS: F PTS: 1 REF: Page 6

11. An individual does not have to follow the code of one's profession.

ANS: F PTS: 1 REF: Page 10

12. Bystander apathy appears to result in part from diffusion of responsibility.

ANS: T PTS: 1 REF: Page 23

13. Most people don't distinguish between a person's "morals" and his or her "ethics."

ANS: T PTS: 1 REF: Page 4

14. Business ethics is the study of what constitutes right and wrong, or good and bad, human conduct in a business context.

ANS: T PTS: 1 REF: Page 4

15. "Etiquette" designates a special realm of morality.

ANS: F PTS: 1 REF: Page 6

16. There are four basic kinds of law: statutes, regulations, common law, and constitutional law.

ANS: T PTS: 1 REF: Pages 6 and 7

17. In theory and practice, law codifies customs, ideals, beliefs, and a society's moral values.

ANS: T PTS: 1 REF: Page 8

18. According to divine command theory, if something is wrong, then the only reason it is wrong is that God commands us not to do it.

ANS: T PTS: 1 REF: Page 12

19. Our conscience evolved as we internalized the moral instructions of the parents or other authority figures who raised us as children.

ANS: T PTS: 1 REF: Page 16

20. The paradox of hedonism (or the paradox of selfishness) is that people who are exclusively concerned with their own interests tend to have happier and more satisfying lives than those who are concerned about other people.

ANS: F PTS: 1 REF: Page 18

21. In a broad sense morality is the moral code of an individual or of a society (insofar as the moral codes of the individuals making up that society overlap).

ANS: F PTS: 1 REF: Page 19

22. One of the major characteristics of an organization is the shared acceptance of organizational rules by its members.

ANS: T PTS: 1 REF: Page 20

23. An argument is a group of statements, one of which is claimed to follow from the others.

ANS: T PTS: 1 REF: Page 24

24. An argument is valid only if all its premises are true.

ANS: F PTS: 1 REF: Page 24

25. According to Tom Regan, our considered moral beliefs are those we hold only after we have made a conscientious effort (a) to attain maximum conceptual clarity, (b) to acquire all relevant information, (c) to think about the belief and its implications rationally, (d) impartially, and with the benefit of reflection, (e) coolly.

ANS: T PTS: 1 REF: Page 30

SHORT ANSWER

1. What is the divine command theory?

ANS:
See referenced page.

PTS: 1 REF: Page 12

2. What is meant by "diffusion of responsibility"?

ANS:
See referenced pages

PTS: 1 REF: Page 23

3. Some philosophers distinguish between morality in a broad sense and morality in a narrow sense. What is this difference?

ANS:

See referenced pages

PTS: 1

REF: Page 19

ESSAY

1. How do we develop our ethics? What are the primary sources for us to develop our ethical position?

ANS:

See referenced pages

PTS: 1

REF: Pages 15-20

2. If religion isn't needed for morality, then how can we know which moral judgments are best?

ANS:

See referenced pages

PTS: 1

REF: Pages 12 and 13