

CONCEPT MAP

- I. The Ethical Landscape
 - A. Ethics
 - B. Morality
 - C. Descriptive Ethics
 - D. Normative Ethics
 - E. Metaethics
 - F. Applied Ethics
 - G. Values and Obligations
- II. The Elements of Ethics
 - A. Preeminence of Reason
 - B. Universalizability
 - C. Impartiality
 - D. Dominance of Moral Norms
- III. Religion and Morality
 - A. Believers and Moral Reasoning
 - B. Divine Command Theory

MULTIPLE CHOICE

1. Ethics is the:
 - a. body of rules for a particular culture.
 - b. scientific study of morality.
 - c. philosophical study of morality.
 - d. philosophical and scientific study of morality.

ANS: C DIF: Easy REF: 3 TOP: I.A. Ethics
MSC: Factual

2. Morality refers to:
 - a. beliefs about praise and punishment.
 - b. beliefs about right and wrong, good and bad.
 - c. beliefs about legal and moral standards.
 - d. standards of behavior relative to our own society.

ANS: B DIF: Easy REF: 3 TOP: I.B. Morality
MSC: Factual

3. Not thinking too deeply or too systematically about ethical concerns:
 - a. isolates you from other people.
 - b. undermines your personal freedom.
 - c. ensures that no moral dilemmas arise.
 - d. helps guide you to moral truth.

ANS: B DIF: Easy REF: 4 TOP: I.A. Ethics
MSC: Factual

4. Believing that you can establish all your moral beliefs by consulting your feelings is an example of:
 - a. subjectivism.
 - b. objectivism.
 - c. reliabilism.
 - d. critical scrutiny.

ANS: A DIF: Medium REF: 4 TOP: I.C. Descriptive Ethics
MSC: Factual

5. Descriptive ethics is the:
- philosophical study of moral and cultural differences.
 - blind acceptance of existing moral norms.
 - scientific study of moral beliefs and practices.
 - scientific study of immoral beliefs and behavior.

ANS: C DIF: Easy REF: 5 TOP: I.A. Ethics
MSC: Factual

6. Accurately describing the moral codes and ethical standards of colonial America is a typical task in:
- normative ethics.
 - colonial ethics.
 - descriptive ethics.
 - instrumental ethics.

ANS: C DIF: Easy REF: 5 TOP: I.A. Ethics
MSC: Factual

7. Normative ethics is the:
- study of the theories that explain why people behave as they do.
 - study of the full range of normative standards.
 - study of the meaning and logical structure of moral beliefs.
 - study of the principles, rules, or theories that guide our actions and judgments.

ANS: D DIF: Easy REF: 5 TOP: I.D. Normative Ethics
MSC: Factual

8. Ethics shows us:
- how to ask critical questions about morality and systematically seek support for our personal point of view.
 - how to ask critical questions about morality and affirm our core values.
 - how to ask critical questions about morality and acquire answers that can be supported by religious ethicists.
 - how to ask critical questions about morality and systematically seek answers supported by good reasons.

ANS: D DIF: Easy REF: 6 TOP: I.A. Ethics
MSC: Factual

9. Metaethics asks questions such as:
- What moral beliefs do cultures embody?
 - What does it mean for an action to be right? Is good the same thing as desirable?
 - What theories of ethics do cultures endorse?
 - What is the meaning of life from a moral perspective?

ANS: B DIF: Easy REF: 6 TOP: I.E. Metaethics
MSC: Factual

10. Applied ethics is the:
- application of normative ethics to metaethics.
 - application of society's rules to one's own life.
 - study of the principles and rules that everyone accepts.
 - application of moral norms to specific moral issues or cases.

ANS: D DIF: Medium REF: 6 TOP: I.F. Applied Ethics

MSC: Factual

11. Questions such as “Was the abortion permissible?” or “Was this instance of mercy killing immoral?” are the concern of:
- a. applied ethics.
 - b. metaethics.
 - c. normative ethics.
 - d. descriptive ethics.

ANS: A DIF: Medium REF: 6 TOP: I.F. Applied Ethics
MSC: Factual

12. Judgments of obligation concern:
- a. good or bad character.
 - b. right or wrong actions.
 - c. contemplated actions.
 - d. blameworthy or praiseworthy actions.

ANS: B DIF: Medium REF: 6 TOP: I.G. Values and Obligations
MSC: Factual

13. If we say that a sports car is good, we mean that it is:
- a. alternatively valuable.
 - b. something of unknown intrinsic value.
 - c. instrumentally valuable.
 - d. intrinsically valuable.

ANS: C DIF: Medium REF: 6 TOP: I.G. Values and Obligations
MSC: Applied

14. When believers in the same religion disagree about whether an act is morally permissible, they may be able to resolve the conflict through:
- a. pragmatic analysis.
 - b. literary analysis.
 - c. moral reasoning.
 - d. dogmatic assertions.

ANS: C DIF: Medium REF: 7 TOP: I.A. Ethics
MSC: Conceptual

15. Critical reasoning is the:
- a. refuting of statements or claims.
 - b. affirming of statements or claims.
 - c. careful, systematic evaluation of statements or claims.
 - d. careful, systematic description of moral problems.

ANS: C DIF: Medium REF: 7 TOP: II.A. Preeminence of Reason
MSC: Factual

16. The preeminence of reason refers to the:
- a. times when our emotions overwhelm our reason.
 - b. gap between our feelings and our reason.
 - c. overriding importance of critical reasoning in ethics.
 - d. guidance that conscience gives to our reason.

ANS: C DIF: Difficult REF: 7 TOP: II.A. Preeminence of Reason
MSC: Conceptual

17. The principle of universalizability is exemplified when:
- a. you believe that if harming someone is wrong in a particular situation, then harming someone would be wrong for anyone in a relevantly similar situation.
 - b. you believe that if harming someone is wrong in a particular situation, then harming someone would be permissible for anyone in a relevantly similar situation.
 - c. the moral rules implied by your behavior apply to everyone, even in dissimilar situations.

d. you believe that a person's morality is dictated by his or her culturewide morality.

ANS: A DIF: Medium REF: 7 TOP: II.B. Universalizability
MSC: Conceptual

18. If you say that killing in self-defense is morally permissible, then you are implying that:
- killing in self-defense is not permissible.
 - killing in self-defense is permissible for everyone in all situations.
 - killing in self-defense is permissible for some people in relevantly similar situations.
 - killing in self-defense is permissible for everyone in relevantly similar situations.

ANS: D DIF: Medium REF: 7 TOP: II.B. Universalizability
MSC: Conceptual

19. The principle of impartiality says that:
- a Hitler should be treated the same as a St. Thomas Aquinas.
 - all persons are considered equal and should be treated accordingly.
 - unless there is a morally relevant difference between people, we should treat them on a case-by-case basis.
 - some people are inherently more worthy than others.

ANS: B DIF: Medium REF: 8 TOP: II.C. Impartiality
MSC: Conceptual

20. The dominance of moral norms suggests that if a speed limit on a highway conflicts with a person's moral duty to rush a dying man to the hospital, then:
- the moral duty would be as weighty as the legal duty.
 - neither the legal duty nor the moral duty would apply.
 - the moral duty would take precedence over the legal duty.
 - the moral duty would sanction any method whatsoever of getting the dying man to the hospital.

ANS: C DIF: Difficult REF: 8
TOP: II.D. Dominance of Moral Norms MSC: Conceptual

21. Moral reasoning can be usefully applied to both religious and secular moral codes because:
- both religious and secular moral codes are often vague.
 - religious moral principles never conflict.
 - religious and secular moral codes are essentially the same.
 - moral contradictions or inconsistencies never confront the religious believer.

ANS: A DIF: Easy REF: 9
TOP: III.A. Believers and Moral Reasoning MSC: Factual

22. When religious adherents claim that murder is wrong because God says that it is, they are implicitly espousing the:
- legal theory of divine justice.
 - greatest happiness principle.
 - religious demand theory.
 - divine command theory.

ANS: D DIF: Easy REF: 10
TOP: III.B. Divine Command Theory MSC: Conceptual

23. In arguing against the divine command theory, many critics insist that:
- God has the power to will actions to be morally permissible.
 - if an action is right only because God wills it, then no actions are right.
 - if an action is right only because God wills it, then many heinous crimes and evil actions

would be right if God willed them.

- d. if an action is right only because God wills it, then many heinous crimes and evil actions would be right for believers but wrong for unbelievers.

ANS: C DIF: Easy REF: 11
TOP: III.B. Divine Command Theory MSC: Applied

24. Critics say that if we accept the idea that good is defined by reference to God's will, then:
- a. God's goodness is affirmed.
 - b. God's goodness is deprived of any meaning.
 - c. goodness is given real meaning.
 - d. God's goodness can be accepted by agnostics.

ANS: B DIF: Easy REF: 11
TOP: III.B. Divine Command Theory MSC: Applied

25. Leibniz, the great theistic philosopher, rejects the divine command theory, declaring that it:
- a. means God is worthy of worship.
 - b. implies God is unworthy of worship.
 - c. implies a utilitarian conception of morality.
 - d. equates to godlessness.

ANS: B DIF: Easy REF: 11
TOP: III.B. Divine Command Theory MSC: Applied