

## Chapter 2

Taking “the ethical point of view” means

- a) abiding by your religious beliefs, even when it is difficult.
- b) deciding that other people and their core values are worthy of your respect. <
- c) choosing to sacrifice your own good for the good of someone else.
- d) putting your self-interest above the interests of everyone else.
- e) refusing to accept help from other people.

An association of people organized under a system of rules designed to advance the good of its members over time is called a

- a) business.
- b) constitution.
- c) government.
- d) monopoly.
- e) society. <

Rules of conduct describing what people ought and ought not to do in various situations are called

- a) denominations.
- b) ideals.
- c) morality. <
- d) philosophy.
- e) virtues.

Ethics is

- a) a rational examination of people’s moral beliefs.
- b) a branch of philosophy.
- c) one way to determine which activities are “good” and which are “bad.”
- d) a field of study more than 2,000 years old.
- e) All of the above <

An ethical relativist claims that

- a) there are no universal moral principles. <
- b) morality has an existence outside the human mind.
- c) morality and law are identical.
- d) there is no such thing as free will.
- e) God does not exist.

Ethical objectivism is based on the idea that

- a) there are no universal moral principles.
- b) morality has an existence outside the human mind. <
- c) morality and law are identical.
- d) there is no such thing as free will.
- e) God does not exist.

The divine command theory is an example of

- a) relativism.
- b) ethical objectivism. <
- c) ethical egoism.
- d) existentialism.
- e) materialism.

Which of the following is an argument in favor of the divine command theory?

- a) The divine command theory is not based on reason.
- b) It is fallacious to equate “the good” with “God.”

- c) God is all-knowing. <
- d) Some moral problems are not addressed directly in scripture.
- e) The Bible has contradictory moral teachings.

Ethical egoism is

- a) not based on reason or logic.
- b) based on determining long-term beneficial consequences. <
- c) the divine command theory by another name.
- d) Kantianism by another name.
- e) utilitarianism by another name.

Which of the following is an argument in favor of ethical egoism?

- a) Ethical egoism is supported by verses in the Bible.
- b) People are naturally altruistic.
- c) The community can benefit when individuals put their well-being first. <
- d) It is not true that people naturally act in their own long-term self-interest.
- e) Ethical egoism treats all persons as moral equals.

According to Kant, our sense of "ought to" is called

- a) necessity.
- b) insecurity.
- c) paranoia.
- d) love.
- e) dutifulness. <

According to Kant, the moral value of an action depends upon

- a) its consequences.
- b) the underlying moral rule. <
- c) how closely it aligns with Biblical teachings.
- d) how closely it aligns with the law.
- e) the extent to which it produces happiness.

According to the second formulation of the Categorical Imperative,

- a) the moral worth of a person depends upon that person's actions.
- b) one good turn deserves another.
- c) bad deeds should be punished.
- d) it is wrong for one person to "use" another. <
- e) the moral worth of a person depends upon that person's intentions.

The Principle of Utility is also called

- a) the Categorical Imperative.
- b) the Difference Principle.
- c) the Greatest Happiness Principle. <
- d) the Social Contract.
- e) the Ten Commandments.

Two philosophers closely associated with utilitarianism are

- a) Jeremy Bentham and John Stuart Mill. <
- b) Immanuel Kant and Jeremy Bentham.
- c) Immanuel Kant and John Stuart Mill.
- d) John Stuart Mill and John Rawls.
- e) Jean-Jacques Rousseau and John Rawls.

Utilitarianism is an example of

- a) a consequentialist theory. <
- b) the social contract theory.
- c) a non-consequentialist theory.
- d) a practical implementation of the divine command theory.
- e) a relativistic theory.

The problem of moral luck is raised as a criticism of

- a) the divine command theory.
- b) act utilitarianism. <
- c) rule utilitarianism.
- d) cultural relativism.
- e) Kantianism.

Utilitarianism does not mean “the greatest good of the greatest number” because

- a) it is impossible to calculate “the greatest good.”
- b) it focuses solely on “the greatest good” and pays no attention to how “the good” is distributed. <
- c) some people have no moral worth.
- d) it is impossible to maximize “the good” without ruining the environment.
- e) All of the above

Thomas Hobbes called life without rules and a means of enforcing them

- a) utopia.
- b) anarchy.
- c) democracy.
- d) communism.
- e) the state of nature. <

An early proponent of the social contract was

- a) Jeremy Bentham.
- b) John Stuart Mill.
- c) Jean-Jacque Rousseau. <
- d) Karl Marx.
- e) John Brown.

A right that another can guarantee by leaving you alone to exercise the right is called

- a) a positive right.
- b) a negative right. <
- c) an absolute right.
- d) a limited right.
- e) a proverbial right.

A right that is guaranteed without exception is called

- a) a positive right.
- b) a negative right.
- c) an absolute right. <
- d) a limited right.
- e) a proverbial right.

The idea that social and economic inequalities must be to the greatest benefit of the least-advantaged members of society is called

- a) capitalism.
- b) communism.
- c) socialism.
- d) utilitarianism.
- e) the difference principle. <

Modern writers often refer to moral virtues as

- a) intellectual virtues.
- b) philosophical virtues.
- c) psychological virtues.

- d) social virtues.
- e) virtues of character. <

A character trait that prevents a human being from flourishing or become truly happy is called a

- a) fatal attraction.
- b) inverse virtue.
- c) negative virtue.
- d) tragic flaw.
- e) vice. <

According to Aristotle, moral virtue results from

- a) a good education.
- b) living a long life.
- c) a happy marriage and loving family.
- d) repetition of the appropriate acts. <
- e) All of the above.

According to Aristotle, deriving pleasure from a virtuous act is a sign that you

- a) have developed the virtue. <
- b) have not yet developed the virtue.
- c) are egotistical.
- d) are hedonistic.
- e) have not done enough good deeds lately.