

Chapter 2 – Determining Moral Behavior

MULTIPLE CHOICE

1. A structured set of principles that defines what is moral is referred to as:
- a norm system
 - an ethical system
 - a morality guide
 - a principled guide

ANS: B REF: p. 24 OBJ: LO 1

2. Which of the following is not a requirement of ethical systems?
- universal in nature
 - authoritative
 - based on God (however defined)
 - not-self serving

ANS: C REF: pp. 24-25 OBJ: LO 1

3. The difference between deontological ethical systems and teleological ethical systems is that:
- Deontological systems focus on intent instead of consequences.
 - Deontological systems prioritize the ends over the means.
 - Teleological systems focus on intent instead of consequences.
 - Teleological systems prioritize the means over the ends.

ANS: A REF: p. 26 OBJ: LO 1

4. Immanuel Kant is most associated with which ethical system?
- utilitarianism
 - ethics of Care
 - ethics of Virtue
 - ethical Formalism

ANS: D REF: p. 26 OBJ: LO 1

5. An ethical system which judges the consequences of an act is referred to as:
- a deontological ethical system
 - a teleological ethical system
 - a formal ethical system
 - a theological ethical system

ANS: B REF: p.26 OBJ: LO 1

6. Which statement is not consistent with Ethical Formalism?
- Moral law is self-imposed.
 - Moral actions are determined by reason.
 - Lying is never justified.
 - Individuals cannot control the consequences of their decisions.

ANS: C REF: pp. 26-28 OBJ: LO 1

7. Which statement about hypothetical imperatives is true?
- a. Hypothetical imperatives command action that is necessary without any reference to intended purposes or consequences
 - b. Hypothetical imperatives refer to the concept that some things just must be and don't require further justification
 - c. Hypothetical imperatives refer to the imperative that you should do your duty and act the way you want everyone else to act
 - d. Hypothetical imperatives are commands that designate certain actions to attain certain ends

ANS: D REF: p. 27 OBJ: LO 1

8. In _____ utilitarianism, one judges an action in reference to the precedent it sets and the long-term utility of the rule set by that action.
- a. rule
 - b. act
 - c. hypothetical
 - d. categorical

ANS: A REF: p. 29 OBJ: LO 1

9. In _____ utilitarianism, only the basic utility derived from an action is examined.
- a. rule
 - b. act
 - c. hypothetical
 - d. categorical

ANS: B REF: p. 29 OBJ: LO 1

10. The authority of religious ethics, in particular such as those of Judeo-Christian ethics, stems from a willful and rational:
- a. clergy
 - b. leader
 - c. God
 - d. ecclesia

ANS: C REF: p. 32 OBJ: LO 2

11. According to Barry, human beings can "know" God's will in three ways. Which of the following is not one of these three ways?
- a. Individual conscience
 - b. Religious authorities
 - c. Holy scriptures
 - d. Individual occurrence

ANS: D REF: p. 34 OBJ: LO 2

12. Which ethical system embraces human's inclination for self-preservation?
- a. ethical formalism
 - b. natural Law
 - c. ethics of Care
 - d. ethics of Virtue

ANS: B REF: p. 35 OBJ: LO 2

13. Which is not considered a moral virtue?

- a. thriftiness
- b. industriousness
- c. love
- d. honesty

ANS: C REF: p. 36 OBJ: LO 2

14. The system of ethics of virtue is associated with:

- a. Kant
- b. Aquinas
- c. Aristotle
- d. Hobbes

ANS: C REF: p. 36 OBJ: LO 2

15. Aristotle's concept of moderation, in which one should not err toward excess or deficiency, is called:

- a. the principle of *eudaimonia*
- b. the principle of the golden mean
- c. the principle of moral latitude
- d. the principle of the moral exemplar

ANS: B REF: p. 36 OBJ: LO 2

16. Which of the following is not one of "The 6 Pillars of Character" presented in the text?

- a. Fairness
- b. Caring
- c. Respect
- d. Humility

ANS: D REF: p. 37 OBJ: LO 2

17. Which of "The 6 Pillars of Character" encompasses the ideas of altruism and benevolence?

- a. Citizenship
- b. Trustworthiness
- c. Caring
- d. Respect

ANS: C REF: p. 37 OBJ: LO 2

18. Which of "The 6 Pillars of Character" includes being a good steward of the natural resources and doing one's fair share?

- a. Citizenship
- b. Trustworthiness
- c. Caring
- d. Respect

ANS: A REF: p. 37 OBJ: LO 2

19. Which ethical system is concerned with needs and relationships?

- a. virtue
- b. religion
- c. ethical Formalism
- d. ethics of care

ANS: D REF: p. 38 OBJ: LO 2

20. The peacemaking process is composed of three parts: connectedness, caring, and:
- a. respect
 - b. mindfulness
 - c. fairness
 - d. equity

ANS: B REF: p. 39 OBJ: LO 2

21. _____ postulates that what is good for one's survival and personal happiness is moral.
- a. Altruism
 - b. Narcissism
 - c. Egoism
 - d. Philanthropy

ANS: C REF: p. 39 OBJ: LO 3

22. Giving to charity or volunteering are examples of:
- a. enlightened egoism
 - b. altruistic egoism
 - c. psychological egoism
 - d. religious egoism

ANS: C REF: p. 40 OBJ: LO 3

23. Altruistic acts that benefit the individual by ensuring reciprocal assistance reflect:
- a. enlightened egoism
 - b. altruistic egoism
 - c. psychological egoism
 - d. religious egoism

ANS: A REF: p. 40 OBJ: LO 3

24. Which of the following is one of the three principles of ethical decision making as described by Krogstand and Robertson?
- a. the egoistic principle
 - b. the golden mean principle
 - c. the utilitarian principle
 - d. the ethical principle

ANS: C REF: p. 41 OBJ: LO 3

25. The _____ principle directs a decision maker to act according to a specific, unbending rule.
- a. generalization
 - b. imperative
 - b. utilitarian
 - d. golden mean

ANS: B REF: p. 41 OBJ: LO 3

26. Subcultural deviance theory is most consistent with which type of ethical system?
- a. deontological
 - b. absolutist
 - c. legalist
 - d. relativist

ANS: D REF: p. 42 OBJ: LO 4

27. _____ describes the position of what is good or bad changes depending on the individual or group, and that are no moral absolutes.

- a. Moral absolutism
- b. Ethical relativism
- c. Sub-cultural moralism
- d. Global relativism

ANS: B REF: p. 42 OBJ: LO 4

28. Which of the following statements about the principle of forfeiture is false?

- a. It holds that people who treat others as means to an end forfeit the right to protection of their own freedom and well-being
- b. It holds that people who aggress first forfeit their own right to be protected from harm
- c. It holds that self-defense is morally unacceptable
- d. It holds that lying to a person who threatens harm is acceptable

ANS: C REF: p. 43 OBJ: LO 4

29. The concept that there are fundamental truths that may dictate different definitions of what is moral in different situations is called:

- a. moral pluralism
- b. situational ethics
- c. ethical formalism
- d. natural law

ANS: A REF: p. 44 OBJ: LO 4

30. Situational ethics is often used as a synonym for:

- a. absolutism
- b. relativism
- c. formalism
- d. pluralism

ANS: B REF: p. 44 OBJ: LO 4

TRUE/FALSE

1. Ethical systems are the same as moral rules.

ANS: F REF: pp. 24-25 OBJ: LO 1

2. Ethical formalism is a deontological ethical system.

ANS: T REF: p. 26 OBJ: LO 1

3. Giving someone a car because they need it, and then having them die in a car crash because the brakes failed is a good act under Ethical formalism.

ANS: T REF: p. 26 OBJ: LO 1

4. Telling a lie to someone who doesn't deserve the truth is not a lie according to Ethical Formalism.

ANS: T REF: p. 27 OBJ: LO 1

5. Utilitarianism would sacrifice the individual for the good of the majority.

ANS: T REF: p. 29 OBJ: LO 1

6. The definition of *eudaimonia* or happiness is equivalent to the idea of hedonism.

ANS: F REF: p. 36 OBJ: LO 2

7. Under the Ethics of Virtue you can have an excess of honor, truth, or shame.

ANS: T REF: p. 37 OBJ: LO 2

8. Acts of charity are inconsistent with enlightened egoism.

ANS: F REF: p. 40 OBJ: LO 3

9. The imperative principle is associated with utilitarianism.

ANS: F REF: p. 41 OBJ: LO 4

10. Ethical systems are exclusive, meaning that their defining precepts never overlap with other ethical systems.

ANS: F REF: pp. 45-46 OBJ: LO 5

FILL-IN-THE-BLANK

1. _____ refer to the study of duty or moral obligation emphasizing the intent of the actor or good will as the element of morality.

ANS: Deontological ethical systems REF: p. 24 OBJ: LO 1

2. The term _____ holds that the only thing truly good is a good will, and what is good is that which conforms to the categorical imperative ethical system.

ANS: ethical formalism REF: p. 26 OBJ: LO 1

3. _____ is an ethical system that defines good as that which results in the greatest good for the greatest number.

ANS: Utilitarianism REF: p. 28 OBJ: LO 1

4. _____ exist apart from humankind and can be discovered by reason or science.

ANS: Natural laws REF: p. 35 OBJ: LO 2

5. _____ is an ethical system that bases ethics largely upon character and possession of virtues.

ANS: ethics of virtue REF: p. 36 OBJ: LO 2

6. _____ is an ethical system that defines what is good as meeting needs and preserving and enriching relationships.

ANS: ethics of care REF: p. 38 OBJ: LO 2

7. According to the concept of _____ humans naturally and inherently seek self-interest, and that they can do nothing else because it is their nature.

ANS: psychological egoism REF: p. 40 OBJ: LO 3

8. The term _____ refers to the idea that many values and behaviors differ from culture to culture and are functional to the culture that holds them.

ANS: cultural relativism REF: p. 42 OBJ: LO 4

9. The _____ refers to the idea that one gives up one's right to be treated under the principles of respect for persons to the extent that one has abrogated someone else's rights.

ANS: principle of forfeiture REF: p. 43 OBJ: LO 4

10. _____ is the philosophical position that, although there are a few universal truths, different situations call for different response; therefore, some action can be right or wrong depending on situational factors.

ANS: situational ethics REF: p. 44 OBJ: LO 5

ESSAY

1. Discuss the differences between teleological systems and deontological systems.

ANS: answer not provided REF: p. 26 OBJ: LO 1

2. Describe two teleological ethical systems and describe two deontological systems.

ANS: answer not provided REF: pp. 25-30 OBJ: LO 1

3. Compare and contrast hypothetical and categorical imperatives. Provide an example of each.

ANS: answer not provided REF: p. 27 OBJ: LO 2

4. Discuss the one similarity among all religious systems presented in your text.

ANS: answer not provided REF: p. 32 OBJ: LO 2

5. Contrast the ethics of care and utilitarianism. Compare the natural law system with religion.

ANS: answer not provided REF: pp. 32-34 OBJ: LO 1

6. Describe and discuss the natural law ethical system. Provide examples.

ANS: answer not provided REF: pp. 35-36 OBJ: LO 2

7. Describe another way of resolving ethical dilemmas that do not use the ethical systems.

ANS: answer not provided REF: pp. 41-45 OBJ: LO 5

8. Define cultural relativism. Provide examples.

ANS: answer not provided REF: pp. 42-43 OBJ: LO 4

9. Discuss the arguments against and supporting relativism. Do the same for absolutism.

ANS: answer not provided REF: pp. 42-44 OBJ: LO 4

10. Explain the differences between situational ethics and relativism.

ANS: answer not provided REF: pp. 44-45 OBJ: LO 4