

CHAPTER 2 – Test Bank

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 2

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: p. 25 OBJ: LO 2

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: pp. 33-35 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: pp. 33-35 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.35 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. 33-34 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. 34 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. 36 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. 36 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. 30 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. 33 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: pp. 29-30 OBJ: LO 2,5

13. Which is not considered a moral virtue?
- a. Thriftiness
 - b. Industriousness
 - c. Love
 - d. Honesty

ANS: C REF: p. 27 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. 28 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. 27 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. 28 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. 28 OBJ: LO 2,5

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. 28 OBJ: LO 2,5

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. 37 OBJ: LO 2,5

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 3,5

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. 39 OBJ: LO 3,5

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. 39 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 2

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

ANS: B REF: p. 41 OBJ: LO 1

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. 43 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.
- Moral absolutism
 - Ethical relativism
 - Sub-cultural moralism
 - Global relativism

ANS: B REF: p. 43 OBJ: LO 4,5

28. Which of the following statements about the principle of forfeiture is false?
- It holds that people who treat others as means to an end forfeit the right to protection of their own freedom and well-being
 - It holds that people who aggress forfeit their own right to be protected from harm
 - It holds that self-defense is morally unacceptable
 - It holds that lying to a person who threatens harm is acceptable

ANS: C REF: p. 44 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:
- moral pluralism
 - utilitarianism
 - ethical formalism
 - natural law

ANS: A REF: p. 44 OBJ: LO 4,5

30. Situational ethics is often used as a synonym for:
- absolutism
 - relativism
 - formalism
 - pluralism

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

CRITICAL THINKING

Case 2.1

Larry has always been a peaceful, law-abiding man, and he has raised his kids to be the same way. He donates to charitable causes and provides a comfortable life for his family. One night he takes his kids to a carnival and in the parking lot, they are confronted by an armed robber. The robber has a knife and threatens to harm one of Larry's kids if he does not hand over his wallet.

1. Larry has always professed non-violence, but in this instance he fights the robber to protect his child. Technically, by fighting, he is violating his moral belief that one should be non-violent. His decision to fight in this instance, which he believes to be justified, is an example of:
- Absolutism
 - Universality
 - Egoism
 - Situational ethics

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

2. A deontological response to the situation would require Larry to:
- a. remain passive, regardless of the consequences
 - b. pray for guidance
 - c. fight hard against the robber, regardless of the injury he might inflict
 - d. only be concerned with protecting himself

ANS: A REF: pp. 33-34 OBJ: LO 1,5

3. A teleological response to the situation would require Larry to:
- a. remain passive, regardless of the consequences
 - b. pray for guidance
 - c. fight hard against the robber, regardless of the injury he might inflict
 - d. only be concerned with protecting himself

ANS: C REF: pp. 35-36 OBJ: LO 1,5

4. As stated in the scenario, Larry donates to charity but still provides a comfortable life for his family. He has found a balance between the competing virtues of giving to the less-fortunate while also ensuring that he provides for his family. This is an illustration of:
- a. ethical formalism
 - b. egoism
 - c. natural law
 - d. principle of the golden mean

ANS: D REF: p. 27 OBJ: LO 2,5

Case 2.2

Mary is a new police officer. One day she observes two fellow officers removing drugs from the evidence room. Mary's ethical system includes a devotion to loyalty, so she is inclined to protect her fellow officers. On the other hand, she also believes in upholding the law.

5. Mary's situation is an example of:
- a. cultural relativism
 - b. egoism
 - c. an ethical dilemma
 - d. the ethics of care

ANS: C REF: p. 24 OBJ: LO 2

6. Mary decides to report the crime that she observed, even though it will mean that her fellow officers will lose their jobs and might also be prosecuted. She has decided that the other officers brought this upon themselves; they WERE originally worthy of her loyalty, but lost that loyalty through their own actions. This illustrates:
- a. ethical formalism
 - b. egoism
 - c. principle of forfeiture
 - d. principle of the golden mean

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

7. Mary's decision to report the crime had negative effects for the two officers involved, and for Mary personally. However, the rest of the community has benefited from the removal of corrupt police officers. A(n) _____ viewpoint would find this outcome to be ethical.
- a. absolutist
 - b. utilitarian
 - c. egoist
 - d. imperative

ANS: B

REF: pp. 36-37

OBJ: LO 1,5

Case 2.3

The environmental movement in the United States seeks to protect forests and other pristine lands. To most Americans, respecting natural lands and animals probably is consistent with their ethical system. In some other countries, laws protecting the lands do not exist. Farmers and ranchers routinely "slash and burn" in order to farm or raise livestock, and loggers harvest trees indiscriminately. There is no ethical dilemma, since their society accepts these practices as normal and necessary.

8. In this instance, their society's definitions differ from the American definitions. This is an example of:
- a. deontology
 - b. egoism
 - c. cultural relativism
 - d. absolutism

ANS: C

REF: p. 43

OBJ: LO 4

9. Farmers, ranchers, and loggers in these countries engage in these practices because they deem it necessary to provide for their families. Because their focus is on providing for their families and communities, they are adhering to the ethical system known as:
- a. ethics of care
 - b. egoism
 - c. psychological egoism
 - d. golden mean

ANS: A

REF: p. 44

OBJ: LO 2,5

10. In America, state, federal, and local governments have enacted laws to protect forests from destruction. Through these laws, the overall community is protected, even though individuals may be negatively affected. By meeting the needs of the overall community, these laws exhibit:
- a. principle of forfeiture
 - b. principle of the golden mean
 - c. hypothetical imperative
 - d. utilitarianism

ANS: D

REF: p. 44

OBJ: LO 1,5

TRUE/FALSE

1. Ethical systems are the same as moral rules.

ANS: F

REF: pp. 25-26

OBJ: LO 2

2. Ethical formalism is a deontological ethical system.
ANS: T REF: p. 33 OBJ: LO 1
3. Giving someone a car because they need it is a good act according to ethical formalism, even if he later dies in a crash because the brakes failed.
ANS: T REF: p. 33 OBJ: LO 1,5
4. Telling a lie to someone who doesn't deserve the truth is not a lie according to ethical formalism.
ANS: T REF: pp. 34-35 OBJ: LO 1
5. Utilitarianism would sacrifice the individual for the good of the majority.
ANS: T REF: pp. 35-36 OBJ: LO 1,5
6. The definition of *eudaimonia* or happiness is equivalent to the idea of hedonism.
ANS: F REF: p. 27 OBJ: LO 2
7. Under the ethics of virtue philosophy, it is possible to have an excess of honor, truth, or shame.
ANS: T REF: p. 27 OBJ: LO 2
8. Acts of charity are inconsistent with enlightened egoism.
ANS: F REF: p. 39 OBJ: LO 3
9. The imperative principle is associated with utilitarianism.
ANS: F REF: p. 41 OBJ: LO 1
10. The most commonly utilized ethical systems are religion and egoism.
ANS: F REF: p. 26 OBJ: LO 2
11. Socrates believed that ignorance leads to bad behavior because if one was rational and wise, he or she would know what virtue was and behave accordingly.
ANS: T REF: p. 26 OBJ: LO 2
12. Aristotle believed that, by nature, we are born "good" and some later learn to be evil.
ANS: F REF: pp. 26-27 OBJ: LO 2
13. A man makes a donation to charity for the purpose of looking good to his friends. A deontological review of this action would find it immoral.
ANS: T REF: p. 33 OBJ: LO 1,5
14. A teleological ethical system would approve of a bad act if it resulted in a good consequence.
ANS: T REF: p. 35 OBJ: LO 1,5

15. “Situational ethics” is an example of an absolutist ethical system.

ANS: F

REF: pp. 44-45

OBJ: LO 4

FILL-IN-THE-BLANK

1. _____ systems emphasize the intent of the actor or good will as the key element of morality.

ANS: Deontological ethical

REF: p. 33

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. 33

OBJ: LO 1,5

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

ANS: Utilitarianism

REF: p. 35

OBJ: LO 1,5

4. _____ suggests that preservation of one’s own being is a basic principle of morality.

ANS: Natural law

REF: pp. 29-30

OBJ: LO 2,5

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

ANS: ethics of virtue

REF: p. 26

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. 37

OBJ: LO 2,5

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. 39

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. 43

OBJ: LO 4

9. The _____ refers to the idea that when one violates someone else’s rights, he gives up his own right to be treated under the principles of respect.

ANS: principle of forfeiture

REF: p. 44

OBJ: LO 4

10. _____ is the philosophical position that, although there are a few universal truths, different situations call for different responses; therefore, some action can be right or wrong depending on situational factors.
- ANS: situational ethics REF: p. 44 OBJ: LO 4
11. _____ have several characteristics; among them are the facts that they are the source of moral beliefs and that they are the underlying premises upon which we base our judgments.
- ANS: Ethical systems REF: p. 24 OBJ: LO 2
12. Harris defined ethical systems as a systematic ordering of _____.
- ANS: moral principles REF: p. 25 OBJ: LO 2
13. Socrates and Plato identified four virtues: justice, wisdom, _____, and _____.
- ANS: fortitude and temperance REF: p. 26 OBJ: LO 2
14. According to Hinduism, the concept of _____ suggests that what happens in a future life is determined by how we behave in our present life.
- ANS: karma REF: p. 32 OBJ: LO 2
15. Under _____ ethics, the murder of one person would be justified if it resulted in many others being saved.
- ANS: utilitarian REF: pp. 35-36 OBJ: LO 1

ESSAY

1. Discuss the differences between teleological systems and deontological systems.
- ANS: answer not provided REF: pp. 33-36 OBJ: LO 1
2. Describe two teleological ethical systems and describe two deontological systems.
- ANS: answer not provided REF: pp. 33-37 OBJ: LO 1
3. Compare and contrast hypothetical and categorical imperatives. Provide an example of each.
- ANS: answer not provided REF: p. 34 OBJ: LO 1
4. Discuss the similarities between the religious systems presented in the chapter.
- ANS: answer not provided REF: pp. 31-33 OBJ: LO 2
5. Compare the natural law system with religion.
- ANS: answer not provided REF: pp. 32-34 OBJ: LO 2

6. Describe and discuss the ethics of virtue ethical system. Provide examples.

ANS: answer not provided REF: pp. 29-31 OBJ: LO 2

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

ANS: answer not provided REF: pp. 41-42 OBJ: LO 2

8. Define cultural relativism. Provide examples.

ANS: answer not provided REF: pp. 43-44 OBJ: LO 4

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

ANS: answer not provided REF: pp. 43-44 OBJ: LO 4

10. Review egoism and identify its relationship to natural law.

ANS: answer not provided REF: pp. 39-40 OBJ: LO 3