

**TEST BANK**



# ETHICS

**THEORY AND  
CONTEMPORARY  
ISSUES**

SEVENTH EDITION  
WITH READINGS

BARBARA MACKINNON

## Chapter 2—Ethical Relativism

---

### TRUE/FALSE

1. According to the text, the essence of both descriptive and ethical relativism is the belief that people do differ fundamentally about what is right and wrong.

ANS: F                      PTS: 1

2. Strong ethical relativism holds that there is no objective good or bad, right or wrong.

ANS: T                      PTS: 1

3. Social or cultural relativism holds that what is right is whatever one's society or culture holds is right.

ANS: T                      PTS: 1

4. According to individual ethical relativism, I cannot be objectively mistaken in my moral judgments.

ANS: T                      PTS: 1

5. Weak forms of ethical relativism hold that there are objective moral principles, even though they will need to be applied differently in different contexts.

ANS: T                      PTS: 1

6. According to the text, moral skeptics hold that it is difficult or impossible to know what is good or bad, right or wrong.

ANS: T                      PTS: 1

7. If people disagree about some moral matter, their disagreement will always be due to their having different moral values.

ANS: F                      PTS: 1

8. The belief that what is right in some circumstances is not necessarily right in others cannot be held by ethical objectivists.

ANS: F                      PTS: 1

9. G. E. Moore is classified as a moral realist because he believed that there was some really existing quality of goodness that we could perceive by intuition.

ANS: T                      PTS: 1

10. Moral pluralists hold that there are many different ultimate values but also argue whether some rank higher than others.

ANS: F                      PTS: 1

11. Shared moral agreements can result in different conclusions when people have different factual agreements.

ANS: T                      PTS: 1

### **MULTIPLE CHOICE**

1. Strong ethical relativism holds that
- There is no objective right and wrong.
  - Right and wrong are not really knowable.
  - Some actions are more right than others.
  - All actions are equally moral.

ANS: A                      PTS: 1

2. Which is not a reason for supporting ethical relativism
- Moral uncertainty.
  - Diversity of moral views.
  - Situational differences.
  - Social cohesion.

ANS: D                      PTS: 1

3. A supervenient moral property may include all of the following except
- Courage
  - Generosity.
  - Profit.
  - Honesty.

ANS: C                      PTS: 1

4. According to Mary Midgley, "moral isolationism"
- Is the respect for differences.
  - Has to do with choosing to be ignorant of moral reasoning.
  - Is not forced upon us and makes no sense at all.
  - Is a healthy way to accommodate diversity in a global village.

ANS: C                      PTS: 1

5. Isolating barriers
- Counter moral isolationism.
  - Help people to be objective when attempting to understand other cultures.
  - Can easily become overcome with understanding.
  - Prevent us from truly examining our own culture.

ANS: D                      PTS: 1

### **SHORT ANSWER**

1. How would an objectivist respond to the subjectivist/ relativist argument that there is no objective right and wrong because people never agree about what is right and wrong.

ANS:

They might give other examples of cases in which we do not agree about something, such as the date of the death of George Washington, and then explain that this disagreement does not prove that he did not die! Or they might offer that we argue and disagree about many things because we think that there is an answer and we want to convince the other or find out what it is.

PTS: 1

2. How could one be an objectivist or nonrelativist and yet hold that what is right in some circumstances is wrong or bad in others?

ANS:

One could hold both if the objective value that one believed in, such as happiness or freedom, were some very general value. Then this value might be furthered or realized differently in different situations. What promoted happiness in one circumstance might not do so in others, and what furthered freedom in some setting might not do so in other places. Such is the case with weak interpretations of ethical relativism.

PTS: 1

3. Is the relativist necessarily more tolerant than the objectivist?

ANS:

The cultural relativist might preach tolerance if that were thought by his or her society to be good. He or she could not say that it is really good to be tolerant, but only that in that society it is good to be tolerant. The objectivist could hold that one ought to be tolerant because it is really or objectively good to be tolerant.

PTS: 1