Test Bank for Doing Ethics Moral Reasoning Theory and Contemporary Issues 5th Vaughn

Access Complete Test Bank for Doing Ethics Moral Reasoning Theory and Contemporary Issues 5th Vaughn

TEST BANK

Doing Ethics

FIFTH EDITION

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PREFACE

The Test Bank is designed to help instructors create their ideal mix of questions for quizzes or exams. Each question assesses a specific chapter topic and is written with clear and concise language that matches the difficulty level of the question. Chapter topics are assessed with questions across the appropriate levels of Bloom's taxonomy. By asking students questions that vary in both taxonomy and level of difficulty, instructors can evaluate how well students understand specific concepts and how skilled they are at applying these concepts to hypothetical and real-world scenarios.

ASSESSMENT INFORMATION

Every question is labeled with five levels of metadata to allow instructors to assess their students. These metadata tags are:

ANS: This is the correct answer for each question.
DIF: This is the level of difficulty assigned to the problem. For more information, please see "Difficulty Levels" in the following sections.
REF: This is the page number in the textbook chapter from which the question is drawn.
TOP: This references the topic that is tested by the question. Each test bank chapter begins with an outline of the topics covered by the corresponding chapter in the textbook.
MSC: This is the level of Bloom's taxonomy that the question is designed to test. For more information, please see "Bloom's taxonomy" in the following sections.

BLOOM'S TAXONOMY

We have focused on the levels of Bloom's taxonomy that are most relevant to philosophy and are most reliably assessed through the types of questions included in this test bank. As a result, we have included five levels of the taxonomy in the metadata.

1. **Remembering** questions test declarative knowledge, including textbook definitions and the relationships between two or more pieces of information. Can students recall or remember the information in the same form it was learned?
2. **Understanding** questions pose problems in a context different from the one in which the material was learned, requiring students to draw from their declarative and/or procedural understanding of important concepts. Can students explain ideas or concepts?
3. **Applying** questions ask students to draw from their prior experience and use critical thinking skills to reason about the real world. Can students use learned information in new situations?
4. **Analyzing** questions test students' ability to break down information and see how different elements relate to each other and to the whole. Can students distinguish among different parts of a process?
5. **Evaluating** questions ask students to assess and judge information. Can students make decisions and distinguish between valid and invalid claims?

DIFFICULTY LEVELS

Along with Bloom's taxonomy, each question is tagged to a level of difficulty so that instructors can choose how to sort and categorize questions. We understand that what one instructor or student finds difficult might not equate with someone else's perspective. However, many instructors do find this basic classification useful as a starting point in balancing their quizzes and exams, so we have tried to be as objective as possible by using the following criteria to decide the level of difficulty for each question.

1. **Easy** questions require students to demonstrate a basic understanding of the concepts, definitions, and examples presented in the textbook.
2. **Moderate** questions direct students to use critical thinking skills and to demonstrate a strong understanding of core concepts independent of specific textbook examples or definitions.
3. **Difficult** questions ask students to synthesize textbook concepts to make analytical inferences or to evaluate claims.

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CHAPTER 1 Ethics and the Examined Life

CHAPTER OUTLINE

I. Introduction
   A. Ethics and Morality
   B. The Value of Doing Ethics

II. The Ethical Landscape
   A. Descriptive Ethics
   B. Divisions of Ethics
      1. Normative Ethics
      2. Metaethics
      3. Applied Ethics
   C. Values and Obligations

III. The Elements of Ethics
   A. The Preeminence of Reason
   B. The Universal Perspective
   C. The Principle of Impartiality
   D. The Dominance of Moral Norms

IV. Religion and Morality
   A. The Relationship between Religion and Ethics
      1. Believers Need Moral Reasoning
      2. When Conflicts Arise, Ethics Steps In
      3. Moral Philosophy Enables Productive Discourse
   B. The Relationship between Religion and Morality
      1. Divine Command Theory
      2. The Euthyphro Dilemma

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MULTIPLE CHOICE

1. 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: Moderate REF: p. 4
   TOP: I.B. The Value of Doing Ethics MSC: Remembering

2. Which of the following is the overall point of the author's discussion of "doing ethics"?
   a. Doing ethics is difficult, but not doing it is foolish.
   b. Doing ethics requires many years of careful study.
   c. Most people should rely on wiser authorities to do ethics for them.
   d. Doing ethics is unavoidable for everyone.

   ANS: A DIF: Difficult REF: pp. 3–5
   TOP: I.B. The Value of Doing Ethics MSC: Analyzing

3. Which field or topic would include tasks such as accurately describing the moral codes and ethical standards of colonial America?
   a. normative ethics
   b. applied ethics
   c. descriptive ethics
   d. instrumental ethics

   ANS: C DIF: Easy REF: p. 5 TOP: II.A. Descriptive Ethics
   MSC: Applying

4. What is a major difference between descriptive ethics and normative ethics?
   a. Normative ethics concerns moral beliefs, whereas descriptive ethics concerns moral behaviors.
   b. Normative ethics implies that some people's moral beliefs are incorrect, whereas descriptive ethics does not.
   c. Descriptive ethics cannot be done properly before doing normative ethics.
   d. Descriptive ethics is not a scientific topic of study, whereas normative ethics is.

   ANS: B DIF: Difficult REF: p. 5 TOP: II. The Ethical Landscape
   MSC: Analyzing

5. Morality refers to beliefs about
   a. praise and punishment.
   b. right and wrong, good and bad.
   c. legal and moral standards.
   d. typical behavior in one's society.

   ANS: B DIF: Easy REF: p. 3 TOP: I.A. Ethics and Morality
   MSC: Remembering

6. 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: Moderate REF: p. 4
   TOP: I.B. The Value of Doing Ethics MSC: Remembering

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7. What does normative ethics study?
   a. theories that explain why people behave as they do
   b. normative standards in different disciplines
   c. the meaning and logical structure of moral beliefs
   d. principles, rules, or theories that guide our actions and judgments

   ANS: D DIF: Moderate REF: p. 5 TOP: II.B.1. Normative Ethics
   MSC: Remembering

8. Which of these questions belongs to metaethics?
   a. What moral beliefs do cultures embody?
   b. What does it mean for an action to be right?
   c. What theories of ethics do individuals endorse?
   d. What is the meaning of life from a moral perspective?

   ANS: B DIF: Moderate REF: p. 5 TOP: II.B.2. Metaethics
   MSC: Remembering

9. Applied ethics is the
   a. application of normative ethics to metaethics.
   b. application of society's rules to one's own life.
   c. study of the principles and rules that everyone accepts.
   d. application of moral norms to specific moral issues or cases.

   ANS: D DIF: Moderate REF: p. 5 TOP: II.B.3. Applied Ethics
   MSC: Remembering

10. Which field concerns questions such as "Was this abortion permissible?" or "Was this instance of mercy killing immoral?"
    a. applied ethics
    b. metaethics
    c. normative ethics
    d. descriptive ethics

    ANS: A DIF: Moderate REF: p. 6 TOP: II.B.3. Applied Ethics
    MSC: Applying

11. 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: Easy REF: p. 6
    TOP: III.A. The Preeminence of Reason MSC: Remembering

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12. Which of the following is a consequence of the principle of universalizability?
    a. If harming someone is wrong in a particular situation, then harming someone would be wrong for anyone in a relevantly similar situation.
    b. If harming someone is wrong in a particular situation, then harming someone would be wrong in all situations.
    c. The moral rules implied by your behavior apply to everyone, even in dissimilar situations.
    d. A person's morality is dictated by his or her culture-wide morality.

    ANS: A DIF: Moderate REF: p. 7
    TOP: III.B. The Universal Perspective MSC: Understanding

13. Which statement would the author most likely agree with, based on what he states in this chapter?
    a. If your moral beliefs depend on your religious views, it is important to be able to convince others of your religious views before presenting your moral beliefs.
    b. Because we live with people who have different religious views, we need standards for moral reasoning that do not depend on any particular religious views.
    c. Religious believers tend not to think about morality as much as nonbelievers do.
    d. Religious believers tend to have more detailed moral beliefs than nonbelievers do.

    ANS: B DIF: Moderate REF: p. 9
    TOP: IV.A.3. Moral Philosophy Enables Productive Discourse MSC: Understanding

14. Which of the following correctly applies the principle of impartiality?
    a. A mass murderer deserves the same treatment as a heart surgeon.
    b. You cannot fairly punish one member of a group unless you punish all of them.
    c. All moral judgments must be made on a case-by-case basis, setting aside all personal biases.
    d. Everyone deserves the same treatment, unless there is a morally relevant reason to favor someone.

    ANS: D DIF: Moderate REF: pp. 7–8
    TOP: III.C. The Principle of Impartiality MSC: Applying

15. 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
    a. the moral duty would be as weighty as the legal duty.
    b. neither the legal duty nor the moral duty would apply.
    c. the moral duty would take precedence over the legal duty.
    d. the moral duty would sanction any method whatsoever of getting the dying man to the hospital.

    ANS: C DIF: Moderate REF: p. 8
    TOP: III.D. The Dominance of Moral Norms MSC: Applying

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16. Which of these illustrates the need for moral reasoning when applying religious moral codes?
    a. My religious moral code includes a general rule not to kill, but sometimes killing might be the only way to defend myself.
    b. My religious moral code includes a general rule not to lie, but some people lie frequently.
    c. My religious moral code has many rules that are not relevant to me.
    d. My religious moral code is difficult to follow because it is very strict and demanding.

    ANS: A DIF: Difficult REF: p. 9
    TOP: IV.A.1. Believers Need Moral Reasoning MSC: Understanding

17. When religious adherents claim that murder is wrong because God says that it is, they are implicitly espousing the
    a. legal theory of divine justice.
    b. greatest happiness principle.
    c. religious demand theory.
    d. divine command theory.

    ANS: D DIF: Moderate REF: p. 10
    TOP: IV.B.1. Divine Command Theory MSC: Remembering

18. In arguing against the divine command theory, many critics insist that
    a. God has the power to will actions to be morally permissible.
    b. if an action is right only because God wills it, then all actions are right.
    c. if an action is right only because God wills it, then many evil actions would be right if God willed them.
    d. if an action is right only because God wills it, then many evil actions would be right for believers but wrong for nonbelievers.

    ANS: C DIF: Moderate REF: p. 10
    TOP: IV.B.2. The Euthyphro Dilemma MSC: Remembering

19. Why does Leibniz, the great theistic philosopher, reject the divine command theory?
    a. because it implies God is beyond our understanding
    b. because it implies God is unworthy of worship
    c. because it implies a utilitarian conception of morality
    d. because it implies God plays no role in morality

    ANS: B DIF: Moderate REF: p. 11
    TOP: IV.B.1. Divine Command Theory MSC: Remembering

20. Which of these best describes the purpose of the book's discussion of ethics and religion?
    a. to convince religious believers of the value of doing ethics
    b. to convince the reader that religious moral codes and theories are unacceptable
    c. to convince the reader to question everything about morality
    d. to convince religious believers that ethics is a replacement for religious beliefs

    ANS: A DIF: Difficult REF: pp. 8–11 TOP: IV. Religion and Morality
    MSC: Analyzing

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TRUE/FALSE

1. When you strictly follow the moral rules passed down to you from others, you are doing ethics.

   ANS: F DIF: Easy REF: pp. 3–4 TOP: I.A. Ethics and Morality
   MSC: Understanding

2. An example of moral reasoning is avoiding actions whenever you feel disgusted by them.

   ANS: F DIF: Moderate REF: p. 7
   TOP: III.A. The Preeminence of Reason MSC: Understanding

3. All divisions of ethics concern both values and obligations. These two topics are similar in that they both concern things that we care about—things that we can favor or oppose.

   ANS: T DIF: Difficult REF: p. 6 TOP: II.C. Values and Obligations
   MSC: Analyzing

4. If money is instrumentally valuable, then having a paying job is also instrumentally valuable.

   ANS: T DIF: Moderate REF: p. 6 TOP: II.C. Values and Obligations
   MSC: Applying

5. According to the author, if one's religious moral code gives conflicting advice on whether it is permissible to drink alcohol, then moral philosophy cannot provide any guidance because the conflict can only be resolved by interpreting religious texts.

   ANS: F DIF: Easy REF: p. 9
   TOP: IV.A.2. When Conflicts Arise, Ethics Steps In MSC: Applying

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CHAPTER 2 Subjectivism, Relativism, and Emotivism

CHAPTER OUTLINE

I. Introduction
   A. Objectivism
   B. Cultural Relativism
   C. Subjective Relativism
   D. Emotivism

II. Subjective Relativism
   A. Subjective Relativism Defined
   B. Problems for Subjective Relativism
      1. Moral Infallibility
      2. Moral Disagreement Is Impossible

III. Cultural Relativism
   A. Motivations for Cultural Relativism
      1. The Cultural Diversity Argument
      2. Tolerance
   B. Problems for Cultural Relativism
      1. Moral Infallibility
      2. Social Reformers Are Always Wrong
      3. Moral Disagreement Is Resolved by Public Opinion
      4. Cultures Cannot Be Legitimately Criticized
      5. Objective Moral Progress Is Impossible
      6. The Vagueness of Cultural Groups

IV. Emotivism
   A. The Meaning of Moral Statements
   B. Emotivism on Moral Disagreements
   C. Problems for Emotivism
      1. Moral Disagreement Is Only in Attitude
      2. Moral Reasoning Is Only Emotional Influencing
      3. No Truths about Morality

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MULTIPLE CHOICE

1. Subjective relativism is the doctrine that
   a. an action is morally right if one approves of it.
   b. an action is morally right if one's culture approves of it.
   c. actions are judged by objective standards.
   d. an action is morally right even if no one approves of it.

   ANS: A DIF: Easy REF: p. 20 TOP: I.C. Subjective Relativism
   MSC: Remembering

2. Suppose I think that I sometimes make mistakes on moral matters, and so does my culture. Acknowledging this, I say, "My moral beliefs are sometimes wrong and sometimes my culture's moral principles are wrong as well." On which view could my statement be true?
   a. emotivism
   b. cultural relativism
   c. objectivism
   d. subjective relativism

   ANS: C DIF: Difficult REF: pp. 20–21 TOP: I.A. Objectivism
   MSC: Analyzing

3. Objectivism is the view that
   a. moral principles are rigid rules that have no exceptions.
   b. there are no objective moral principles.
   c. some moral principles are valid for everyone.
   d. moral utterances are neither true nor false.

   ANS: C DIF: Easy REF: p. 20 TOP: I.A. Objectivism
   MSC: Remembering

4. Subjective relativism implies that when Sofia says, "I think abortion is wrong," and Emma replies, "I think abortion is permissible," Sofia and Emma are
   a. having a moral disagreement.
   b. really saying the same thing.
   c. not having a moral disagreement.
   d. not entirely serious.

   ANS: C DIF: Easy REF: p. 23
   TOP: II.B.2. Moral Disagreement Is Impossible MSC: Applying

5. Subjective relativism implies that when a person states their moral beliefs, that person is
   a. incapable of making moral judgments.
   b. incapable of being in error.
   c. morally fallible.
   d. infallible on some moral judgments, but not others.

   ANS: B DIF: Easy REF: p. 22 TOP: II.B.1. Moral Infallibility
   MSC: Remembering

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6. Both objectivists and cultural relativists agree that
   a. the truth of moral judgments depends on whether one's culture approves of them.
   b. moral judgments differ from culture to culture.
   c. moral judgments do not differ from culture to culture.
   d. the truth of moral judgments does not depend on whether one's culture approves of them.

   ANS: B DIF: Moderate REF: pp. 23–24
   TOP: III.A.1. The Cultural Diversity Argument MSC: Understanding

7. Which statement is a consequence of objectivism?
   a. Moral rules apply in all cases, without exceptions.
   b. If two people have a moral disagreement, only one of them can be right.
   c. Everyone has the same beliefs about morality.
   d. Whether an action is objectively right depends on its consequences.

   ANS: B DIF: Difficult REF: p. 20 TOP: I.A. Objectivism
   MSC: Understanding

8. Cultural relativists may believe their theory promotes tolerance of other cultures. However, the author argues against this. Which statement best summarizes his argument?
   a. Cultural relativists really only value the practices of some cultures, not all cultures.
   b. Subjective relativists and emotivists can also promote tolerance.
   c. Tolerance is not really a good thing, and so cultural relativists should not support it.
   d. Cultural relativists cannot consistently say that tolerance is objectively good.

   ANS: D DIF: Moderate REF: p. 26 TOP: III.A.2. Tolerance
   MSC: Understanding

9. According to the main argument for cultural relativism, if culture X and culture Y disagree about the morality of physician-assisted suicide, this shows that
   a. right and wrong are not relative to cultures.
   b. physician-assisted suicide is permissible.
   c. either culture X or culture Y must be correct.
   d. no view can be objectively correct.

   ANS: D DIF: Moderate REF: p. 24
   TOP: III.A.1. The Cultural Diversity Argument MSC: Applying

10. Objectivists argue that the diversity of moral judgments across cultures does not necessarily indicate that there is disagreement about moral beliefs, but instead may indicate that
    a. the moral beliefs do not matter.
    b. there are divergent nonmoral beliefs.
    c. nonmoral beliefs do not differ.
    d. disagreement is not possible.

    ANS: B DIF: Moderate REF: p. 25
    TOP: III.A.1. The Cultural Diversity Argument MSC: Remembering

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11. Which feature of emotivism makes it different from subjective relativism?
    a. In emotivism, moral judgments vary from individual to individual.
    b. In emotivism, some of our feelings about actions are objectively justified.
    c. In emotivism, we are not able to have disagreements in our moral beliefs.
    d. In emotivism, we do not automatically have true beliefs about right and wrong.

    ANS: D DIF: Difficult REF: p. 28
    TOP: IV.A. The Meaning of Moral Statements MSC: Analyzing

12. Suppose a culture approves of beheading a young man for merely holding hands with a woman. According to cultural relativism, the beheading is
    a. neither justified nor unjustified.
    b. morally unjustified.
    c. morally justified.
    d. objectively justified.

    ANS: C DIF: Easy REF: p. 27
    TOP: III.B.4. Cultures Cannot Be Legitimately Criticized MSC: Applying

13. Cultural relativism implies that the abolition of slavery in the United States
    a. represents moral progress.
    b. may or may not represent moral progress.
    c. cannot be explained.
    d. cannot be regarded as moral progress.

    ANS: D DIF: Easy REF: p. 27
    TOP: III.B.5. Objective Moral Progress Is Impossible MSC: Applying

14. Which statement best summarizes why, according to the author, cultural relativism is nearly impossible to use?
    a. Each of us belongs to only one society, and so we cannot know what people in other societies believe.
    b. Each of us belongs to multiple societies or social groups, but cultural relativism does not specify which society or group we should use in evaluating actions.
    c. It is often impossible to know whether your culture approves of a given action.
    d. The theory makes it impossible to convince other people of moral claims.

    ANS: B DIF: Difficult REF: p. 28
    TOP: III.B.6. The Vagueness of Cultural Groups MSC: Understanding

15. Suppose your culture endorses the view that all wars are wrong. It follows from cultural relativism that your culture
    a. cannot be mistaken about the morality of war.
    b. must disagree with other cultures about the morality of war.
    c. is fallible about the morality of war.
    d. does not participate in wars.

    ANS: A DIF: Moderate REF: p. 26 TOP: III.B.1. Moral Infallibility
    MSC: Applying

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16. What does cultural relativism imply about the civil rights leader and social reformer Martin Luther King Jr., considered as part of 1950s–1960s United States culture?
    a. He was a product of his culture.
    b. He was wrong about his moral reforms.
    c. He was neither right nor wrong about his moral reforms.
    d. He was objectively right but relativistically wrong about his moral reforms.

    ANS: B DIF: Moderate REF: p. 26
    TOP: III.B.2. Social Reformers Are Always Wrong MSC: Applying

17. For a cultural relativist, when two people in the same culture disagree on a moral issue, what they are really disagreeing about is
    a. the strength of the arguments presented.
    b. nonmoral issues.
    c. objective moral truth.
    d. whether their society endorses a particular view.

    ANS: D DIF: Moderate REF: p. 27
    TOP: III.B.3. Moral Disagreement Is Resolved by Public Opinion
    MSC: Remembering

18. Cognitivism is the view that moral statements
    a. are neither true nor false.
    b. can be true or false.
    c. cannot be understood.
    d. express cognitive emotions.

    ANS: B DIF: Easy REF: p. 28
    TOP: IV.A. The Meaning of Moral Statements MSC: Remembering

19. Noncognitivism is the view that
    a. moral judgments are almost never true.
    b. moral judgments are statements.
    c. moral judgments are not statements that can be true or false.
    d. moral theories can be true or false.

    ANS: C DIF: Easy REF: p. 28
    TOP: IV.A. The Meaning of Moral Statements MSC: Remembering

20. For the emotivist, which of these best displays the meaning of the moral utterance "Lying is wrong"?
    a. "Lying—I hate it!"
    b. "Lying may be wrong."
    c. "Lying is immoral!"
    d. "Lying has occurred!"

    ANS: A DIF: Easy REF: p. 28
    TOP: IV.A. The Meaning of Moral Statements MSC: Remembering

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21. Maryam says, "Abortion is always wrong," while Fatima says, "Sometimes abortion is not wrong." Which statement best summarizes how emotivists view this kind of disagreement?
    a. Maryam and Fatima cannot both be right, because this would produce an emotional conflict between them.
    b. Maryam and Fatima are expressing different attitudes, but neither of them says something that could be true or false.
    c. Maryam and Fatima are really expressing the same attitude, but in different ways, and so there is not really a disagreement here.
    d. Maryam and Fatima are both expressing their personal beliefs about abortion, so there is no way to resolve the disagreement.

    ANS: B DIF: Difficult REF: p. 29
    TOP: IV.C.1 Moral Disagreement Is Only in Attitude MSC: Understanding

22. According to emotivism, to offer reasons for a moral judgment is to
    a. provide moral reasons that can influence someone's belief in a moral claim.
    b. provide reasons that have a logical or cognitive connection to a moral judgment.
    c. provide moral facts that can influence someone's attitude.
    d. provide statements that can influence someone's attitude.

    ANS: D DIF: Easy REF: p. 29
    TOP: IV.C.2. Moral Reasoning Is Only Emotional Influencing MSC: Remembering

23. Central to emotivism is the view that moral judgments are not statements that can be true or false. What does emotivism add to this view?
    a. That moral statements, unlike moral judgments, can be true or false.
    b. That moral judgments express attitudes and influence others to share those attitudes.
    c. That moral emotions are objectively right or wrong.
    d. That correct moral judgments are guided by emotions.

    ANS: B DIF: Moderate REF: pp. 28–29
    TOP: IV.A. The Meaning of Moral Statements MSC: Analyzing

24. Emotivists can admit that the serial killer Ted Bundy killed more than 30 women, but they cannot say that these events
    a. were, for a fact, bad.
    b. were killings.
    c. were caused by people.
    d. were violent.

    ANS: A DIF: Moderate REF: pp. 29–30
    TOP: IV.C.3. No Truths about Morality MSC: Applying

25. Our commonsense moral experiences suggest that
    a. nothing is morally good or bad in itself.
    b. some things are morally good and some things are morally bad.
    c. our commonsense moral intuition is always correct.
    d. good and bad things happen for no reason.

    ANS: B DIF: Easy REF: p. 30
    TOP: IV.C.3. No Truths about Morality MSC: Remembering

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