

Section I. Define each of the following terms and phrases in as detailed, clear and precise a manner as time allows.

[1/2 pt. each; 3 pts. total]

1. ethics: the area of philosophy that attempts to find truths about morality, good and bad, right and wrong, etc.
2. argument: a set of statements, some of which are meant to be used as evidence for thinking that another statement is true. (premise) (conclusion)
3. sound: what makes an argument a good argument. Must have BOTH ① validity ② All true premises.
4. simple subjectivism: Moral judgements do not state facts about morality, but instead only express whether or not the speaker approves of an action. A form of moral skepticism.
5. normative: a statement of how things "should" or "ought" to be.
6. inculcate: when a belief or opinion about something is inured upon by repetitive exposure as opposed to being reasoned through.

Section II. First write the name of the argument form in the space provided. Then indicate whether the given argument is valid or invalid by circling the appropriate word. [1 pt. each; 2 pts. total]

<p>7.</p> <p>If Janet is embarrassed, then Justin is to blame. Janet is not embarrassed. Therefore, Justin is not to blame.</p> <p>IF p, then q not p therefore not q</p>	<p>name of this argument form: <u>Denying the antecedent</u></p> <p>circle one: valid <u>invalid</u></p>
<p>8.</p> <p>If Martha obstructed justice, then ImClone is bankrupt. ImClone is not bankrupt. Therefore, Martha did not obstruct justice.</p> <p>IF p, then q not q therefore not p</p>	<p>name of this argument form: <u>Modus Tollens</u> Denying the consequent</p> <p>circle one: <u>valid</u> invalid</p>

Section III. In the space provided, answer each of the following questions in as detailed, clear and precise a manner as time allows.

9. State the three claims about God that are implied by Divine Command Theory (these are the claims that have to be true in order for it to be possible that DCT is true). 3 pts.

- ① God exists.
- ② God issues commands on some actions and forbids other actions.
- ③ The actions that God commands are moral and those He forbids are immoral. i.e. God's commands match up with morality.

10. State two of the five claims that go together to make up Moral-Cultural Relativism. 2 pts.

- ② The moral code of a society determines what is right within that society.
- ③ There is no objective standard by which to judge one societies moral practices better or worse than another.

Section IV. In the space provided (bottom and back of this page -- if you run out of room; ask me for more paper), answer **ONE** of following questions. Your answer to this question should be as detailed, clear and precise as time allows. In other words, **tell me everything you know about the question asked.** If you omit something that is relevant to the question, I will assume that you do not know the material you are omitting. *Do not attempt to answer more than one question. 10 pts.*

- A. Discuss the three arguments that Rachels presents against Moral-Cultural Relativism. As part of your discussion, you should include examples that illustrate the point of each argument, and you should address whether the arguments are sound. ① Moral Inferiority Argument ② Moral Consultation Arg. ③ Moral Improvement Arg.
- B. Discuss at least two of the following: (1) Hume's version of ethical subjectivism, including two arguments in support of it; (2) simple subjectivism, including Rachels' two arguments against it; (3) emotivism, including Rachels' argument against it.
- C. Discuss the Platonic Argument Against Divine Command Theory. As part of your discussion, you should explain in detail the consequences that are supposed to follow if DCT is true and the consequences that are supposed to follow if DCT is false.

The three arguments against MCR that Rachels makes are the Moral Inferiority Arg., the Moral Consultation Arg., and the Moral Improvement Arg.

In the Moral Inferiority Argument, Rachels points out that if MCR were true, then it would also be true no other societies practices are morally inferior to our own. This suggests that societies who practice Slavery or Anti-Semitism are acting in no less a way than those that are not practicing Slavery and Anti-Semitism. There is no objective standard to judge one societies practices morally better than another. But Rachels says that some societies are inferior to others, therefore MCR is not true.

In the Moral Consultation Arg., Rachels states that if MCR were true, then for a person to find out if an action is moral or immoral he needs only to consult the Moral Code of the society of which he is a part of. If a Muslim woman does not want her genitals mutilated and wants to find out whether it is moral for this to happen to her against her wishes, all she has to do is check what the Moral Code of her society says and that is the truth. And here in her society it is moral for that to happen against her will, then it is moral. But Rachels says that you cannot find out whether an action is moral or not by consulting the Code of your society, therefore MCR is not true.

In the Moral Improvement Argument, Rachels states that if MCR were true, then it is not possible for a society to become

morally better at one stage than it was at another. America did not make a morally improving change when it abolished slavery or gave African Americans equal rights, it merely changed the code. But Rachel says that societies CAN become morally better, therefore MCR is not true. ✓

All of these arguments are valid so their soundness depends upon the truth of the premises. The first premise of every argument is a true if/then statement. The second premise of each argument is subject to opinion. I take all of the second premises to be true and assert that the conclusions are true also and that MCR is false. ✓

Very good!