Section I. Define each of the following terms and phrases in as delineated, 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 (conclusion) is true.

3. sound: what makes an argument a good argument. Must have BOTH validity and all true premises.

4. simple subjectivism: Moral judgments do not state facts about morality, but instead only express whether or not the speaker approves or disapproves 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 arrived 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]

| 7. | If Janet is embarrassed, then Justin is to blame. 
Janet is not embarrassed. 
Therefore, Justin is not to blame.  
\[\text{If } p, \text{ then } q\]  
\[\text{not } p\]  
\[\text{therefore not } q\]  
| name of this argument form:  
Denying the antecedent  
circle one:  
valid  
invalid |
| 8. | If Martha obstructed justice, then ImClone is bankrupt.  
ImClone is not bankrupt. 
Therefore, Martha did not obstruct justice. 
\[\text{If } p, \text{ then } q\]  
\[\text{not } q\]  
\[\text{therefore not } p\]  
| name of this argument form:  
Modus tollens  
circle one:  
valid  
invalid |

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 the 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 society's 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 Arg.  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 and anti-Semitism are acting in no less a way than those that are not practicing slavery and anti-Semitism. Thus, there is no objective standard to judge one society's practices more morally better than another. But Rachels says that if one society is 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 genitalia 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 hence 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 state than it was at another. America did not notice a morally improving change when it abolished slavery or gave African Americans equal rights. It merely changed its code. But Rachel's 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 conclusion we have also said that MCR is false.}

Very good!