### **Chapter 3: Skepticism about Morality**

\*1. Error theory is the theory that

a. there are no moral features in the world.

b. no moral judgments are true.

c. our sincere moral judgments try, but always fail, to describe moral features in the world.

d. All of the above

Answer: d

2. Which of the following claims would an error theorist accept?

a. There are objective moral standards.

b. There are categorical reasons.

c. Moral judgments try to describe moral features in the world.

d. Moral knowledge is possible.

Answer: c

3. Error theorists accept the existence of

a. objective moral standards.

b. categorical reasons.

c. Both a and b

d. Neither a nor b

Answer: d

\*4. According to the *Argument from Disagreement*, there are no objective moral standards because

a. different cultures persistently disagree about all moral claims.

b. well-informed, open-minded, rational people persistently disagree about all moral claims.

c. moral disagreement is a result of sloppy moral reasoning.

d. All of the above

Answer: b

5. According to the text, what is wrong with the *Argument from Atheism*?

a. If atheism is true, then it is not true that laws require lawmakers.

b. Atheism is false.

c. If atheism is true, then laws require lawmakers.

d. It will do nothing to convince religious believers.

Answer: a

Answer: b

6. Jeske argues that practices such as slavery and lynching show that

a. cultural relativism is true.

b. toleration should not be extended to all cultural practices.

c. moral skepticism is unjustified.

d. cultural relativism encourages toleration.

Answer: b

\*7. Jeske argues that in cases of extreme moral disagreement

a. there is usually common ground.

b. the disagreement is usually more apparent than real.

c. resolving the disagreement is always impossible.

d. there is no fact of the matter about who is right and who is wrong.

Answer: a

8. Which of the following statements is consistent with cultural relativism with speaker-relativity?

a.  “That’s right for them even though it’s not right for us.”

b.  “It is certainly wrong for me to own slaves, but it was not wrong for Thomas Jefferson to own slaves.”

c.  “What’s right for the members of my culture is right for everyone.”

d. None of the above

Answer: c

\*9. According to Jeske’s analysis, our reluctance to judge people in other places and times is best explained by

a. cultural relativism with agent-relativity.

b. our recognition that what people are justified in believing is largely a function of their time and culture.

c. cultural relativism with speaker-relativity.

d. our embrace moral skepticism.

Answer: b

10. Jeske argues that moral judgments ought to be sensitive to the culture of the agent being evaluated because

a. cultural relativism with agent-relativity is true.

b. we must avoid smug, judgmental arrogance.

c. cultural relativism with speaker-relativity is true.

d. culture is relevant to what it is rational for that agent to believe.

Answer: d