

University of Kansas, Spring 2004
Philosophy 160: Introduction to Ethics
Ben Eggleston—eggleston@ku.edu
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Write your name: _____

	Dusan Galic	Jennifer Kittlaus	Bill Simkulet
Circle the time	M, 9:30	M, 8:30	F, 8:30
of your discussion	W, 3:30	M, 10:30	F, 9:30
section below your	H, 2:30	W, 3:30	F, 10:30
TA's name:	H, 3:30	H, 8:30	F, 11:30

Final exam

This test has twenty questions, each worth five points. You must write the answers in the following blanks. Please also remember to write your name and to identify the discussion section in which you are enrolled, above.

$\frac{B}{1}$ $\frac{G}{2}$ $\frac{K}{3}$ $\frac{N}{4}$ $\frac{D}{5}$ $\frac{F}{6}$ $\frac{L}{7}$ $\frac{C}{8}$ $\frac{H}{9}$ $\frac{K}{10}$
 $\frac{N}{11}$ $\frac{D}{12}$ $\frac{H}{13}$ $\frac{J}{14}$ $\frac{A}{15}$ $\frac{F}{16}$ $\frac{K}{17}$ $\frac{P}{18}$ $\frac{S}{19}$ $\frac{V}{20}$

I. Meta-ethics

- What do proponents of the cultural-differences argument use it to try to prove?
 - Moral beliefs vary from one culture to another.
 - Morality itself (not just moral beliefs) varies from one culture to another.
 - No culture has one particular morality that can be identified with it.
 - Morality is the same all over the world because all cultures share the same basic values.
- What is the main problem with the cultural-differences argument?
 - The premise is false.
 - The conclusion is false.
 - Even if the premise is true, or were true, the conclusion is not, or would not, necessarily also be true.
 - It is not as valid in regard to geography as it is in regard to morality.
- How are ethical subjectivism and simple subjectivism related?
 - They are equivalent—anyone who is an ethical subjectivist is also a simple subjectivist, and vice versa.
 - Ethical subjectivism is a version, or specification, of simple subjectivism. So, anyone who is an ethical subjectivist is also a simple subjectivist, but not everyone who is a simple subjectivist is also an ethical subjectivist.
 - Simple subjectivism is a version, or specification, of ethical subjectivism. So, anyone who is a simple subjectivist is also an ethical subjectivist, but not everyone who is an ethical subjectivist is also a simple subjectivist.
 - Ethical subjectivism and simple subjectivism are two incompatible ways of being a subjectivist. You can be an ethical subjectivist or a simple subjectivist, but not both.
- According to simple subjectivism, when a person says “Lying is wrong,” it is just as if the person had said which of the following instead?
 - “You ought not to lie”
 - “I disapprove of lying”
 - “I feel that lying is wrong”
 - “If only people would not lie!”
- According to emotivism, when a person says “Lying is wrong,” it is just as if the person had said which of the following instead?
 - “You ought not to lie”
 - “I disapprove of lying”
 - “I feel that lying is wrong”
 - “If only people would not lie!”

6. Some people think that what is right is right because God commands it. What is one problematic implication of this view?
- (E) Not everyone believes in God.
 - (F) Murder would not be immoral if God were to command it.
 - (G) It is impossible to know, with certainty, what God has commanded.
 - (H) Whatever you believe God has told you to do is what you ought to do.
7. Why has something gone wrong if psychological egoism is understood so that it is irrefutable or untestable?
- (I) Because then psychological egoism would certainly be true.
 - (J) Because then psychological egoism would certainly be false.
 - (K) Because then there is something—some kind of behavior—which, if psychological egoism were true, we could be assured would happen. That is, psychological egoism tells us something about human behavior that is not included in what everyone already knows.
 - (L) Because then there is nothing—no kind of behavior—which, if psychological egoism were true, we could be assured wouldn't happen. That is, psychological egoism doesn't really tell us anything about human behavior that everyone doesn't already know.

II. Normative Ethics

8. What does Rachels mean in claiming that ethical egoism cannot handle conflicts of interest?
- (A) that ethical egoism cannot give a person moral advice when he or she has a conflict of interest
 - (B) that ethical egoism cannot give two people moral advice when their interests are in conflict
 - (C) that ethical egoism gives conflicting moral advice to two people when their interests are in conflict
 - (D) that ethical egoism is immoral for the same reason that conflicts of interest generally are immoral
9. Utilitarianism says that, in any circumstance, the right thing to do is _____.
- (E) whatever God commands
 - (F) whatever will be most immediately useful
 - (G) whatever will make you as happy as possible
 - (H) whatever will make everyone affected as happy as possible
10. What is meant by the objection that utilitarianism is too demanding?
- (I) Utilitarianism requires us to pursue our careers, family lives, and personal projects at the expense of more important moral concerns.
 - (J) Utilitarianism requires moral people to respond to important moral concerns such as helping the less fortunate, while allowing immoral people to pursue their careers, family lives, and personal projects.
 - (K) There are some acts that it would be good to do, but that are not really required by morality—they are beyond the call of duty. Utilitarianism, however, says that such acts are actually required and, thus, demands more from us than a good moral theory would.
 - (L) There are no acts that it would be good to do, but that are not really required by morality—none that are beyond the call of duty. Utilitarianism, however, says that some acts are, in fact, beyond the call of duty, and, thus, demands more from us than a good moral theory would.
11. What does the first formulation of Kant's categorical imperative say, in essence?
- (M) that you must act in whatever way will best serve your purposes
 - (N) that you must not do anything that you would will for others *not* to do
 - (O) that you must act in whatever way will bring about the best possible consequences
 - (P) that if you do something wrong, then others will, too, and you will regret having done the original wrong thing
12. What is the second formulation of Kant's categorical imperative?
- (A) Do unto others as you would have them do unto you.
 - (B) Act only according to that maxim by which you can at the same time will that it should become a universal law.
 - (C) Always perform that act, of the ones open to you, that will produce the greatest available amount of happiness.
 - (D) Act so that you treat humanity, whether in your own person or in that of another, always as an end and never as a means only.

13. According to social-contract theory, the rules of morality are _____.
- (E) dictated to humans by God for their spiritual improvement
 - (F) the rules that people would follow in the state of nature
 - (G) the rules for treating one another that will result in maximum overall happiness
 - (H) the rules for treating one another that people would agree on for their mutual benefit
14. In a prisoner's dilemma situation, each individual's most advantageous decision _____.
- (I) is to cooperate with the other individual who is similarly situated (e.g., not rat out the other prisoner)
 - (J) is to *not* cooperate with the other individual who is similarly situated (e.g., rat out the other prisoner)
 - (K) cannot be determined without knowing the decision of the other individual similarly situated
 - (L) varies depending on the circumstances

III. Applied Ethics

15. Why does Singer present two versions of his principle about preventing bad things from happening?
- (A) because he thinks that the second version will be accepted by more people than the first version will
 - (B) because he thinks that the two versions have essentially the same meaning, and this meaning is clarified if it is stated in two different ways
 - (C) because he thinks that the first version, though basically correct, has some minor inaccuracies that are corrected in the second version
 - (D) because he is genuinely unsure about which version is correct and wants to present the reader with the two versions he takes most seriously
16. According to Singer, if his theory is in conflict with common-sense morality, then _____.
- (E) his view should be revised so as to agree with it, or at least agree with it more than it currently does
 - (F) common-sense morality is incorrect
 - (G) both his theory and common-sense morality might be correct, in their respective domains
 - (H) one or the other must be incorrect, but it is unclear which is incorrect
17. What, according to Singer, does it take in order for a human being to be a person (and, thus, to have the right not to be killed)?
- (I) the ability to feel pleasure and pain
 - (J) membership in the species *Homo sapiens*
 - (K) self-awareness, awareness of self's existence over time, and preferences about the future
 - (L) the ability to make decisions about how to act based on considerations of rights and duties
18. What feature do fetuses have that, according to Marquis, makes it wrong to kill them?
- (M) the ability to feel pleasure and pain
 - (N) being alive and in the species *Homo sapiens*
 - (O) having the psychological properties that make one a person
 - (P) having a future of value (a future like that of a normal child or adult)
19. Which of the following is something that, according to Marquis, is implied by the classic anti-abortion view but is not implied by his own anti-abortion view?
- (Q) Normal adults and children have the right to life.
 - (R) Infants have the right to life.
 - (S) Eggs, sperm, and human cancer have the right to life.
 - (T) Intelligent aliens have the right to life.
20. Which of the following is something that, according to Marquis, is implied by the classic pro-choice view but is not implied by his own anti-abortion view?
- (U) Normal adults and children do not have the right to life.
 - (V) Infants do not have the right to life.
 - (W) Eggs, sperm, and human cancer do not have the right to life.
 - (X) Intelligent aliens do not have the right to life.