

### PHILOSOPHY 130 SAMPLE MIDTERM QUESTIONS

T F Bentham's hedonistic theory of value is obviously false since it forces him to deny that things like money, power, love, and friendship have any value.

T F Mill believes that because morality requires us to produce the best consequences, we ought always to calculate the consequences of our actions before acting.

T F The point of the "pleasure machine" example was to criticize Bentham's hedonism by showing that pleasure is not the *only* thing that is valuable.

Which of the following is a plausible defense of the Divine Command Theory against the Euthyphro Argument?

- a. The Euthyphro Argument applies to the false gods believed in by the Greeks, but to say of the true God that His will is not the ultimate source of right and wrong is blasphemy.
- b. The Euthyphro Argument concerns piety and Divine Command Theory is not a theory of piety; hence, the argument has no application to Divine Command Theory.
- c. There may be certain properties of actions that lead God to approve of them (thus His will is not capricious) but these properties do not make the acts right or wrong—only God's will does that.
- d. If God were to will the universal suffering of all creatures, then this would be morally good.
- e. The Euthyphro Argument is fallacious because it rests on a false analogy between God and man.

Which of the following best explains why utilitarianism appears to have problems with special obligations, rights, and retributive justice:

- a. According to utilitarianism, one must adopt a strictly impartial perspective and be motivated only by considerations of total utility.
- b. According to utilitarianism, the only relationship we have that is ultimately morally relevant to determining our duty is the benefactor/beneficiary relationship—so that, ultimately, our *only* duty is to promote utility.
- c. According to the utilitarian, the rightness or wrongness of an action does not depend on the *extrinsic* value produced.
- d. The utilitarian mistakenly counts the utility of people other than the agent in determining what should be done.
- e. None of the above.