

Part I: Multiple Choice (25 questions, 2pts each)

1. Which of the following best describes a *normative* domain?

A) A domain that describes facts about the world.
B) A domain that tells us how we ought to act. ☒
C) A domain that studies natural phenomena.
D) A domain that avoids all value judgments.

B – Normative domains prescribe how we *ought* to act, unlike descriptive domains.

2. Which of the following captures Nagel's "problem of moral luck"?

A) People always act selfishly, even when it seems otherwise.
B) Our moral responsibility is undermined by free will debates.
C) We are not responsible for what is beyond our control, yet much of life is beyond our control. ☒
D) Ethics and psychology are ultimately the same.

C – Nagel's paradox: we aren't responsible for what's beyond our control, yet most of life is beyond our control.

3. In the Julie and Mark incest case (Haidt), what is the main philosophical point?

A) Incest is always harmful to children.
B) Moral intuitions often guide our judgments, even without clear reasoning. ☒
C) Ethics is reducible to genetics.
D) Consent always makes an action moral.

B – Haidt's Julie & Mark case shows how strong intuitions guide moral judgment even when reasoning falters.

4. Which term refers to something cited as the reason a claim is true?

A) Contradiction
B) Counterexample
C) Intuition
D) Truth-maker ☒

D – A truth-maker is what makes a claim true (e.g., bodily autonomy, personhood).

5. If Maya believes abortion is justified by bodily autonomy, while Sofia rejects it based on fetal personhood, they disagree about:

A) The meaning of autonomy.
B) What counts as the truth-maker for a moral claim. ☒
C) Whether morality is subjective.

D) Whether intuitions matter.

B – Maya and Sofia disagree about what truth-makers justify their moral views on abortion.

6. Neurath's ship metaphor is meant to show that:

- A) Moral skepticism is false.
- B) We must repair our beliefs gradually, while relying on others that we still trust. ☒
- C) Ethics is like sailing in stormy seas.
- D) Skepticism requires abandoning all beliefs.

B – Neurath's ship: we revise beliefs gradually, using stable ones to support repairs.

7. Moral skepticism is the view that:

- A) People cannot know what is right and wrong. ☒
- B) Different cultures have different moral codes.
- C) Ethics is about consequences, not duties.
- D) Only intuition can guide us.

A – Moral skepticism: moral knowledge is impossible.

8. In the *original trolley problem* (Philippa Foot), the agent must decide whether to:

- A) Kill one person to save five by redirecting the trolley. ☒
- B) Push a fat man off a bridge.
- C) Kill five people to save one.
- D) Harvest organs from a healthy person.

A – Original trolley problem: pulling a lever to kill one vs. five.

9. In the *Footbridge case* (Thomson), why do many judge it impermissible to push the man?

- A) It is less efficient than pulling a lever.
- B) It involves using the man as a means to save others. ☒
- C) It does not maximize happiness.
- D) It violates the principle of utility.

B – Footbridge case is judged impermissible because the man is *used as a means*.

10. In the *Organ Transplant case*, the problem for utilitarianism is that:

- A) Killing one to save five is never permissible.
- B) Our intuitions resist sacrificing one innocent person even when it maximizes lives saved. ☒
- C) The doctor lacks consent.

D) It is a medical impossibility.

B – Our intuitions resist organ transplant even though utilitarian logic suggests it should be permissible.

11. In Kant's "Murderer at the door" case, the controversial claim is that:

A) You are morally required to lie.

B) You are morally required to tell the truth, even to a murderer. ☒

C) You must save your friend no matter what.

D) You should calculate happiness before deciding.

B – Kant claims we must not lie, even to a murderer.

12. In Plato's *Ring of Gyges* case, what is the challenge?

A) Whether justice exists in the afterlife.

B) Whether people would act justly if they could act without consequences. ☒

C) Whether laws are always rational.

D) Whether political systems can enforce morality.

B – Ring of Gyges asks whether people would act justly if invisible and free from consequences.

13. For Epicurus, the highest pleasure is found in:

A) Indulgence in physical luxuries.

B) Freedom from bodily pain and mental disturbance. ☒

C) Public honor and wealth.

D) Political power.

B – Epicurus defines the highest pleasure as freedom from bodily pain and mental disturbance.

14. Epicurus distinguishes between kinetic and katastematic pleasures. Which is *katastematic*?

A) Eating a delicious meal.

B) Being free from hunger or pain. ☒

C) Listening to music.

D) Laughing at a joke.

B – Katastematic pleasures are stable states (e.g., absence of pain), unlike kinetic (momentary stimulations).

15. Epicurus argues that death is nothing to us because:

A) The gods protect the virtuous.

- B) Death is simply the absence of sensation. ✓
- C) Our souls are immortal.
- D) Life after death is uncertain.

B – Death is “nothing to us” because it’s the absence of sensation.

16. Nozick’s *Experience Machine* shows that:

- A) People only care about maximizing pleasure.
- B) We value reality and authenticity beyond pleasure. ✓
- C) Happiness is always preferable to truth.
- D) Machines cannot simulate happiness.

B – Nozick’s *Experience Machine* shows we value reality and authenticity beyond pleasure.

17. Which of the following best illustrates Nozick’s “false happiness” problem?

- A) A student who studies hard but fails.
- B) A spouse who is happy, unaware that their partner is secretly unfaithful. ✓
- C) A person who sacrifices their life for others.
- D) A monk who lives in solitude.

B – “False happiness”: e.g., a spouse happy despite deception, showing truth matters independently of pleasure.

18. Utilitarianism differs from simple hedonism by adding:

- A) A maximizing principle of the greatest happiness for the greatest number. ✓
- B) A rejection of happiness as intrinsically valuable.
- C) A duty-based foundation for morality.
- D) A claim that pleasure is bad.

A – Utilitarianism adds the *maximizing principle*: greatest happiness for the greatest number.

19. Mill distinguishes between higher and lower pleasures to:

- A) Show that all pleasures are equal.
- B) Defend utilitarianism from the “doctrine of swine” objection. ✓
- C) Argue that only bodily pleasures matter.
- D) Prove that virtue is unnecessary.

B – Mill responds to the “doctrine of swine” objection by distinguishing higher vs. lower pleasures.

20. "Better to be Socrates dissatisfied than a fool satisfied" illustrates:

- A) Hedonism's rejection of wisdom.
- B) Mill's claim that higher pleasures are superior in kind, not just in quantity. ✓
- C) Bentham's calculation of pleasure.
- D) Aristotle's account of flourishing.

B – Socrates vs. fool: higher pleasures are qualitatively superior.

21. According to Mill, self-sacrifice is morally valuable only when:

- A) It brings happiness to oneself.
- B) It increases the overall happiness of others. ✓
- C) It is done out of duty.
- D) It produces no pain.

B – Self-sacrifice has value only if it increases total happiness.

22. Mill's "proof" of utility argues that:

- A) Happiness is desirable because people in fact desire it. ✓
- B) Happiness is self-evidently true.
- C) God commands us to pursue happiness.
- D) Happiness is an illusion.

A – Mill's "proof": people desire happiness, so it is desirable.

23. In Thomson's "Bystander at the Switch" case, why is redirecting the trolley often seen as permissible?

- A) It avoids killing altogether.
- B) It redirects harm without using anyone as a means. ✓
- C) It maximizes happiness.
- D) It requires personal involvement.

B – In Bystander at the Switch, harm is redirected without *using anyone as a means*.


24. In Thomson's critique, what makes *Transplant* impermissible but *Bystander* permissible?

- A) Numbers matter more in Transplant.
- B) Transplant violates stringent rights, while Bystander does not. ✓
- C) Transplant is unrealistic.
- D) Bystander involves less pain.

B – Transplant violates stringent rights; Bystander does not.

25. Thomson introduces the principle that:

- A) We may never redirect harm.

- B) Rights can vary in stringency, with some (like bodily integrity) overriding utility. 
- C) Consequences are the only thing that matters.
- D) Killing is always worse than letting die.

B – Thomson argues rights vary in stringency; some override utility (e.g., bodily integrity).

Part II: Short Answer (Case Studies; 15pts each)

Case 1: VR Paradise (Hedonism vs. Nozick)

Imagine a new “VR Paradise” technology that allows people to live inside a perfectly simulated reality of constant happiness and fulfillment.

- Using **Epicurus’s theory**, would living in VR Paradise count as a good life? Why or why not? (5pts)
 - *Epicurus*: Might endorse it if VR Paradise ensures freedom from pain and disturbance (ataraxia + aponia). Simple, secure pleasures fit his theory.
- Using **Nozick’s critique**, why might someone refuse to enter VR Paradise, even if it guarantees happiness? (5pts)
 - *Nozick*: Would reject it — happiness alone isn’t enough. We value reality, authenticity, achievement, and genuine relationships. Plugging in sacrifices these goods.
- **Full credit**: clear explanation of why Epicurus supports VR, why Nozick resists, and contrast between them. (5pts)

Case 2: Scarce Medicine (Utilitarianism vs. Thomson)

A doctor has one dose of a medication for a patient who has come in to have it administered. Five other patients, nearing death, could be made better by denying the original patient the medication, and instead giving some of it to each of the five. If the original patient does not get this medication, they will die.

- Apply **Mill’s utilitarianism**: what should the doctor do, and why? (5pts)
 - *Mill*: Choose the five over one, if that maximizes happiness (utilitarian principle).

- Apply **Thomson's rights-based critique**: how might she argue against the utilitarian conclusion? (5pts)
 - *Thomson*: Might resist if giving the medicine to the five requires violating the one's stringent rights (e.g., if it involves bodily harm or unfair distribution). Rights place moral limits on maximizing utility.
- **Full credit**: students must apply Mill's principle of utility, then articulate Thomson's rights-based challenge. (5pts)