

# Make-Up Final Exam Answer Key

PHIL 105

May 2, 2017

## Argument Identification (20 points)

Pick **two passages**. Identify (i) the main point of the passage; (ii) the evidence or argument that supports this point

1.   (i) It is the experience of suffering, not pain, that matters in the moral treatment of animals  
     (ii) discussion of language, higher-order thinking, self-consciousness, and self-regarding emotions
2.   (i) The experience of ingesting food is complex not simple  
     (ii) alimentary experience is temporally extended and complex; requires memory, discrimination, and imagination
3.   (i) being a foodie should generate no more criticism than any other form of bourgeois activity  
     (ii) there is no disapproval towards various other forms of bourgeois activity

## Definitions (20 points)

Pick **four** of the five and provide the definition

1. Agrarianism: a social philosophy which sees farming as a way of life, valuable not only for the food and agriculture it produces, but also in itself.
2. Necessary condition: what is *required* for something to be the case.
3. Globalism: a joint privileging of (i) the interests of all people, regardless of their relationship to us; (ii) respecting the variety of practices and beliefs that differentiate us from one another (both as individuals and as cultures/peoples/nations)
4. Deontology: The rightness/wrongness of an action depends on whether the action is in accordance with moral principles or laws.
5. Taste of sense: immediate and subjective (pleasurable or displeasurable) impression of some thing

## Multiple Choice (30 points)

1. B
2. A
3. B
4. A
5. C
6. B
7. A
8. B
9. B
10. A
11. A
12. Free points!
13. C
14. B
15. A

## Short Essay (30 points)

1. PPBO & Singer

**The Principle of Preventing Bad Occurrences:** if it is in our power to prevent something bad from happening, without thereby sacrificing anything of comparable moral importance, we ought, morally, to do it. (Singer, 231)

PPBO is not affected by distance or numbers. We might worry that the principle is too demanding & erases distinction between moral requirements and supererogatory actions. One response would be to slightly weaken our interpretation of the principle so that we need not worry about “comparable” sacrifice.

2. GM Foods & Unnaturalness

**GM Foods:** Food with foreign genetic material

**UE:** It is unnatural to genetically engineer plants, animals, and foods

- playing god
- inventing world-changing tech
- illegitimately cross species boundaries
- commodify life

3. Kant on food aesthetics

**Taste of sense:** immediate and subjective (pleasurable or displeasurable) impression of some thing

**Taste of reflection:** contemplative enjoyment of something independent of whether it causes a pleasurable/displeasurable feeling in oneself—i.e. one has a *disinterested* enjoyment of the thing

Food is something about which we make merely judgments of what is agreeable. It isn't complex enough in the experience of it to warrant reflection.

1. Our appreciation of food at best involves a mere taste of sense—i.e. mere personal preference
2. Appreciation of aesthetic properties requires a taste of reflection—i.e. taking a disinterested pleasure in something and thinking that others should do so as well
3. ∴ Food is not a proper object of aesthetic appreciation/criticism

- Sweeney's argument:

we can answer the question "Can a soup be beautiful?" in the affirmative because a soup can be the object of a complex aesthetic experience that warrants an evaluative label like "beautiful." Unlike those who hold that food offers only an immediate simple pleasure, we...now recognize that food offers us a contemplative experience, because of the alimentary sequence by which it is consumed and the sensory modalities of taste and smell with which it is engaged. (Sweeney, 129)

1. The Kantian conception of aesthetic judgment requires that it be reflective/contemplative and disinterested
2. Alimentary experience is sufficiently complex as to allow for reflective and disinterested judgment
3. ∴ Food, as the object of such experience, can be a genuine object of aesthetic appreciation