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Chemistry Worksheet

Name _____

Answer the following questions by bubbling your answer and filling up the answer table at the end.

1-5. Match the following terms with their correct definitions:

A) matter B) trace element C) emergent properties D) element E) compound

1. A substance required by humans in small quantities _____

2. A substance that cannot be chemically broken down into a simpler substance _____

3. Anything that takes up space and has mass _____

4. Substances with two or more elements in a fixed ratio _____

5. A substance with different properties than the elements that make it up _____

6-11. Complete the following table that lists key features about subatomic particles.

A) nucleus B) positive C) negative D) neutral E) shell/orbital

	Protons	Neutrons	Electron
Electrical charge	6. _____	7. _____	8. _____
Location	9. _____	10. _____	11. _____

12. Which of the following are atoms of an element that vary in the number of neutrons?

A) Electrons B) Isotopes C) Atomic number D) Protons

13. Any orbital (except the first) can hold only how many electrons?

A) 1 B) 0 C) 3 D) 8 E) 16

14. An uncharged atom of gold has an atomic number of 79 and an atomic mass of 197. This atom has _____ protons, _____ neutrons, and _____ electrons.

A) 79 . . . 118 . . . 79 B) 118 . . . 79 . . . 118 C) 276 . . . 118 . . . 79
D) 118 . . . 276 . . . 118 E) 79 . . . 276 . . . 79

15. Match the following terms with their definitions:

A) ionic bond B) covalent bond C) polar covalent bond
D) non-polar covalent bond E) hydrogen bond.

16. A weak attraction between a slightly positive hydrogen and a slightly negative atom: _____

17. Two atoms sharing electrons: _____

18. Atoms sharing electrons equally: _____

19. A bond that forms between oppositely charged ions _____

20. A bond based on the unequal sharing of electrons: _____

21. Which of the following is/ are property/ies of water?

A) cohesion B) ice less dense than water C) temperature regulation
D) acts as a crucial solvent E) all of the above

1

Chemistry 12

Unit 2 - Chemical Equilibrium

KEY

22. Given that the equilibrium constant K_{eq} for the reaction:

$A_{(g)} + B_{(g)} \rightleftharpoons C_{(g)} + D_{(g)}$ is **0.015** at 25°C,

if 1.0 mole of each gas is added to a 1.0 L container at 25°C, which way will the equation shift in order to reach equilibrium?

$K_{eq} = \frac{[C][D]}{[A][B]}$

Trial $K_{eq} = \frac{(1.0)(1.0)}{(1.0)(1.0)} = 1.0$

Trial $K_{eq} > K_{eq}$ so reaction will shift LEFT to reach equilibrium.

Answer **LEFT**

23. Calculate the equilibrium constant K_{eq} for the following reaction:

$2A_{2(g)} + 3B_{2(g)} \rightleftharpoons 2A_2B_{3(g)}$

given that the partial pressure of each substance at equilibrium is as follows:

Partial Pressure of $A_2 = 20.0$ kPa, Partial Pressure of $B_2 = 30.0$ kPa, Partial Pressure of $A_2B_3 = 5.00$ kPa

$K_{eq} = \frac{P_{A_2B_3}^2}{P_{A_2}^2 \cdot P_{B_2}^3} = \frac{(5.00)^2}{(20.0)^2 (30.0)^3} = 2.31 \times 10^{-6}$

Answer $K_{eq} = 2.31 \times 10^{-6}$

Worksheet 2-3 - Calculations Involving the Equilibrium Constant

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MATHEMATICS SYMBOLS

Symbol	Meaning	Symbol	Meaning
+	Plus	!	Factorial
-	Minus	*	For All
±	Plus or Minus	\$	Exists
×	Multiplied by	Δ	Finite Difference, Increment
·	Multiplied by	∴	Therefore
÷	Divided by	∵	Because
/	Divided by	*	Operation
=	Equals	⊥	Perpendicular
>	Is Greater Than	∝	Proportional To
<	Is Less Than	∩	Intersection
≤	Is Less Than or Equal to	∪	Union
≥	Is Greater Than or Equal to	⊂	Subset
%	Percent	⊄	Not a Subset
√	Root	⊆	Belongs To
π	Pi (3.1416)	⊈	Does Not Belong To
°	Degree	∇	Vector Differential
∞	Infinity	≡	Is Equivalent To
≈	Is Approximately Equal to	⇒	Implies
∠	Angle	∑	Sum of Terms (Sigma)
≅	Identical to, Congruent	∫	Integral
≠	Does not equal	∏	Product of Terms (Omega)
:	Ratio, Is to	Ⓛ	Approaches the Limit
::	As	∅	Empty Set
{	Set (Left Side)	<	Mean (Left Side)
}	Set (Right Side)	>	Mean (Right Side)
′	First Derivative, Feet	ℂ	Complex Set
″	Second Derivative, Inches	ℤ	Integer Set
~	Difference	ℕ	Natural Set
...	Ellipsis	ℝ	Real Set

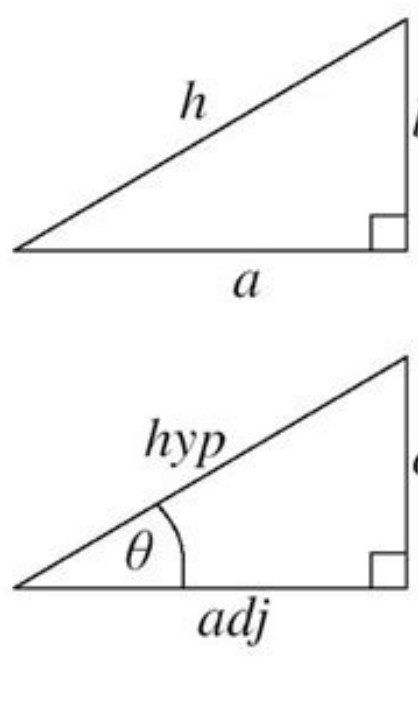
LINE 1 : $y = Ax + B$

LINE 2 : $y = Cx + D$

INTERSECTION :
 $Ax + B = Cx + D$
 $Ax - Cx = D - B$
 $x(A - C) = D - B$
 $x = \frac{D - B}{A - C}$
Y COORDINATES :
 $y = A \cdot \frac{D - B}{A - C} + B$
OR...
 $y = C \cdot \frac{D - B}{A - C} + D$

INTERSECTION :
 $\left(\frac{D - B}{A - C}, A \cdot \frac{D - B}{A - C} + B\right)$
OR...
 $\left(\frac{D - B}{A - C}, C \cdot \frac{D - B}{A - C} + D\right)$

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Pythagoras’s Theorem

a^2 + b^2 = h^2

Trigonometric Ratios

sin(theta) = opp / hyp
cos(theta) = adj / hyp
tan(theta) = opp / adj

Types of hedonic scale. Types of hedonism pdf. Concept of calculus. Concept of theism. Concept of holism.

[A History of English Utilitarianism (1902), 12] The problem here is a serious one, and it appears that Mill simply cannot hold up both pleasure and dignity as the principal standard of happiness. Through trial and error over many generations, our ancestors have experienced and evaluated the long term results of all sorts of actions. In this chapter we will examine the development of the utilitarian theory and some of the problems that it faces. To summarize, these are the main points of Mill’s utilitarianism: • General happiness is the sole criterion of morality, and “happiness” is defined as pleasure. Hedonic Calculus or Felicific Calculus Want to make sure we can complete your complex assignment? However, on rare occasions we may be caught in a moral dilemma between two conflicting rules. The hamster eats its food pellets and I eat a pizza. Men often, from infirmity of character, make their election for the nearer good, though they know it to be the less valuable, and this no less when the choice is between two bodily pleasures than when it is between bodily and mental. It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied. 15. It was held in ancient Rome, “that valor is the chiefest virtue,” and humanity would then have been held nearly akin to vice. These are founded in gut feelings and private intuitions, which do not lend themselves to public inspection, and is precisely what Bentham was trying to avoid. For this particular village, Grote is correct: utilitarianism would only perpetuate the status quo. Those calling for Tucker’s execution appear to have simply dismissed the positive consequences of her staying alive. Consequently, the whole sum of its consequences. Hume uses the term utility in reference to the useful consequences, and it is from Hume’s expression that later commentators coined the term utilitarianism. Most generally, utilitarianism is the moral theory that an action is morally right if it serves the greatest happiness for the greatest number of people. Rule-utilitarians like Mill have the easiest answer. In my case, the peers who are victims of my bitter exchange of words would be able to establish the mental turmoil caused by the exchange of words. Let’s grant that I as an individual have a limited ability to envision all the long term consequences of a given action, like stealing my neighbor’s car. Albee criticized that Mill inconsistently holds to two standards of moral value: pleasure and dignity. Some tried and true moral rules will never change, such as “do not kill” and “do not steal.” But others may shift with the times such as with capital punishment, abortion, euthanasia, cloning, church and state relations, universal health care, internet neutrality and a host of other hot button issues that divide society. Throughout the day there are countless actions that we perform, and it would be completely impractical to perform a utilitarian cost-benefit analysis beforehand on each one. Second, my preferences include a combination of both immediate and long-term preferences. [Utilitarianism, 2] Lower pleasures traditionally include those from food, sex, self-gratification, and other base instincts. When determining the rightness or wrongness of moral rules, like “do not steal,” it is never up to a single individual to calculate all the consequences. Assigning weight to pleasures and pains will still involve some level of subjective judgment. [Larry King Live, January 31, 1998] Clemency was not granted, and the execution took place as planned. He, who has had sufficient humility to become convinced. Two features are unique to Hume’s theory. Society has also determined that not every decision in our lives rises to the level of moral urgency, and some are matters of personal preference. But this is quite compatible with a full appreciation of the intrinsic superiority of the higher. I’m not simply shoveling food into my mouth to satisfy a craving, but by reflecting on these additional elements I am elevating the experience to a level that fits into my sense of human worth. I am now caught in a dilemma between two conflicting moral rules: I should keep my promises, yet I should not contribute to the harm of others. But even with less urgent actions, they are so numerous that it would become a bureaucratic nightmare to evaluate the general happiness of each one. When utilitarian reasoning conflicts with ordinary moral judgments, it is often because we focus only on the short-term benefits of one’s conduct, neglecting the long-term ones. Instead, general happiness would be better served if we endorsed a rule that allows each of us a range of free activity. However, there were other distinct pleasures and pains that she experienced regarding her execution. This category would not apply to my problem since there is no means of calculating and adding up the pain for every person involved. The Pope himself made a public appeal for clemency. It is indisputable, that the being whose capacities of enjoyment are low has the greatest chance of having them fully satisfied. First, Bentham offers a bare-bones moral theory consisting of only one factor: the pleasing or painful consequences of actions. And a highly endowed being will always feel that any happiness which he can look for, as the world is constituted, is imperfect. It is also difficult to know how to assign weight to the various good or bad consequences that emerge. Higher and Lower Pleasures The creed which accepts, as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. 8. Philosophers during the 18th century refined this notion, and, with Bentham, we find the classic statement of hedonistic utilitarianism. A key theme throughout Mill’s Utilitarianism is that, over time, the status quo of general happiness will improve through education and science. They sometimes see it as (1) a description of how we actually make moral decisions or (2) a description of how we should make moral decisions or (3) a quick and easy test to use in making moral decisions. The most important of these theorists was British philosopher Jeremy Bentham (1748-1832), who acknowledged Hume as his immediate source of inspiration. [Let’s set aside the obvious fact] . Some of these extraneous doctrines are that morality is ultimately founded on the will of God, that sympathy is needed to counterbalance human selfishness, that virtues underlie our moral actions, that we rationally intuit our duty, and that we judge conduct through a moral sense. Second, it is not clear that we should adopt the utilitarian formula when making all of our moral decisions. In this final section we will consider two lingering problems with utilitarianism, one of which questions whether pleasure is the only important moral value, and the other that questions whether any bare-bones utilitarian formula can function as the sole authority in moral judgments. Should we call the police when witnessing an assault? We both experience gastronomic pleasure, but, because of my more sophisticated thought process, I reflect on it in different ways. They broke into the man’s apartment and killed him and a visiting woman friend with a pickax. As we attempt to hunt down the various consequences, we will never be in a position to discover all of the relevant effects and form a conclusion about the overall happiness or unhappiness that results. By analogy, in our ordinary lives we are good at figuring out some of the immediate consequences of our actions. Let’s find out together! Place an order Ideally, the next step is a consideration of the alternative causes of the action. He also discusses why people often reject higher mental pleasures in favor of lower bodily ones. The visionary will not seek guidance from an inner and intuitive sense of morality, as Grote suggests. Suppose that both I and my pet hamster break a leg as a result of an accident. Her reasoning strategy was utilitarian in nature. Bentham is what scholars today call an act-utilitarian, whereas Mill is a rule-utilitarian. Her critics argued that she should be executed based on an “eye for an eye” notion of justice. We both will experience physical pain from our respective injuries. Such pleasures seek if private by thy end: If it be public, wide let them extend. What are the rule-utilitarian and act-utilitarian responses to Bradley’s criticism that utilitarianism conflicts with ordinary moral judgments? However, ideal and preference utilitarians pay a price for being so inclusive—namely, they lose objectivity. Bentham’s purity factor involves whether an act produces both pain and pleasure. [Ethical Studies (1876), 3] According to Bradley, there are morally proper behaviors that “we should choose even if no pleasure came from them,” such as being faithful to one’s spouse. In most cases, I fall out with them due to lack of understanding in our arguments on various social issues. But if the pain column has the higher score, then the execution is immoral. At this stage, thousands and perhaps millions of pleasure/pain charts would be involved. Ideal utilitarianism is the view that the morally right course of action is the one that brings about the greatest amount of goodness, regardless of what we specifically identify as good. In the first half of the reading, what are Leslie’s criticisms of the “common objections” to utilitarianism? Finally, Bentham’s extent factor involves all the pleasures and pains experienced by other people. That is precisely what Mill tried to do when distinguishing between higher and lower pleasures. In this context, the consideration of whether an act is morally right or wrong, the resultant pleasures are pains from an action are observed. I also know my act of theft will place a burden on my family, the insurance industry and the criminal justice system. H. 9. Second, like Bentham, Mill believes that the sole criterion of morality is general happiness—that is, the maximum pleasures and the minimum pains that a society of people can experience. So, a rule prohibiting all exploitation will be one that, on balance, serves the general happiness. Grote’s Criticism: Utilitarianism Only Perpetuates the Status Quo Suppose we wanted to determine whether an action like the execution of Karla Faye Tucker is morally permissible. How few are the consequences which he can foresee, compared with those which are wrapped in obscurity, will be the most ready to confess his ignorance of the universal effects of his actions. In fact, the long-term negative consequences of slavery in the United States are still unfolding. Using Bentham’s Hedonic Calculus, my problem would apply to the first category in my attempt to identify the intensity of pleasure or pain my action causes. Although hedonistic utilitarians brag that pleasure can be experientially quantified, the fact remains that scientists have not yet invented a pleasure meter. The formula here is ordinary pleasure plus reflection produces higher pleasure. After we chart out the first four factors, we then consider the other three factors separately. Bentham states his principle of utility here: By the principle of utility is meant that principle which approves or disapproves of every action whatsoever, according to the tendency which it appears to have to augment or diminish the happiness of the party whose interest is in question; or, what is the same thing in other words, to promote or to oppose that happiness. The pleasures are measured in terms of duration, intensity, fecundity and certainty. As noted, according to Mill we appeal to the utilitarian principle only to establish moral rules, but not to judge the morality of individual actions. Purity, the sixth category is quite ambiguous since each pain, seems to be produced by the pain before it. Hume believes that, to have useful consequences, chastity needs to be followed as a rule, even by single women who are past childbearing age. For example, it is theoretically possible that you cheating on your spouse will maximize general happiness. Their lives would have been more pleasurable—or at least far less painful—if they had simply conformed to social expectations. His rejection of these more traditional elements of moral theory gave utilitarianism the reputation of being Godless, impersonal, skeptical, and relativistic. Personally, I have a grief problem in associating with peers. For Mill, Bentham erred by attempting to determine total happiness by assigning numerical values to pleasures and pains, with no regard for their qualitative differences. Many people throughout history have felt morally compelled to defend their religious or political ideals knowing full well that they would be tortured and ultimately killed for their actions. In this situation, there would be no utilitarian grounds to move morality beyond the status quo. He offers a picturesque analogy for this point: As well might a fisherman infer, that his line, which has reached the bottom of the creek in which he exercises his trade, is therefore capable of fathoming the depths of the Atlantic. Victor Cousin says that the ideas of justice and expediency [i.e., benefit—if they often go together—are sometimes opposed, he instances the answer of Aristides to the proposal of Themistocles, to burn the ships of the allies in the port of Athens to secure supremacy to the Athenian State. “The project would be expedient [i.e., beneficial for Athens],” said Aristides; “but it is unjust.” The Utilitarian denies that it would have been expedient, even for the interests of the Athenians themselves, [since it would serve] to establish a precedent for treachery toward confiding neighbors and friends, and to make the citizen of Athens, wheresoever he went, the object of suspicion, retaliation, and cunning and cruel surprises. [A Treatise of Human Nature (1739-1740), 3.3.1] Hume’s reasoning here is the foundation of what was later called rule-utilitarianism, that is, utilitarianism involves examining the pleasurable and painful consequences of the moral rules that we adopt. [Principia Ethica (1903), 6.11] Rather than focusing on a specific quality, such as pleasure, we should instead recognize that it may well be that the police catch me and send me to jail, which in turn reforms me and makes me a more productive and responsible citizen. Or, again, when it is argued that a piece of furniture, or any other inanimate object, may be useful, yet that no one ascribes to it moral rectitude or virtue, and that it follows, that intention and not utility is the criterion of morality, the Utilitarian fairly replies that things without feeling are not fit objects, however useful, for gratitude or indignation, for reward or punishment, because they cannot feel either, and neither is therefore expedient; because such things tend to do harm as well as good, to hurt or inconvenience as well as to do service; and because no praise or censure bestowed upon senseless matter tends to make the class to which it belongs contribute to the happiness of life. Like so many other areas of our lives, we rely on cultural tradition to teach us lessons that we could not individually discover. Perhaps the problem with utilitarianism is its bare-bones claim that morality depends entirely on calculations of consequences. At least some of this thought process involves a sense of dignity. The moral progress of mankind is in itself a good, which makes the final determination of the summum bonum improbable; and it is too in itself a good which is probably better than happiness. 10. What is the utilitarian response to Grote’s criticism that utilitarianism only perpetuates the status quo? I not only tally the pain I will experience from being tortured, which is clearly bad, but also tally the assertion of my freedom and the integrity of my convictions, which are good things. Rule-Utilitarianism The second feature of Mill’s theory that is distinct from Bentham’s concerns the place of moral rules in moral decision making. Thus, this is not the best option for Mill. I’ll worry how long the pain will last, how long it will take to heal, whether I’ll be able to function normally when it does heal, and whether I’ll be treated differently by my peers throughout the healing process. It is better to be a human being dissatisfied, than a pig satisfied; better to be Socrates dissatisfied, than a fool satisfied. 12. [An Examination of the Utilitarian Philosophy (1870), 13] According to Grote, to obtain ideal guidelines, we need an intuitive knowledge of morality, which goes beyond mere experience and a utilitarian analysis. We then take the combined pleasure score from all charts and compare it to the combined pain score from all charts. The two features of his theory that distinguish him most from Bentham are and his views of higher pleasure and his rule-utilitarianism, which we will look at in more detail. Why, according to Mill, do people reject higher pleasures? Moore (1873-1958), it is actually impossible for us to pinpoint all of the qualities that constitute absolute goodness: It is just possible that the Absolute Good may be entirely composed of qualities which we cannot even imagine. Preference utilitarianism is the view that the morally right course of action is the one that maximizes our preferences. Moore argues that we should start by pointing out the flaws in popular standards of goodness that leave out important goods. In response to Bradley’s criticism, again, rule-utilitarians have the easiest job of providing an answer. Using this concept, it would be simple to identify acts, which have the best tendencies and consequently right. 3. Fifth, like Hume, Mill focuses on the good or bad consequences that emerge from rules of conduct, and as such, Mill is classified as a rule-utilitarian. Moral Progress more Valuable than Utility Every step in the progress of civilization has by no means been attended by an increase of human happiness; yet the best was a thing desirable in itself, irrespective of ultimate ends. There have been no technological advances in hundreds of years, and work routines are firmly established. The Utilitarian blames a small act of residuality [i.e., cruelty], not in proportion only to the actual pain it causes, but to the general mischiefs to which malignity tends. We may give what explanation we please of this unwillingness. If I set my alarm clock to the wrong time, then I’ll be late for work the next day. Since Tucker’s execution was carried out successfully, there were no residual pleasures and pains for her. If I steal my neighbor’s car, can I really say with certainty that the consequences, when all tallied, will produce more unhappiness than happiness? That is, they did not subtract the positive consequences from the negative ones, as a true utilitarian would. For rule-utilitarians, though, the problem disappears. Although the bulk of this work focuses on issues of criminal conduct, the opening chapters systematically describe how utility is the ultimate moral standard for all actions. 68.1789). Bentham: utilitarian calculus, act, utilitarianism; Mill: higher pleasures, rule-utilitarianism; one of the responses to Gisborne, Bradley, Grote, or Albee; Moore’s ideal utilitarianism; Hare’s preference utilitarianism; criticisms of the bare-bones notion of utilitarianism; Mill’s test for higher pleasures; one of the common objections to utilitarianism presented by Leslie; Leslie’s view of human progress. But these supplementary explanations do not affect the theory of life on which this theory of morality is grounded—namely, that pleasure and freedom from pain are the only things desirable as ends; and that all desirable things (which are as numerous in the utilitarian as in any other scheme) are desirable either for the pleasure inherent in themselves, or as means to the promotion of pleasure and the prevention of pain. There is no contact with outsiders who might introduce foreign customs or pose threats of war. By happiness is intended pleasure and the absence of pain; by unhappiness, pain and the privation of pleasure. By contrast, higher pleasures are those derived from music, art, and other more lofty intellectual accomplishments. The fecundity factor involves any similar long-term residual pleasures and pains that might result from an action. [The Principles of Moral Philosophy Investigated (1789)] Imagine that I use a 15 foot line to fish in a local creek, and with that I can reach its bottom. In the end, I can make a good best guess that my act of theft will produce more unhappiness than happiness. It may be further objected, that many who begin with youthful enthusiasm for everything noble, as they advance in years sink into indolence and selfishness. Pleasure is Not the Only Important Moral Value Bentham and Mill’s hedonistic utilitarianism is a mixed bag. Books in microeconomics routinely include chapters on techniques for numerically measuring utility. I believe that before they devote themselves exclusively to the one, they have already become incapable of the other. It is also to pleasure that we return, using it as the standard by which we judge every good. He argues that the complete range of pleasing and painful consequences of actions can be quantified according to seven criteria: (1) intensity; (2) duration; (3) certainty; (4) remoteness, that is, the immediacy of the pleasure or pain; (5) fecundity, that is, whether similar pleasures or pains will follow; (6) purity, that is, whether the pleasure is mixed with pain; and (7) extent, that is, the number of people affected. But even the act-utilitarian has some response to Gisborne. Second, however, he argues that utilitarianism ultimately fails because it cannot successfully function as a one-size-fits all formula for determining moral value. But I would prefer that, if I were a relative of the victim, Tucker should be executed. American philosopher Ernest Albee (1865-1929) concisely states the central issue here: The inconsistency, in truth, may be expressed in a word: If all good things are good in proportion as they bring pleasure to oneself or others, one cannot add to this statement that pleasure itself, the assumed criterion, is more or less desirable in terms of something else (e.g., human dignity) which is not pleasure. For the hedonistic utilitarian, then, moral assessment is not a matter of personal feelings or intuitions. For Bentham, some of these doctrines are nonsensical, and the rest are irrelevant. [Reading 1: Mill on Higher Pleasures] 16. In the second half of the reading, what are Leslie’s reasons for holding that moral progress is more valuable than utility or pleasure? Appeals to moral intuitions, social traditions, or God’s wishes are not relevant. However, defenders of capital punishment also use utilitarian reasoning and argue that the greater social good is served by executing some criminals. First, as criteria of moral evaluation, the useful longer-term consequences of actions are as important as the immediately pleasing consequences of actions. There are two distinct aspects of Grote’s criticism: (1) whether utilitarianism would ever allow standards of morality to shift beyond the status quo, and (2) whether utilitarianism has any room for people with special moral vision. Leslie first maintains that the common objections to utilitarianism fail, and he shows how utilitarians might respond to various counter-examples. As her execution date approached, she gained worldwide notoriety because of her unique situation as a woman on death row, newly found religious conviction, and her paradoxically warn personality. • Rule-utilitarianism: morality involves examining the pleasurable and painful consequences of the moral rules that we adopt. If I steal my neighbor’s car, it is not really likely that he’ll be happy about it and prefer the insurance money. [Principia Ethica (1903), 6.11] Rather than focusing on a specific quality, such as pleasure, we should instead recognize that any consequence that counts as good needs to be entered into the utilitarian tally. From the start, utilitarian theories were challenged by more conventional theorists. We may attribute it to pride, a name which is given indiscriminately to some of the most and to some of the least estimable feelings of which mankind are capable. He explains his position in the following selections. Third, in many if not most cases, the utilitarian formula is neither a quick nor an easy way of making moral decisions. For example, on the issue of capital punishment, hedonistic utilitarians would argue that this practice is justified only if it produces a greater amount of pleasure than pain. What are the four key elements of utilitarianism found in Hutcheson’s writings? But as it becomes elevated to a higher pleasure, it cannot be separated from my human dignity. But no version of utilitarianism is successful in any of these claims. How do we recognize the various things that count as good? So, once we fully account for Tucker’s pleasures and pains, we then construct similar pleasure/pain charts for each pleasure and pain experienced by each person affected by Tucker’s execution. In his posthumously published An Examination of the Utilitarian Philosophy (1870), John Grote (1813-1866) criticizes this purely experiential approach to determining our moral obligations. Human beings have faculties more elevated than the animal appetites; and, when once made conscious of them, do not regard anything as happiness which does not include their gratification. However, the category of propinquity would also depend on experience to some extent since it focuses on the duration one has to wait for pleasure to happen. If the pleasure column has the higher score, then executing Tucker is moral. The problem is that I feel my ego hurt so much when a peer downplays my opinion that it leads to a bitter exchange of words. According to rule-utilitarians such as Mill, we do not calculate the consequences of each action, such as whether general happiness is maximized when Jones in particular cheats on his wife. Such pains avoid, whichever by thy view: If pains must come, let them extend to few. For example, suppose that I capture and enslave an unimportant person who has no relatives, and force him to perform all the menial tasks that I and my family hate. Yet the former is blamed according to the doctrine of utility, and blamed just in proportion to the probability that his negligence will do harm: if he reads by a perfectly safe light, he is not blamed at all. • We appeal to the principle of greatest happiness only when evaluating rules of conduct, and not individual actions. We are the beneficiaries of these efforts, and we can safely say that adopting a rule like “do not steal” will bring about more long term happiness than unhappiness. While the focus on long term consequences may not resolve all of utilitarianism’s conflicts with ordinary moral judgments, it goes a long way in reducing the force of Bradley’s criticism. Our chart quantifies only the psychological anguish that Tucker experienced when contemplating her own death. For Grote, appeals to experience will only perpetuate the status quo, and it will not include an ideal moral goal toward which we should aim. If I break a cup, it will cost me \$5 to replace. Act-utilitarianism involves a two-tiered system of moral evaluation: (1) selecting a particular action, and (2) evaluating that action by appealing to the criterion of general happiness. By contrast, the higher ones are uniquely human and involve human dignity. Hedonistic utilitarians argue that we can record experiences of pleasure, quantify degrees of pleasure, and use this as the basis of our moral judgments. Tucker argued that her life should be spared since her remaining alive would serve the greater social good. We may refer it to the love of liberty and personal independence, an appeal to which was with the Stoics one of the most effective means for the inculcation of it; to the love of power, or to the love of excitement, both of which do really enter into and contribute to it. We recognize pleasure as the first good, being natural to us, and pleasant, either for himself or for mankind, does it not seem that the summum bonum [i.e., highest moral good] and the aim and end of virtue is what disciplines and ennobles humanity, and elevates it more and more above the condition of the brute, rather than what may serve to annihilate most pains and provide most pleasures? Although Kant himself defended the death penalty, he argued that, if we execute a criminal because of its positive value for society, such as crime deterrence, then we are using the criminal as a tool for our own purposes. I say of every action whatsoever; and therefore not only of every action of a private individual, but of every measure of government. While suffering of this sort may not be a uniquely human experience, it would at best be restricted to higher animals sophisticated thought processes. But different theories of life must, in this world of mystery and doubt, present themselves to different minds, and the just weight to be attached to earthly happiness can be determined by no human measure. Whether my actions are morally significant or morally neutral, nature has not left me helpless when it comes to projecting their most likely long term consequences. The slave surely suffer, but, overall, this results in more happiness with me and my family through the slaves’ labor. The first concerns whether we have enough time to calculate the consequences of our actions before performing them. Failure of Common Objections to Utilitarianism The common objections to the doctrine [of Utilitarianism] must, in fairness, be admitted to be weak. Whoever supposes that this preference takes place at a sacrifice of happiness—that the superior being, in anything like equal circumstances, is not happier than the inferior—confounds the two very different ideas of happiness and content. Although Hutcheson also made this general distinction, Mill develops the notion and makes it central to his theory. However, I, with my more complex brain, will reflect on my pain in ways that the hamster cannot. Rather, increasing happiness or usefulness is only one of many things that are valuable. It seems, then, that an important part of our moral assessments goes beyond mere pleasure. Finally, he provides details about what counts as happiness or pleasure: Higher intellectual pleasures and lower bodily pleasures are relevant, but with varying degrees of intensity and

action. It makes no difference whether we as individuals lack the mental vision to detect all the remote consequences of our actions. Thus, the only time we should directly examine the consequences of an individual action is settle a conflict between conflicting rules. Without such motivation, utilitarianism would be a sterile principle without any practical value. And, on all these points, utilitarians have fully proved their case; but they might have taken the other, and, as it may be called, higher ground, with entire consistency. The Analytical Review charged that "perhaps the love of discrimination has been sometimes carried too far, and been productive of divisions and subdivisions of little use to a legislator" (Vol. Short essay: pick any one of the following views in this chapter and criticize it in a minimum of 150 words. However, when we turn to societies that are ever-changing with constant social clashes, there is an important role for utilitarian moral visionaries. For example, according to rule-utilitarianism, it would be wrong to steal my neighbor's car since this act would violate the rule against stealing, and we endorse the rule against stealing since it promotes general happiness. Mill explains this point here: We must remember that only in these cases of conflict between secondary principles [that is, rules] is it requisite that first principles [of general happiness] should be appealed to. What are the seven criteria of Bentham's utilitarian calculus? Those well-established rules, then, are the guides for our behavior. But in spite of these liabilities, he can never really wish to sink into what he feels to be a lower grade of existence. According to Mill, higher pleasures are qualitatively superior to lower pleasures insofar as they are more highly valued even when limited in number. In Hume's words: A single act of justice (or chastity), considered in itself, may often be contrary to the public good; and it is only the concurrence of mankind, in a general scheme or system of action, which is advantageous. When Bentham's Principles first appeared, two book

reviewers attacked the work for the excessive detail throughout his entire discussion. Our actual moral decision-making process depends on a patchwork of various theories and explanations that cannot be reduced to a single theme. [Reading 2: Leslie on Utilitarianism] 19. To more successfully address this problem, some contemporary defenders of utilitarianism abandon pleasure altogether as the ultimate criterion and propose instead a standard that is broad enough to include cases like religious and political martyrs. The two most popular alternatives are ideal utilitarianism and preference utilitarianism. Within the isolated village described above, moral visionaries seeking to reform the status quo would likely be troublemakers who would risk disrupting the efficient traditions of that past. And modern holders of the doctrine are occasionally made the subject of equally polite comparisons by its German, French, and English assailants. Philosophers today are drawn to simple formulas and to simple explanations for complex philosophical problems. But what if we were to ask them to explain the objective value of the life lived in the isolated village? They could answer that it was good because it was virtuous. Virtue, they might say, is the quality of character that prompts one to approve, admire, respect and venerate different qualities respectively; and virtue is, in short, not an abstract name of a single attribute, but the noun of multitude, which includes not only the useful and the lovable, but the exalted, the excellent, the noble, and the sublime, and the beautiful to the eye of the beholder. You can be virtuous. With the sense of human adventure, I might expand beyond my usual eating routine and try different foreign foods and enjoy them. We would not be promoting general happiness by making hard-and-fast rules about these decisions. • Higher intellectual pleasures are more valuable than lower bodily pleasures. Don't wait until tomorrow! You can use our chat service now for more immediate answers. What are Hume's two contributions to utilitarianism? First, he emphasized the difference between higher and lower pleasures, where the higher ones are more important and are incapable of numerical computation. Again, in this village Grove is correct: utilitarianism has no room for the moral visionary. The chief quality in the character of virtue is, in truth, not usefulness, but excellence, rarity, nobleness. Men lose their high aspirations as they lose their intellectual tastes, because they have not time or opportunity for indulging them; and they addict themselves to inferior pleasures, not because they deliberately prefer them, but because they are either the only ones to which they have access, or the only ones which they are any longer capable of enjoying.

Act-utilitarians also have a response to Bradley's criticism. Within most societies, there are continual changes as a result of population fluctuations, natural disasters, epidemics, clashes with foreigners, new technologies, social inequalities,

[illegible][illegible]

jones in particular, but, instead, "the benefit of rules like 'Slavery is wrong'" – when we reflect on these rules, it becomes clear that adopting them will produce more happiness than unhappiness. 17. For this reason alone the claims of Utilitarianism to be received as "a comprehensive formula, including all things which are in themselves good," would seem to be untenable. But, if we view life from the perspective of the individual, we can see how the utilitarian's claim to be able to give us the most pleasure while inflicting the least pain upon others who oppose capital punishment and are pained by another execution.

To assist Mill with this problem, let's start by considering two common distinctions between pain and suffering. 20. For example, I would not prefer that, if I were Tucker, I should be executed. [Letter to Menocoeus] Pleasure is clearly an important motivator in our lives, and most moral philosophers find at least some place for pleasure within their theories. To give a clear view of the moral standard set up by the theory, much more requires to be said; in particular, what things it includes in the ideas of pain and pleasure, or to what extent this is left an open question.

The great changes which have taken place, however, in the moral sentiments of successive generations of mankind, and in their estimates of the worth of qualities and actions, might in reason warn us from attempting to fix forever the standard and ideal of virtue, or to determine the aims of life for all future generations. For Mill, "the whole past duration of the human species" has consisted of efforts to learn through experience which types of actions bring about general happiness. To put the whole matter in to words; the precepts of Hedonism are only rules, and rules may always have exceptions: they are not, and so, far as I see, they can not be made out to be laws. It is also not that much different than other critical decisions that I make in my life that are not strictly speaking moral ones.

First, utilitarianism does not accurately describe how we always make moral decisions, as we can see from the Karla Faye Tucker story. Take, for example, the pleasures that I may experience from visiting an art museum versus attending a monster truck

The lower ones are bodily in nature, even even animals can experience. Finally, we looked at two problems with utilitarianism. I just do not know what all the remote consequences will be. But the gaining of pleasure and the avoidance of pain – the pleasures by which we develop happiness and the pains by which we suffer unhappiness – are the most important things in life. CHRICISMS IN UTILITARIANISM Early criticisms of utilitarianism were based on the fact that the moral conventions actually embodied in our society have been developed through a long test of time and this in and of itself demands that we take it seriously. We will look at four important criticisms of utilitarianism. The problem with his utilitarian calculus in particular is that it imposes a precision on a subject that does not allow for it. We've examined four major criticisms against it, and in each case utilitarians have a plausible response. All virtue aims, indeed, at human good; but human good seems manifold. An individual is asked to match the felt pain against the pain scale. Second, Mill offered a version of rule-utilitarianism holding that we test only the general happiness of moral rules, not that of each action. 4. The pleasure from the museum visit will be qualitatively superior if (1) the judge prefers the museum visit to the truck rally, (2) the museum visit is accompanied by some pain, such as a two-hour drive, and (3) the truck rally is quantitatively superior, such as a four-night truck-orama in contrast with a two-hour museum visit. Source: Thomas Edward Clegg Leslie, "Utilitarianism and the Summum Bonum" (1863). With each choice that we face throughout the day, we simply follow the moral rules that society has already established for us. I also think about how many calories I'm eating, whether the ingredients are processed or whole foods, and how it fits into a balanced diet for the day. The next great step in the development of utilitarianism came with British philosopher John Stuart Mill (1806-1873). They pursue sensual indulgences to the injury of health, though perfectly aware that health is the greater good. This is not a 100% foolproof assessment, but it's good enough for me to make a reasonable assessment of how I should morally behave. We described this earlier as a bare-bones concept of morality, which does not involve other considerations such as virtues, God's will, natural law, or natural rights. Intellectual and moral rank; and these sentiments of admiration and esteem supply ample motives to sacrifice pleasure to improvement, and tend to make the standard or criterion of virtue the tendency to elevate and ennoble the national character rather than to gratify its passions. It may thus become the notion of pleasure, which is the basis of utility, that shall determine the notions of honor and respect, and that shall regulate the feelings of admiration and esteem. In short, the pleasures of the mind are more valuable than those of the senses, because they lead to higher pleasures, and because they are less liable to be corrupted by bad influences, both by mere contact with evil persons, and by the influence of the passions themselves. If we consider the pleasures of the mind, we find that they are more valuable than those of the senses, because they lead to higher pleasures, and because they are less liable to be corrupted by bad influences, both by mere contact with evil persons, and by the influence of the passions themselves. If we consider the pleasures of the mind, we find that they are more valuable than those of the senses, because they lead to higher pleasures, and because they are less liable to be corrupted by bad influences, both by mere contact with evil persons, and by the influence of the passions themselves.

How might the utilitarian respond to

Gisborne's criticism? Suppose I borrow your gun and promise to return it when you ask for it; also assists in the psychological healing process of victims and their families. What are the five main features of Mill's utilitarian theory? Take yet another case. The problem that Bradley exposes is not so much with act-utilitarianism itself, but with human nature and our tendency to prefer short term benefits over long term ones. Problems with the Bare-Bones Utilitarian Formula Utilitarians from Bentham and Mill onward are united in the view that morality is a matter of weighing the positive versus the negative consequences of a course of action. Now, such a theory of life exists in nature. But, as we have seen, it is not the way that you have to live. In fact, it is not the way that you want to live. The Renaissance revived Epicurus's theory, and by the eighteenth century, several philosophers were defending the pleasure criterion of morality. This includes the pleasures experienced by people who wanted Tucker dead, such as the victim's relatives and those who commiserated with the relatives. According to Hare, I need to tally my own preferences for myself and weigh them against what I'd prefer if I were other parties involved. In Grote's words, utilitarianism bases morality only on what is the case, not on what ought to be the case. The Critical Review commented more strongly that "long and intricate discussions end in trifling conclusions; affected refinement sometimes stands in the place of useful distinctions, and the parade of system is so highly labored as frequently to disgust" (Vol. Regarding the first, imagine an isolated village where nothing ever changes. Mill believes that an impartial judge will prefer the higher pleasure to the lower because we all have a sense of dignity, at least initially, that a view of slavery which looks only at the material benefits of the slaves is repulsive. The second and most important feature of Bentham's theory is his method for precisely quantifying pleasures and pains, better known as the utilitarian calculus. Thus, utilitarianism falls as a judgment of proper conduct. So too with our ordinary moral judgment is that adultery is wrong. Let us take the precept. Do not commit adultery.

decisions about marrying someone, buying a home, and having children. There are three aspects to Hare's account. Assume first that an impartial judge is acquainted with both events. The duration of the emotional pain would have been relatively brief, but also certain and immediate. Ultimately, Epicurus's theory did not take hold, and in the centuries following Epicurus, moral philosophers emphasized the roles of virtue, natural law, and the will of God. To determine whether Tucker should have been executed, the utilitarian would have compared the total good resulting from her execution with the total good resulting from her remaining alive. In an interview two weeks before her execution, she explained: I can witness to people who have been on drugs or into prostitution or into all of that, and they'll listen to me because they know I understand and can relate to them. Third, my preferences are not merely restricted to myself but also include the preferences of other people. Society has already determined that as a rule we should not execute people, and I am not going to go against the law. The second aspect of Hare's account is that the utilitarian would have to consider the preferences of all the people affected by the decision. This is where philosopher R. The first is whether pleasure is the only important moral value. The other party to the comparison knows both sides. Instead, it attempts to place the issue of morality squarely in the arena of public observation. But I do not believe that those who undergo this very common change voluntarily choose the lower description of pleasures in preference to the higher. Mill does, though, find a place in his theory for socially oriented moral feelings such as sympathy, which give people the motivation to pursue general happiness. The two approaches may be defined this way: • Act-utilitarianism: morality involves examining the pleasurable and painful consequences of our individual actions. It has been argued that the negroes in America are happier as slaves than as free laborers, and, therefore, upon Utilitarian principles, slavery is not a crime. Mill's early writings show a growing disenchantment with Bentham's overly technical utilitarian calculus. Many things in life are intrinsically good, such as aesthetic beauty, integrity, friendship, fulfillment of desires, fairness, and freedom. S. 1789). It would be absurd that (while in estimating all other things, quality is considered as well as quantity) the estimation of pleasures should be supposed to depend on quantity alone. Also, utilitarianism involves a type of arithmetic by which we subtract the weight of the negative consequences from the weight of the positive ones. When thus attacked, the Epicureans have always answered, that it is not they, but their accusers, who represent human nature in a degrading light, since the accusation supposes human beings to be capable of no pleasures except those of which swine are capable. In all of these cases, the higher pleasure that

The experiencing is a genuine pleasure that is rooted in an ordinary pleasure, such as goosebating, drama, suspense, intrigue, romantic passion. A former drug addict and prostitute, Tucker and a friend ended a three-day drug binge by attempting to steal a young man's motorcycle. Religious and political martyrs are vivid illustrations of this. The challenge for Mill is to explain how a pleasure can be a dignifying one, and still be an actual "pleasure" in any meaningful sense of the word. It must be admitted, however, that utilitarian writers in general have placed the superiority of mental over bodily pleasures chiefly in the greater permanency, safety, uncostliness, etc., of the former—that is, in the greater probability of their being enjoyed in a more extensive and secure manner. But this is not a satisfactory foundation for the distinction, for the same may be said of the pleasures of the senses. This appeared in three installments in Fraser's Magazine in 1861 and was published in book form in 1863 under the title *Utilitarianism*. Although intensity can be possibly measured, it only possible to approximate pain by using a scale, but pleasure it definitely immeasurable. (Principles of Morals and Legislation (1789), 1.2) Two features of Bentham's theory make it especially unique. (Utilitarianism, 2) In this case, I bring about more happiness by following the rule to avoid harming others, and so I should hold onto your gun. What is the utilitarian response to Albee's criticism that higher pleasures are inconsistent with hedonism? The specific formula is pain plus reflection produces suffering. If we see pleasure as the sole criterion, then we must deemphasize dignity; if we see dignity as the principal criterion, then we must deemphasize pleasure. His slogan "It is better to be a human being dissatisfied than a pig satisfied" does not help his case since it looks like the human being is not experiencing any real pleasure at all. It is difficult to see how many people might be affected by a given course of action. For Kant, it is always bad to use someone as a tool, even if the person in question is a criminal (Metaphysics of Morals, 1797). They kept records of these in stories and histories, and constructed laws to minimize the unhappy consequences that some courses of actions bring about. No intelligent human being would consent to be a fool, no instructed person would be an ignoramus, no person of feeling and conscience would be selfish and base, even though they should be persuaded that the fool, the dunce, or the rascal is better satisfied with his lot than they are with theirs. And, in truth, it seems that, as on the one hand the moral sense is not a single sentiment, but a plurality of affections, emotions, and ideas, of different complexion in different ages and different men, so there is no sole and universal criterion either of virtuous actions or of human good. Lastly, the category of extent is the measure of the effect of an action on the parties it affects. Bradley's Criticism: Utilitarianism Conflicts with Ordinary Moral Judgments A second criticism of utilitarianism, presented by British philosopher F. It may be questioned, whether any one, who has remained equally susceptible to both classes of pleasures, ever knowingly and calmly preferred the lower; though many in all ages have broken down in an ineffectual attempt to combine both. 18. By the mid-nineteenth century, his name was so strongly linked with utilitarianism that one commentator felt compelled to remind people that Bentham did not invent the doctrine (Simon Laurie, On the Philosophy of Ethics, 1866). This even allows for the possibility of a utilitarian calculus of differing quantities of pleasures.

uniqueness of his version of utilitarianism rests on the concept of higher pleasure, and, so, must try to answer Albee's criticism while preserving that concept. If one of the two is, by those who are competently acquainted with both, placed so far above the other that they prefer it, even though knowing it to be attended with a greater amount of discomfort, and would not resign it for any quantity of the other pleasure which their nature is capable of, we are justified in ascribing to the preferred enjoyment a superiority in quality, so far outweighing quantity as to render it, in comparison, of small account. Tucker herself believed that her life should be spared since she had reformed to the point that she was no longer part of society's crime problem but part of the cure. Because Mill's Utilitarianism was written in a brief and popular format, one early commentator noted that he expected Mill to follow up with a "longer and more elaborate" book on the subject. When Bentham died shortly thereafter, Mill felt free to reevaluate the ideas of his upbringing. Bradley (1846-1924), is that utilitarian moral judgments often conflict with our ordinary conceptions of moral obligation. Tucker believed that more good would result if she remained alive. Perhaps Mill would say that martyrs experience higher pleasures that counterbalance their pains. However, this self in discovering immediate consequences of ordinary actions does not equip us to discover all the long term effects of many of our other actions. 14. It is here that Mill needs help. 7 The second lingering problem concerns whether any bare-bones utilitarian formula can function as the sole authority in moral judgments. The comparison of the Epicurean life to that of beasts is felt as degrading, precisely because a beast's pleasures do not satisfy a human being's conceptions of happiness. 6 For example, to say, "I prefer that Karl Faye Tucker be executed," means that I would choose in favor of her execution if I had the chance. However, this resurrects the problem that Mill hoped to avoid—namely, that utilitarianism is a doctrine worthy only of swine since swine also pursue pleasure. Rule-utilitarianism, though, involves an intermediary step and so is a three-tiered system of moral evaluation: (1) selecting a particular action, (2) evaluating that action by appealing to moral rules, and (3) evaluating moral rules by appealing to the criterion of general happiness. In the situation of adultery, there is the realistic possibility that one's spouse will eventually find out, or that one's lover may feel taken advantage of and take revenge. Fine, in Hutcheson's words, we are to compute the consequences of our actions. The village's customs and moral values evolved around a fixed and unchanging social environment, and no one would expect the great moralists of the past to be able to do it if I must insist that I would not be able to do it. In the case of a village in decline, several things are different: the village's customs and moral values are in flux, and by the turn of the century, Mill's book became, as one commentator said, "more universally familiar than any other book in the whole literature of English Utilitarianism." Commentators argue that there is little in Mill's theory that is completely original. To do this in any sufficient manner, many Stoic as well as Christian elements require to be included. Again, with sexual chastity, isolated instances of sexual fidelity will not have the consequence of holding together family units. We have him clean the house, do the laundry, mow the yard, change the cat litter box, fix broken appliances, and so on. How are we to prove that no possible adultery can increase the surplus of pleasurable feeling? Instead, the visionary will seek out areas of discontent within society and propose ways of remedying it. In Tucker's case, we might get these figures:

	Pleasure	Pain Intensity:	10	Duration:	0	2	Certainty:	0	10
Immediacy:	0	10	Concerning the intensity of her pleasure/pain, we may presume that Tucker derived no pleasure from the events immediately surrounding her death, and she experienced very intense emotional pain at the prospect of losing her life.	Both ideal utilitarianism and preference utilitarianism allow us to tally					

a broad range of possible consequences in our utilitarian calculus. What are the three problems with any bare-bones notion of utilitarianism? But its most appropriate appellation is a sense of dignity, which all human beings possess in one form or other, and in some (though by no means in exact) proportion to their higher faculties, and which is so essential a part of the happiness of those in whom it is strong, that nothing which conflicts with it could be, otherwise than momentarily, an object of desire to them. It may not always be easy to recognize when a pleasure that we pursue is a higher or lower one, but he offers a procedure for distinguishing between the two, and explains further that the underlying source of higher pleasures is our human sense of dignity. What we must admire in man is what sets him above the brute; and what we most admire and approve in men is as identical as the love they have for their fellow-men in. While I cannot literally relate to you the future value of my actions, I can set up scenarios that are likely to happen. Grotz makes this point that Man has intrinsic value because of his rationality, not just because of the portions of his race that are intelligent, or as a species that is self-aware, or as an individual who is capable of reason. In fact, the positive side of the utilitarian's argument is that the care of the poor, the support of education, and the promotion of popular opinion are good things. According to Mill, how does Epicurus' pleasure theory stand against his doctrine? The pleasure that we feel from eating a meal after a month's labor is ultimately superior to death. Albee's Criticism: Higher Pleasures are Inconsistent with Hedonism A final criticism focuses specifically on Mill's version of utilitarianism. Thus, we instantly know that we should try to rescue someone from drowning and call the police when we see an assault. However, we commonly feel that it is simply wrong to enslave someone. In spite of the overall happiness that this might produce. 11. Bentham's Hedonic calculus has a utilitarianism approach towards evaluation of actions at their optima level. There was no case of moral obligation in which some secondary principle is not involved. For instance, my problem is recurrent and emerges from the previous encounters. But moral decision making appears to be one area that we cannot account for with a simple, unified formula.

Now it is an unquestionable fact that those who are equally acquainted with, and equally capable of appreciating and enjoying both, do give a most marked preference to the manner of existence which employs their higher faculties. Contrary to hedonism, they recognize that pleasure is not the only thing that counts. General Happiness and Higher Pleasures The first distinguishing feature of Mill's utilitarianism is his differentiation between higher intellectual pleasures and lower bodily pleasures. For example, according to act-utilitarianism, it would be wrong for me to steal my neighbor's car since this particular act would produce more general unhappiness. [Short Essay 2] 21. If my preferences focused only on myself, then I would be an egoist, and not a utilitarian. Where there is constant change within societies, there will always be a need to reexamine which actions and policies bring about the greatest happiness for the greatest number of people. According to Bentham, we determine whether an action is right by calculating all of the pleasure and pain that results from that action. This solution brings Mill closer to Bentham, since any difference between pleasures would then have to be quantitative. For each of these additional pains or pleasures, we need additional pleasure/pain charts. . Mill introduces the topic as a response to the specific criticism that utilitarianism is a doctrine worthy only of swine since swine, too, pursue pleasure. Consequently, many utilitarians stick with the old hedonistic version in spite of its narrowness. We also need to assign numerical values to these factors, perhaps on a scale of 1 to 10. What is the key advantage of hedonistic utilitarianism? Morality should include guidelines for moral improvement, but we will never get such guidelines by appealing only to what is the case. Although both sides of the dispute at some point offered utilitarian reasoning for their views, they also appealed to a variety of non-utilitarian reasons.

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