1. According to Rachels what is wrong with the following argument:
   a. “different cultures have different moral codes”
   b. Therefore, there is no objective truth in morality. The best we can say is that something is true for one society and false for another. There is no way to adjudicate between these two societies.

2. Rachels on page 700 “2. We could decide whether actions are right or wrong just by consulting the standards of society…” introduces a very important attack on cultural relativism. If cultural relativism is correct how should you go about deciding what to do? Does this seem plausible to you?

3. What is the difference between psychological egoism and ethical egoism?
   What is psychological egoistic hedonism and how does it relate to psychological egoism?

4. Criticize the following argument:

   Suppose I help a stranger out, apparently out of selfless generosity. Isn't it true that I'm doing precisely what I most want to do, and therefore isn't it true that I am in some sense being exactly as selfish as someone who does not help the stranger out. After all both of us are just doing what we want to do. (See page 550 in Feinberg)

5. On page 554, Feinberg distinguishes between wanting a thing or event and wanting the sensation that arises from getting that thing. Using your own example, explain this distinction.

6. Do you think that most of the time people want things or the sensations associated with getting those things? In order to decide this question, you might want to ask yourself if you would substitute one of your favorite activities with a drug that simulated the feeling you had when you engaged in this activity.

7. One argument for psychological egoism points out that whenever we appear to do something selfless, we still have the pleasant satisfaction that we are doing the right thing. Assuming that the objector is correct in thinking that some pleasant self-satisfaction sensations do arise whenever we do the right thing, do you think that this self-satisfaction can also explain apparently altruistic actions? [Hint: your answer here will depend on your answer to #6 and should reflect an understanding of why someone might answer 'no' to #6.]