**Instructor’s Manual and Test Bank**

***to Accompany***

**Introducing Philosophy, Eleventh Edition**

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**Chapter 1 Test Bank**

*Questions indicated with an asterisk also are included in the online student content or the students’ self-test quiz for this chapter.*

# **True/False**

**\***1. Confucius, a Chinese thinker in the sixth century BCE, believed that each individual has an impact on the well-being of society by fulfilling his or her role in relation to other people.

a. True

b. False

\*2. For Leibniz, space and time are substances.

a. True

b. False

\*3. Western philosophy is said to begin with Thales.

a. True

b. False

\*4. Plato postulated the pre-existence of the soul to account for our knowledge of Forms.

a. True

b. False

\*5. Descartes thought that human existence could be reduced through science to the functioning of a mere machine.

a. True

b. False

\*6. Spinoza believed that there were many substances.

a. True

b. False

\*7. Aristotle referred to metaphysics as “first philosophy”, of which he was interested in investigating the nature of “Being as Being” or ultimate reality.

a. True

b. False

\*8. Aristotle also adhered to Plato’s theory of the Forms.

a. True

b. False

\*9. Monism is the attempt to reduce all the things in the world to things of one kind.

a. True

b. False

\*10. The god of Zoroastrianism is Ahura Mazda.

a. True

b. False

11. Teleology explains something by looking for its purpose, goal, or end.

a. True

b. False

12. Causal explanations seek to understand *how* something came about rather than *why* it came about.

a. True

b. False

13. Descartes declared that the principle attribute of the mind was extension.

a. True

b. False

14. The main point of Spinoza’s proof is that if there were more than one substance, then those substances could not interact.

a. True

b. False

15. The Principle of Sufficient Reason states that any human action is immoral unless there is sufficient reason for a person to do that particular act.

a. True

b. False

16. According to Descartes, there is only one substance, which is mind.

a. True

b. False

17. Spinoza argued that God, substance, and the cause-of-itself were all identical.

a. True

b. False

18. The Upanishads of ancient Indian Verdic literature features the earliest articulation of a single ultimate reality.

a. True

b. False

19. Laozi was a religious mystic who rejected Daoism and founded Confucianism.

a. True

b. False

20. Metaphysics is the division of ontology that asks questions about how the universe came to be, how a substances can exist, how things are composed, and how different substances interact.

a. True

b. False

# **Answer Key: True/False, Chapter 1**

1. a

2. b

3. a

4. a

5. b

6. b

7. a

8. b

9. a

10. a

11. a

12. b

13. b

14. a

15. b

16. b

17. a

18. a

19. b

20. b

**Multiple Choice**

\*1. Pythagoras believed that the universe is made of \_\_\_\_\_\_\_\_\_.

a. water

b. numbers

c. fire

d. apeiron

\*2. How do Leibniz’s monads come into being?

a. through friction

b. birth

c. from a previous cause

d. God creates them

\*3. \_\_\_\_\_\_\_\_\_\_ are central to Plato’s metaphysics.

a. Attributes

b. Forms

c. Substances

d. Accidents

\*4. Leibniz was a \_\_\_\_\_\_\_\_\_\_.

a. pantheist

b. monist

c. pluralist

d. Buddhist

\*5. Pantheism is the idea that \_\_\_\_\_\_\_\_\_\_.

a. God is in everything

b. God is in nothing

c. the universe is finite

d. the universe is infinite

\*6. “The realm of the visible should be compared to the prison dwelling, and the fire inside it to the power of the sun. If you interpret the upward journey and the contemplation of things above as the upward journey of the soul to the intelligible realm, you will grasp what I surmise … . Whether it is true or not God only knows, but this is how I see it, namely that in the intelligible world the Form of the Good is the last to be seen, and with difficulty … .”

The passage concludes Plato’s \_\_\_\_\_\_\_\_\_\_.

a. first definition of justice, as in paying what is due

b. famous allegory of the cave

c. dialogue *Crito*

d. argument for social contract theory

e. attack on Thrasymachus’s argument in Book 1

\*7. In his allegory of the cave, Plato advanced the notion that \_\_\_\_\_\_\_\_\_\_\_.

a. the world as we see it is false and illusory; it is therefore an “intelligible realm”

b. the world as we see it is all there is: the intelligible realm

c. there are two realms: one of change and becoming, the other of being and eternal truth

d. there is one realm, consisting of being and eternal truth

e. philosophers are lovers of “sights and sounds”

\*8. For Plato what aspects of the “intelligible realm” is controlled by the Form of the Good?

a. mathematics

b. the constellations

c. truth and intelligence

d. art and creativity

e. emotions

\*9. Who, in Plato’s allegory of the cave, were the people sitting in the cave?

a. Slaves

b. The Bronze caste

c. The Silver caste

d. All of us

e. Only philosophers

\*10. The early Socratic dialogues tended to conclude \_\_\_\_\_\_\_\_\_\_.

a. aporetically, that is, without a solution to the problem posed

b. skeptically, that is, with a robust definition of the original concept addressed

c. ethically, with moral improvement for the characters involved

d. dogmatically, with a series of fundamental truths

e. tragically, with the death of most or all of the lead characters involved

\*11. \_\_\_\_\_\_\_\_\_\_ claimed, “You cannot step into the same river, for other waters are continually flowing on.”

a. Confucius

b. Plato

c. Parmenides

d. Aristotle

e. Heraclitus

\*12. Plato believed that truth must be \_\_\_\_\_\_\_\_\_\_.

a. universal and eternal

b. based on particular facts and perspectives

c. an unrealistic pursuit

d. shown in rigorous logical proofs

\*13. Socrates was \_\_\_\_\_\_\_\_\_\_ teacher, who in turn taught \_\_\_\_\_\_\_\_\_\_.

a. Aristotle’s, Plato

b. Plato’s, Aristotle

c. Plato’s, Thrasymachus

d. Callicles’s, Plato

e. Crito’s, Plato

\*14. The concept of \_\_\_\_\_\_\_\_\_\_ allowed Plato to explain what it was that one came to understand when one learned that two or more things were of the same kind.

a. Form

b. definition

c. substance

d. causal interdependence

\*15. Which of the multiple options would Aristotle categories as something of “Substance”?

a. hair

b. Seinfeld

c. a lion

d. a table

16. What does a philosopher mean when he or she claims not to understand something?

a. He or she believes the account is nonsense.

b. He or she is not satisfied with the account given.

c. He or she is declaring the account too riddled with error to be able to pass judgment on it.

d. He or she is just teasing.

17. For Aristotle, the primary use of the word *be* tells us \_\_\_\_\_\_\_\_\_\_.

a. what qualities something possesses

b. what type of thing something is, that is, how to categorize it

c. what the real purpose of something is

d. what we mean when we say that something “is”

18. Socrates was human. What type of property is “being human”?

a. Essential

b. Accidental

c. Quantitative

d. Aristotelian

19. Socrates had a wart on his nose. What type of property is “having a wart on your nose”?

a. Essential

b. Accidental

c. Quantitative

d. Aristotelian

20. Which Aristotilian causes is described as the person or event that actually makes something happen by doing something?

a. the formal cause

b. the material cause

c. the final cause

d. the efficient cause

21. Inherent in philosophical systems of the Middle Ages was the confidence that the world was ultimately \_\_\_\_\_\_\_\_\_\_.

a. benevolent

b. absurd

c. intelligible

d. unintelligible

22. Modern metaphysics, as exemplified by Descartes, Spinoza, and Leibniz, includes a notion that was not considered in ancient metaphysics. This notion is \_\_\_\_\_\_\_\_\_\_.

a. emotions

b. free will

c. intentionality

d. mind

23. How many substances did Descartes divide the domain of nature into?

a. One

b. An infinite number

c. Two

d. None

24. What is Spinoza’s theory of how the universe came to be?

a. God caused existence

b. the big bang

c. the universe has always existed

d. existence is not real

25. The thesis that every event in the universe necessarily occurs as the result of its cause   
is called \_\_\_\_\_\_\_\_\_\_.

a. causation

b. determinism

c. compatibilism

d. metaphysics

26. Spinoza believed that there was no such thing as \_\_\_\_\_\_\_\_\_\_.

a. determinism

b. mind

c. free will

d. causation

27. According to Leibniz, the world was composed of aggregates of basic, immaterial, indivisible substances called \_\_\_\_\_\_\_\_\_\_.

a. monads

b. atoms

c. subatomic particles

d. self-caused points

28. For Bertrand Russell, “size” is \_\_\_\_\_\_\_\_\_\_.

a. absolute

b. relative to a point of reference

c. subjective to the viewer

d. an unintelligible concept

29. What guarantees that all of the views from all of the perspectives are in agreement in Leibniz’s theory?

a. Pre-established harmony

b. Newton's laws of Physics

c. they are not in agreement

d. action-at-a-distance

30. According to Leibniz, \_\_\_\_\_\_\_\_\_\_ is experience and present in every monad, \_\_\_\_\_\_\_\_\_\_ on the other hand is a very special kind of experience and found in only certain kinds of monads.

a. reality, space

b. perception, consciousness

c. time, space

d. thought, emotion

**Answer Key: Multiple Choice, Chapter 1**

1. b

2. d

3. b

4. c

5. a

6. b

7. c

8. c

9. b

10. d

11. e

12. a

13. b

14. a

15. c

16. b

17. d

18. a

19. b

20. d

21. c

22. d

23. c

24. c

25. b

26. c

27. a

28. b

29. a

30. b

# **Discussion/Essay**

1. How does Plato’s theory of the forms drastically distinguish him from the pre-Socratics? Furthermore, explain Aristotle’s response to Plato’s theory of Forms.

2. Explain the problem of having substances that interact with each other. Provide a detailed account of the ways that Descartes, Leibniz, and Spinoza solved (or failed to solve) this problem. Further, could any of these solutions have helped Plato solve the problem of participation? Are there any similarities between participation and substance interaction? Why or why not?

3. The immortal recurring soul has played a key role in many philosophical theories of reality. How have philosophers used it in the past (eastern and western) to make sense of our ability to obtain knowledge? What are some weaknesses to this kind of metaphysical argument?

4. Write a dialogue between Descartes and Aristotle on the question of substance and our knowledge of substance.

5. Explain the argument in the abstracted portion of *Meno*. Then offer three criticisms of the argument.

6. What is the “appearance/reality” distinction? How has science increased the discrepancy between the way the world seems and the way it really must be? Discuss how philosophers through the ages have tackled this issue.

7. What are the similarities between the western philosophy of the monist Parmenides and his theory of “the one” with the eastern monism philosophy of the Upanishads and Laozi’s “Dao De Jing”?

8. How do Buddhists explain the causal interdependence of all things, if all things are insubstantial? How can insubstantial things, that is, nothing, interact or relate to anything?

9. After reading both sides of the metaphysical arguments between Plato and Aristotle about “how to know what is real”, who appears to reflect contemporary scientific views and who reflects religious views?

10. Leibniz and Spinoza are both heavily influenced by Aristotle and have committed their philosophical approach to metaphysics on the notion of substance. But, the two drastically disagree about the structure of these substances as Leibniz is a pluralist and Spinoza a monist. Compare and contrast the unique views of each philosopher. Who appears to you to have the stronger argument?

**Fill-in-the-Blanks Worksheet**

# **Chapter 1: Reality**

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ had a famous disagreement concerning the nature of space and time.

\*2. In *The Symposium,* Plato states that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ always is, and neither comes to be nor passes away, neither waxes nor wanes.

3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ was a radical determinist, but he assured us that we can, with heroic effort, understand the nature of this determinism and accept it gracefully.

\*4. Leibniz’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ can be created or destroyed but not by any “natural” means.

5. One implication of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is that it serves as a principle of divine ethics.

\*6. At the center of Descartes’s metaphysics is Aristotle’s conception of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

7. Among the most important teachings of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ are the Four Noble Truths.

\*8. Leibniz’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, based on the Principle of Sufficient Reason asserts that no two monads can have *all* the same properties.

9. According to Descartes, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ are distinct substances.

\*10. Thales suggested that the source of everything was, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

# **Answers**

1. Newton, Leibniz
2. Beauty
3. Spinoza
4. monads
5. the Principle of Sufficient Reason
6. substance
7. Buddha
8. Principle of the Identity of Indiscernibles
9. mind, body
10. water

**Chapter 2 Test Bank**

*Questions indicated with an asterisk also are included in the online student content or the students’ self-test quiz for this chapter.*

# **True/False**

\*1. Kant argued that the existence of a thing can be a matter of logic.

a. True

b. False

\*2. Three major sets of “proofs” have emerged as attempts to demonstrate God’s existence. They are called (1) the ontological argument, (2) the cosmological argument, and (3) the teleological argument.

a. True

b. False

\*4. The God of Judaism, Christianity and Islam lacks any anthropomotphic qualities, His emotions are purley God like and reflect nothing of human undersranding.

a. True

b. False

\*5. Aquinas admitted that there was no valid argument against the claim that God and the universe existed for all eternity.

a. True

b. False

\*6. In Buddhism, the problem of evil is avoided entirely because Buddhism abandons any conception of an anthropomorphic God.

a. True

b. False

\*7. Friedrich Schleiermacher insisted that religion was simply a matter of intense feelings of dependence, nothing more.

a. True

b. False

\*8. Tillich expanded the idea of God to represent a meaningless existence.

a. True

b. False

\*9. Voltaire was a deist.

a. True

b. False

\*10. Kant argued that existence was just a predicate like other predicates.

a. True

b. False

11. Kant, James, and Pascal all argue based on the same assumption that God is just. On the basis of this assumption, they then argue that it is rational to believe in God, even if it is not possible to prove that He exists.

a. True

b. False

12. St. Augustine believed that whatever is, is good; and evil… is not a substance, because if it were a substance, it would be good.

a. True

b. False

13. David Hume argued that the proof of God is found in the perfection of the Universe.

a. True

b. False

14. The “free will defense” (i.e., that there is evil in the world to serve as a contrast so that people would see and appreciate good) is, at best, a partial solution because not all evil is of our doing.

a. True

b. False

15. *Karma* is the doctrine that claims any course of action that one undertakes creates a psychological tendency to repeat it.

a. True

b. False

16. The idea that different paths lead to the same truths was argued by the Sufi Islamic mystics.

a. True

b. False

17. Kierkegaard believed that God was knowable.

a. True

b. False

18. For Paul Tillich, God was a symbol of ultimate concern.

a. True

b. False

19. Friedrich Nietzsche accused Christianity of being a set of rationalizations for impotence.

a. True

b. False

\*20. Buddhism responds to the problem of evil with the idea of compassion.

a. True

b. False

# **Answer Key: True/False, Chapter 2**

1. b
2. a
3. b
4. b
5. a
6. a
7. a
8. b
9. a
10. b
11. a
12. a
13. b
14. a
15. b
16. a
17. b
18. a
19. a
20. a

# **Multiple Choice**

\*1. \_\_\_\_\_\_\_\_\_\_ argued that objective faith means a sum of dogmas.

a. Kierkegaard

b. Nietzsche

c. Kant

d. Wisdom

e. Paley

\*2. Friedrich Nietzsche thought that Christianity was an expression of everything that is \_\_\_\_\_\_\_\_\_\_ in human nature.

a. good

b. interesting

c. contemptible

d. hopeful

e. sick

\*3. Kant argued that the belief in God was \_\_\_\_\_\_\_\_\_\_.

a. rationally necessary

b. demonstrable through logic

c. irrational but helpful

d. a good wager

e. pure nonsense

\*4. The \_\_\_\_\_\_\_\_\_\_ argument attests that God contains all possible perfection and existence is perfect; therefore, God exists.

a. epistemological

b. cosmological

c. teleological

d. illogical

e. ontological

\*5. Anthropomorphism is the idea that God is a lot like \_\_\_\_\_\_\_\_\_\_.

a. love

b. people

c. nature

d. spirit

e. anthropology

\*6. In John Wisdom’s metaphor about the beautiful garden, the gardener symbolizes \_\_\_\_\_\_\_\_\_\_.

a. reality

b. emotion

c. the mind

d. God

e. an atheist

\*7. Which type of people did Albert Einstein say “develop a completely false notion of the mentality of men who, surrounded by a skeptical world, have shown the way to kindred spirits scattered wide through the world for centuries”?

a. Those whose acquaintance with scientific research is derived chiefly from its practical results.

b. Those who are prejudiced.

c. Those whose acquaintance with religious doctrine has closed their minds to scientific research.

d. Those who are acquainted with scientific research and discount religious claims on the grounds that there is no way to utilize the scientific method to derive the answers,

\*8. In Kant’s view, God cannot be the object of any possible experience because He possesses which quality?

a. worthiness

b. God is impossible

c. righteousness

d. Transcendence

9. Name a common response to the “fine-tuning” argument (i.e., that the fundamental constants of physics, e.g., the gravitational constant, seem finely tuned to allow for life as we know it and that this is so surprising as to suggest that an intelligent being produced it).

a. The accident hypothesis

b. The many-universes hypothesis

c. The evil genius hypothesis

d. The theory of Forms

10. \_\_\_\_\_\_\_\_\_\_ argued very strongly for the design argument.

a. Kant

b. Paley

c. Kierkegaard

d. James

e. Anselm

11. Judaism, Christianity, and Islam might be called \_\_\_\_\_\_\_\_\_\_.

a. progressive religions

b. Isaac-based religions

c. Abrahamic religions

d. polytheist religions

\*12. Plato and Aristotle heavily influenced \_\_\_\_\_\_\_\_\_\_.

a. Christianity, Hinduism, and Islam

b. Hinduism alone

c. Judaism and Hinduism

d. Judaism, Christianity, and Islam

\*13. Pascal’s wager is in favor of \_\_\_\_\_\_\_\_\_\_.

a. God's existence

b. God’s inexistence

c. atheism

d. human virtue

14. On which grounds did Pascal draw his conclusion that it was better to believe in God than not to believe?

a. Ethical

b. Practical

c. Logical

d. Emotional

\*15. The third “proof” of God’s existence is usually called the argument from design, or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. the teleological argument
2. the cosmological argument
3. the ontological argument
4. the analogical argument
5. the cosmogonical argument

16. According to \_\_\_\_\_\_\_\_\_, it is rational to have faith. The belief in God is a “postulate of practical reason.”

a. Paley

b. Kant

c. Aquinas

d. Anselm

e. Aristotle

\*17. Taken at face value, the first three versions of the cosmological argument are similar to \_\_\_\_\_\_\_\_\_ argument for the “prime mover.”

a. Paley’s

b. Kant’s

c. Aquinas’s

d. Anselm’s

e. Aristotle’s

\*18. William Paley argued primarily from the idea of the \_\_\_\_\_\_\_\_\_\_\_\_, which attributes purpose to the creation of the world.

1. the teleological argument
2. the cosmological argument
3. the ontological argument
4. the analogical argument
5. the cosmogonical argument

19. Judaism, Christianity, and Islam all trace their roots to \_\_\_\_\_\_\_\_\_\_\_\_.

a. Hinduism

b. Buddhism

c. Abraham of the Old Testament

d. Daoism

e. Confucianism

20. \_\_\_\_\_\_\_\_\_\_\_\_ and Descartes each advanced a version of the ontological argument.

a. Aquinas

b. Hume

c. Kant

d. Anselm

e. Paley

\*21. The argument from design, known as intelligent design, has the form of an \_\_\_\_\_\_\_.

a. inference to the best explanation

b. inference by elimination

c. inference by analogy

d. inference from perfection

e. inference from preponderance of evidence

\*22. \_\_\_\_\_\_\_ is St. Thomas Aquinas’s first argument for the existence of God.

a. the nature of efficient cause

b. possibility and necessity

c. the argument from motion

d. the gradation to be found in things

e. the governance of the world

23. \_\_\_\_\_\_\_ admitted that we could not know whether God exists or not. But if God exists and we believe in Him, we are entitled to an eternal reward. If He exists and we don't believe in Him, on the other hand, we are really in for it—eternal damnation. Even if he doesn't exist, we are still better off believing in God because of the qualities faith brings to life.

a. Kant

b. Hume

c. James

d. Pascal

e. Aristotle

24. When people ask questions such as, “If God is all-powerful, all-knowing, and just, then how is it possible that there is so much unearned suffering and unpunished wickedness in the world?” and “If God exists, how can the world be so full of evil?” they are asking about what is known as \_\_\_\_\_\_\_.

a. the problem of evil

b. the problem of doubt

c. the problem of Job

d. the problem of faith

e. the problem of theism

25. \_\_\_\_\_\_\_ discusses the importance of doubt in spiritual and religious practice.

a. Marx

b. Aristotle

c. Boshan

d. Kant

e. Mohammad al-Ghazali

26. The rationalist considers the \_\_\_\_\_\_\_ obstinate and unwilling to argue rationally.

a. scientist

b. christian

c. skeptic

d. mystic

e. atheist

27. \_\_\_\_\_\_\_ held that the doctrines of Christianity were absurd, but that this very absurdity made the passionate faith of Christianity possible.

a. Freud

b. Aquinas

c. Anselm

d. Kierkegaard

e. Nietzsche

28. Robert Solomon is wary of what he calls the “transcendental pretense”. Which invokes authorities who would insist that their perspective on the world is \_\_\_\_\_\_\_ .

a. one of many perspectives

b. the correct perspective

c. an impossible perspective

d. the strongest perspective

e. the most just perspective

29. \_\_\_\_\_\_\_ argued that humans invented religion to escape their intolerable social conditions. Once we see this, we should reject religion as an escape and turn instead to the correction of those conditions that made such an escape necessary.

a. Freud

b. Schleiermacher

c. Marx

d. Kierkegaard

e. Nietzsche

30. \_\_\_\_\_\_\_ reduced the grand aspirations of religion to mere illusions but, even worse, the illusions of an insecure child who had never properly grown up.

a. Freud

b. Schleiermacher

c. Marx

d. Kierkegaard

e. Nietzsche

# **Answer Key: Multiple Choice, Chapter 2**

1. a
2. c
3. a
4. e
5. b
6. d
7. a
8. d
9. b
10. b
11. c
12. d
13. a
14. b
15. a
16. b
17. e
18. a
19. c
20. d
21. a
22. c
23. d
24. a
25. c
26. a
27. d
28. b
29. c
30. a

# **Discussion/Essay**

\*1. Give Anselm’s version of the ontological argument for the existence of God and Descartes’s revision of that argument. Then explain Kant’s attack on the argument. Do you agree with Kant that existence is not a predicate? Can you think of any other apparent predicates that are not actual predicates? If existence is a special case, why?

\*2. Hume argued that if God built the universe, He wasn’t a very good architect. Some theists respond that the universe was built as well as it could be and that any changes would make it only worse. Do you find this response convincing? The poet Wallace Stevens once wrote a letter to his wife claiming that “with a wishing lamp and a bucket of sand I could make a world better than this one.” Do you agree with Stevens? Can you imagine a better world? What would you change?

5. Why did Albert Einstein maintain that “the cosmic religious feeling is the strongest and noblest motive for scientific research”? If the immense effort needed for pioneer work in the theoretical sciences arises from deep religious conviction, as Einstein said, then why aren’t all scientists amenable to their religious colleagues? Discuss Einstein’s viewpoint and why many scientists, as well as the general population, don’t seem to share it.

6. Discuss what Robert Solomon means by “one might say that the meaning of life is life itself. Life’s purpose is not the pursuit of some further life.” How is this claim in opposition to metaphysical religious claims from this chapter? For instance what would the devout christian with a kantian sense of morality reply be to this argument?

7. Analyze William James’s conclusion that it would be irrational to choose agnostic rules of truth seeking. James was denying that in the absence of sufficient evidence it was wiser to remain skeptical about the existence of God. He contended that the agnostic and the believer both have viable positions. It is no more logical to risk loss of truth (by not having faith) than it is to chance error (by having faith). Argue for or against James’s conviction that we all have the right to choose our own form of risk.

8. What is religion? Did humanity invent it or not? If so, for what purpose? What is distinctive about religion that sets it apart from other human endeavors? Do we, as a species, need it? Are the objects of one’s religious belief subjective and therefore beyond criticism? Or is there some objective fact of the matter?

9. Discuss Kant’s defense of belief in God as a matter of faith as well as a rational belief. How did he use the logical tools of reasoning toward this end? How does faith enter into the argument?

10. What is the problem of evil? Why would this problem be of any concern to a philosopher exploring the concept of God? Do you think that the problem of evil is detrimental to a religious belief in God? Cite a philosopher from this chapter in your argument.

**Fill-in-the-Blanks Worksheet**

For *Introducing Philosophy*, 11th edition, by Robert C. Solomon, Kathleen Higgins, and Clancy Martin.

# **Chapter 2: Religion**

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ claimed that the essential feature of religious belief was a certain “attitude” that the religious person has toward his or her surroundings.

2. The credibility of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ also has suffered from the shock of Darwin’s theory of evolution.

\*3. According to Kant and others, the importance of God in Western thought is His role as the source of our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

4. The problem of evil and the seeming irrationality of God’s actions also haunted the Russian novelist \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. His character Ivan presents us with a vivid picture of how instances of unjust evil pit reason against faith.

\*5. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, “Song of God” (ca. 200 BCE), is the most important of the many Hindu sacred texts.

\*6. To step outside ourselves, to consider the world from an impersonal perspective, called “personal nihility” by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, is an intimate and unique activity.

7. The eccentric Danish philosopher \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ was a very influential, new, subjective Christian, often claimed as the father of both the “new” Christianity and the philosophy called existentialism.

\*8. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ said that belief in God was a matter of faith. But this was not an irrational belief. On the contrary, he insisted that the belief in God was the most rational belief of all.

9. If one defends an extreme determinism in which no one- not even God- has \_\_\_\_\_\_\_\_\_\_\_\_, questions of moral responsibility, reward and punishment become irrelevant, a matter of human vanity, nothing more.

\*10. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ made the pragmatic argument that believing in God was “rational” insofar as it didn’t conflict with our other beliefs and it tended to make us lead better lives.

# **Answers**

1. Wisdom
2. the argument from design
3. moral laws
4. Fyodor Dostoyevsky
5. Bhagavad Gita (or Gita)
6. Nishitani
7. Søren Kierkegaard
8. Kant
9. free will
10. William James

**Chapter 3 Test Bank**

*Questions indicated with an asterisk also are included in the online student content or the students’ self-test quiz for this chapter.*

# **True/False**

\*1. Berkeley argues that an idea cannot resemble anything but an idea, so if there is an “original” object, it is itself and idea.

a. True

b. False

\*2. In Hume’s view, causation was an example of knowledge as “a matter of fact.”

a. True

b. False

\*3. Leibniz argued that the senses, although necessary for all our actual knowledge, are not sufficient to give us the whole of it, since the senses never give anything except examples, that is to say particular or individual truths.

a. True

b. False

\*4. John Locke held the view that we know everything from experience.

a. True

b. False

\*5. Descartes believed that beliefs could be justified by experience alone.

a. True

b. False

\*6. Kant argued that we experience events in a cause and effect relationship because we make our experience conform to causal rules.

a. True

b. False

\*7. Kant influenced German Romantic philosophers who replaced his notion of “constitution” with the notion of “creation”.

a. True

b. False

\*8. Russell said that sensations were the direct means of ascertaining the properties of objects.

a. True

b. False

9. The correspondence theory of truth can account for all cases of necessary truth (such as mathematical truths).

a. True

b. False

\*10. Hermeneutics is a term used in philosophy to refer to the discipline of interpreting and understanding the world.

a. True

b. False

11. According to Hume, the predicted outcome of your intention to hit one billiard ball with another is based on pure reason.

a. True

b. False

12. Noam Chomsky attributed the similarities in human thinking to an innate capacity for language.

a. True

b. False

13. Hume arguments against the principle of universal causation and the principle of induction are also arguments against skepticism.

a. True

b. False

14. Kant intended for his philosophical revolution to prove that there are many truths for all of us.

a. True

b. False

15. In Locke, primary properties ("qualities") are caused in us by objects but do not inhere in the objects themselves (e.g., color).

a. True

b. False

16. A necessary and sufficient condition is defined as follows: A is necessary and sufficient for B when A is both logically required and enough to guarantee B ("A if and only if B").

a. True

b. False

17. “Hume’s fork” is Hume's insistence that every belief be justified either as a "relation of ideas" or as a "matter of fact."

a. True

b. False

18. The causal theory of perception is the view that our experiences (our sensations and ideas) are the effects of physical objects acting on our sense organs (which are thereby the causes).

a. True

b. False

19. A priori (knowledge) is knowledge"with experience" or after experience.

a. True

b. False

20. Gadamer’s hermeneutics rejects the influence of tradition in the notion of truth.

a. True

b. False

# **Answer Key: True/False, Chapter 3**

1. a

2. b

3. a

4. a

5. b

6. a

7. a

8. b

9. b

10. a

11. b

12. a

13. b

14. b

15. b

16. a

17. a

18. a

19. b

20. b

**Multiple Choice**

\*1. Hume was a \_\_\_\_\_\_\_\_\_\_.

a. strict rationalist

b. strong idealist

c. innate idealist

d. skeptic

e. feminist

\*2. Descartes declares in his first meditation that a good God would not deceive him and since God is good, it must be a \_\_\_\_\_\_\_\_\_\_ deceiving him.

a. bad God

b. aneurysm

c. devil

d. evil genius

e. hypnotist

\*3. Descartes applied a philosophical technique of \_\_\_\_\_\_\_\_\_\_.

a. methodological doubt

b. empiricism

c. foundationalism

d. boring, silly writing

e. clear and distinct ideas

\*4. Before he introduced the evil deceiver, Descartes’s dream argument had shown that \_\_\_\_\_\_\_\_\_\_.

a. I can doubt all of the information of my senses

b. I can doubt mathematical truths and extension

c. I think, therefore I am

d. the mind is a thinking thing

e. substance can be better known than quality

\*5. \_\_\_\_\_\_\_\_\_\_ suggested that life is like a text, and the purpose of our lives is to understand that text.

a. Hume

b. Aristotle

c. Kant

d. Heidegger

e. Dilthey

\*6. “I think, therefore I am” served Descartes as \_\_\_\_\_\_\_\_\_\_.

a. a truth he cannot doubt

b. a merely grammatical remark

c. an aeschylean point from which to attack the sciences

d. a logical but not epistemological truth

e. the foundation of all skepticism

\*7. According to Quine, epistemology is a subset of what scientific study?

a. biology

b. chemistry

c. psychology

d. physics

e. quantum physics

\*8. Descartes used the wax argument to prove that \_\_\_\_\_\_\_\_\_\_.

a. we know mental things with greater clarity and distinctness than material things

b. we know bodily things with greater clarity and distinctness than mental things

c. universals are predicated of particulars

d. identity may change over time

e. objects are vague

\*9. \_\_\_\_\_\_\_\_\_\_ was a continental rationalist.

a. Hume

b. Aristotle

c. Descartes

d. Russell

e. Peirce

\*10. Prior to the wax argument, Descartes used his “dream argument” to show that \_\_\_\_\_\_\_\_\_\_.

a. mathematical truths cannot be doubted

b. God existed

c. *esse est percipi* (to be is to be perceived)

d. almost anything could be doubted

e. God is no deceiver

\*11. \_\_\_\_\_\_\_\_\_\_ proposes eliminating the idea “analytic truth” and recognizing community-wide acceptance as a more useful criterion of truth with respect to such statements?

a. Loke

b. Berkeley

c. Hume

d. Quine

\*12. Kant believed that we \_\_\_\_\_\_\_\_\_\_ our experience in the sense that we provide rules and structures according to which we experience objects.

a. discover

b. transcend

c. constitute or “set up”

d. imagine

\*13. According to \_\_\_\_\_\_\_\_\_\_, the things of the world are nothing other than ideas in the mind of God.

a. Locke

b. Berkeley

c. Hume

d. Kant

\*14. Which two disciplines did Kant weave together into a single cohesive philosophy?

a. Rationalism and logic

b. Empiricism and aesthetics

c. Rationalism and empiricism

d. Aesthetics and logic

15. According to Kant what does not exist “out there”, independent of our experience?

a. objects

b. God

c. Time and Space

d. color

16. An inference from one statement to another according to a set of rules of inference is called \_\_\_\_\_\_\_\_\_\_.

a. an induction

b. a deduction

c. a syllogism

d. a categorical imperative

\*17. What type of reasoning did Locke advocate as the best method for making generalizations from experience?

a. Abductive

b. Deductive

c. Inductive

d. Intuitive

18. Which is *not* one of Kant’s critiques?

a. *The Critique of Pure Reason*

b. *The Critique of Practical Reason*

c. *The Critique of Judgment*

d. *The Critique of Pure Intuition*

\*19. Hume refuses to accept the existence of \_\_\_\_\_\_\_\_\_\_.

a. God

b. rational thought

c. matter

d. emotion

20. \_\_\_\_\_\_\_\_\_\_is the belief that there are different rules for different people and therefore different truths.

a. relativism

b. skepticism

c. absolutism

d. atheism

21. \_\_\_\_\_\_\_\_\_\_ argues that the necessity of allowing for falsehood makes it impossible to regard belief as a relation of the mind to a single object.

a. Kant

b. Russell

c. Berkeley

d. Hume

22. \_\_\_\_\_\_\_\_\_\_ concluded that the idea of cause and effect must be derived from our experience of the constant conjunction of two events.

a. Russell

b. Gettier

c. Berkeley

d. Hume

23. \_\_\_\_\_\_\_\_\_\_ central thesis is that "to be is to be perceived."

a. Russell’s

b. Gettier’s

c. Berkeley’s

d. Hume’s

24. Kant was awakened from his dogmatic slumber by\_\_\_\_\_\_\_\_\_\_.

a. Russell

b. Aristotle

c. Berkeley

d. Hume

25. The tabula rasa or "blank tablet" view of the mind is \_\_\_\_\_\_\_\_\_\_ epistemological concept.

a. Locke’s

b. Berkeley’s

c. Hume’s

d. Kant’s

26. \_\_\_\_\_\_\_\_\_\_ is the study of knowledge.

a. Metaphysics

b. Epistemology

c. Logic

d. Ethics

27. Uma Narayan extends the focus of feminist epistemology by pointing to the importance of recognizing \_\_\_\_\_\_\_\_\_\_ .

a. cultural diversity

b. women as free agents

c. gender roles

d. the intentions of women

28. \_\_\_\_\_\_\_\_\_\_ is an example of a conceptual truth.

a. There is a grapefruit in the refrigerator.

b. Blue is a color.

c. It is raining outside.

d. I own two dogs.

29. \_\_\_\_\_\_\_\_\_\_ is a type of knowledge, sense experience.

a. A priori knowledge

b. Perception

c. Intuition

d. Primary qualities

30. \_\_\_\_\_\_\_\_\_\_ theory of truth says that a statement or a belief is true if and only if “it works,” if it allows us to predict certain result, if it allows us to function effectively in everyday life, and if it encourages further inquiry or helps us lead a better life.

a. coherence

b. pragmatic

c. correspondence

d. semantic

# **Answer Key: Multiple Choice, Chapter 3**

1. d
2. d
3. a
4. a
5. d
6. a
7. c
8. a
9. c
10. d
11. d
12. c
13. b
14. c
15. c
16. b
17. c
18. c
19. a
20. a
21. b
22. d
23. c
24. d
25. a
26. b
27. a
28. b
29. b
30. b

# **Discussion/Essay**

1. In your own words, what does it mean to be a relativist and what does it mean to be an absolutist? Furthermore, discuss how these two positions have shaped great debates in modern western philosophy. In your explanation be sure to cite specific philosophers on opposing sides.

2. Can you think of any way for Locke to defend his claim that substances exist but we do not know what they are? How would Locke respond to Berkeley’s conclusion that we can know only ideas?

3. Descartes reestablished his system of beliefs because of his famous statement “I am a thing that thinks.” What is the function for the thing that thinks in Locke’s system? Explain the difference between inductive and deductive reasoning and how it applies to the systems of Descartes and Locke.

4. Explain why Berkeley thinks his arguments are a response to the skepticism threatened by Locke’s epistemology. Then argue that Berkeley’s position creates a further skeptical problem. How might Berkeley respond?

5. Kant claims that after reading Hume, he “awakened from his dogmatic slumbers.” Explain what Kant means in this famous philosophical statement. How does Kant believe he has solved the epistemic problems of Hume's skepticism? Is Hume’s skepticism actually capable of being solved.

6. Why is it necessary for a feminist anaylsis of epistomplgy? Consider the work of Grosz and Narayan, what makes epistemology particularly suited to being sensitive to sexual orientation?

7. When Chuang-tzu wrote about his dream of being a butterfly almost 2,400 years ago, he penned one of the most profound epistemological conundrums ever written. He said that when he woke up, he did not know whether he was a man dreaming that he was a butterfly or whether he was a butterfly dreaming he was a man. How could he know? Discuss Chuang-tzu’s dream and the issues it raised.

8. Discuss Russell’s appearance/reality distinction. What things seem to be and what they really are may be radically different because our senses can reveal the truth only about the appearance of an object, not what its properties actually are. How does Russell argue that sensations are mere signs of properties? How accurate are the signs at revealing the world the way it really is? Is there any way to check?

9. Debate the issue of whether we all begin life as a blank slate, knowing nothing until we have experiences, or whether we come “hardwired” with some principles, rules, doctrines, expectations, and so forth, independent of learning (this is the philosophical version of psychology’s nurture/nature debate). If all our learning comes from a combination of some percentage of these two sources, then where does creativity fit in? Is it possible to learn something that was never perceived by the senses or captured by our innate cognitive faculties?

10. Bertrand Russell is concerned about what we actually mean by truth and falsehood. Briefly explain his concern and what inspired this approach to epistemology. What are the roles of coherence and correspondence in this argument?

**Fill-in-the-Blanks Worksheet**

\*1. Hume’s argues that simple ideas are derived from \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

\*2.Grosz denies that the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of an author necessarily corresponds to the sexual orientation of a text.

\*3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is a common name for Descartes circular argument, in which he argues that the proof of God's existence is in God himself.

\*4. Empiricism is the philosophy that demands that all knowledge, except for logical truths and principles of mathematics, comes from \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

\*5. *Knowledge* can be defined as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

6. Descartes’s “cogito ergo sum” can be translated as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

7. Locke turned to the data of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as the ultimate source of all knowledge.

8. The Americans, Charles Peirce, William James and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ are the three philosophers most easily identified with pragmatism.

9. Kant refers to knowledge of our own rules with which we constitute reality as, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ knowledge.

10. For Russell, belief is true when there is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ fact.

# **Answers**

1. simple impressions
2. sexual identity
3. “the Cartesian Circle”
4. experience
5. justified true belief
6. I think, therefore I am
7. experience
8. John Dewy
9. synthetic a priori
10. corresponding

**Chapter 4 Test Bank**

*Questions indicated with an asterisk also are included in the online student content or the students’ self-test quiz for this chapter.*

# **True/False**

\*1. The connectionist claims that the mechanical and physical interactions that occur in the brain determine the types of behavior that computers are capable of processing.

a. True

b. False

\*2. Descartes said there were two types of substances: mind or mental substance and body or physical substance.

a. True

b. False

\*3. Ryle believed that it was a mistake to think that “the mind” and its events were some strange and mysteriously private sort of thing behind our behavior when, in fact, the mind was the pattern of our behavior and not “behind” behavior at all.

a. True

b. False

\* 4. J. J. C. Smart argued that the identity theory was false because it was incompatible with modern science.

a. True

b. False

\*5. Freud claimed that everything mental was knowable and therefore that surely everything “in the mind” could be described incorrigibly.

a. True

b. False

\*6. Thomas Nagel argued that it was consciousness that made the mind–body problem so “intractable.”

a. True

b. False

\*7. Functionalism is the view that minds are produced by the relations between parts not particular kinds of material.

a. True

b. False

\*8. Merleau-Ponty believed that there should be a sharp distinction between mind and body.

a. True

b. False

\*9. Philosophers refer to the ability of knowing one's own mind by simply paying attention as Privileged access.

a. True

b. False

\*10. Freud’s concept of the unconscious considers all thoughts that we are aware of at the moment and know everything about.

a. True

b. False

11. Strong behaviorists believe that there are no mental events.

a. True

b. False

12. Epiphenomenalism does not allow for causal interaction.

a. True

b. False

13. The “official doctrine,” hailing from Descartes, states that everyone has a body and a mind and that at the death of the body the mind (soul) continues to exist.

a. True

b. False

14. According to Ryle, attributing a mental property to someone is logically equivalent to saying that the person will act in a certain way.

a. True

b. False

15. Philosophers of the mind and neuroscientists now understand the function of sleep.

a. True

b. False

16. According to eliminative materialists, our increasing knowledge of the workings of the brain will outmode our “folk-psychology” talk about the mind and we will all learn to talk the language of neurology instead.

a. True

b. False

17. Nagel pointed out that if we try to imagine what it is like to be a bat, the best we can do is imagine what it is like for *us* to be bats (which isn’t the question).

a. True

b. False

18. Husserl described consciousness as a kind of container in which one finds ideas, thoughts, feelings, desires, and so forth.

a. True

b. False

19. Schopenhauer was thought to have refuted the “picture theory of thinking” in 1819.

a. True

b. False

20. The “Chinese Room” is a thought experiment designed by John Searle to show that a mind is not like a computer because, although both minds and computers manipulate formal symbols, only minds are capable of understanding what the symbols mean.

a. True

b. False

# **Answer Key: True/False, Chapter 4**

1. a
2. a
3. a
4. b
5. b
6. a
7. a
8. b
9. a
10. b
11. a
12. b
13. a
14. a
15. b
16. a
17. a
18. b
19. a
20. a

**Multiple Choice**

\*1. Behaviorism is the idea that \_\_\_\_\_\_\_\_\_\_.

a. all of our mental acts are knowable

b. our mental acts determine our behavior

c. only what is observable can be used as evidence in research regarding humans

d. the mind and body causally interact

\*2. The key to Ryle’s analysis is \_\_\_\_\_\_\_\_\_\_.

a. disposition

b. dualism

c. functionalism

d. identity theory

\*3. Descartes was a \_\_\_\_\_\_\_\_\_\_.

a. Devout buhddist

b. monist

c. dualist

d. pragmatist

\*4. The quote below belongs to\_\_\_\_\_\_\_\_\_\_ .

“Since brains do produce minds, and since programs by themselves can’t produce minds, it follows that the way the brain does it can’t be by simply instantiating a computer program.”

a. Gilbert Ryle

b. Rene Descartes

c. John Searle

d. Paul M. Churchland

\*5. If you believe that Data, the android on the TV show *Star Trek*, is sentient and conscious, even though his “brain” is made out of silicon and metal, then you would be a(n) \_\_\_\_\_\_\_\_\_\_.

a. eliminative materialist

b. identity theorist

c. functionalist

d. dualist

\*6. *Incorrigibility* is the term philosophers, especially Descartes, have given to \_\_\_\_\_\_\_\_\_\_.

a. persistent afterimages

b. the immediate certainty of our own conscious experiences

c. the arbitrary nature of intentional objects

d. dogmatic beliefs

\*7. How did Freud’s concept of the “unconscious” raise doubts about Descartes’s claim that whatever is mental can be described as incorrigible?

a. By suggesting that our ideas may not correspond to reality.

b. By suggesting that only our unconscious ideas are clear and distinct.

c. By suggesting that there are ideas in our minds that we don’t, and cannot, know.

d. By suggesting that no one is truly conscious and, therefore, that no mental activity can be said to be incorrigible.

\*8. *Intentionality* may be defined as \_\_\_\_\_\_\_\_\_\_.

a. volition

b. temporality

c. privileged access

d. aboutness

\*9. Elizabeth V. Spelman uses \_\_\_\_\_\_\_\_\_\_ hierarchical account of the relationship between mind and body to illustrate how the problem of mind and body can impact other philosophical views.

a. Plato’s

b. Aristotle’s

c. Descartes’s

d. Hume’s

\*10. When Aristotle wrote about the soul, he was referring to \_\_\_\_\_\_\_\_\_\_.

a. the unconscious mind

b. the form of the body

c. the spirit within the body

d. the bottom of the feet

\*11. According to Galen Strawson, consciousness consists of two elements, \_\_\_\_\_\_\_\_\_\_.

a. the ego and the id

b. awareness and attention

c. sensations and intentionality

d. primary consciousness and subconsciousness

\*12. \_\_\_\_\_\_\_\_\_\_ warns us not to slide form distinguishing between mind and body to formulating dubious views about the inferiority of some groups of people relative to others.

a. Galen Strawson

b. Elizabeth V. Spelman

c. David Braddon-Mitchell

d. Frank Jackson

\*13. The notion that a mind can be instantiated in anything that functions like a brain is called \_\_\_\_\_\_\_\_\_\_.

a. multiple realizability

b. intentionality

c. incorrigibility

d. the dual aspect theory

\*14. According to Ryle, it is a necessary feature of whatever has physical existence that it is in \_\_\_\_\_\_\_\_\_\_.

a. space but not necessarily time

b. time but not necessarily space

c. neither space nor time

d. space and time

\*15. Husserl’s conception of consciousness depends on \_\_\_\_\_\_\_\_\_\_.

a. intentionality

b. incorrigibility

c. dual aspect theory

d. multiple realizability

16. \_\_\_\_\_\_\_\_\_\_ claimed that our experiences and ideas were one aspect of some events or activities of which the various chemical reactions of the brain were another aspect. This theory has often been called the dual aspect theory.

a. Descartes

b. Leibniz

c. Husserl

d. Russell

17. \_\_\_\_\_\_\_\_\_\_ offered the solution that there was no mind–body interaction and that monads were not physical. God programmed us so that our mental activities and our so-called bodily activities were exactly coordinated. This is called parallelism.

a. Descartes

b. Leibniz

c. Husserl

d. Russell

18. \_\_\_\_\_\_\_\_\_\_ claimed that his various fleeting thoughts could not be unified into a coherent, enduring self without the intervention of a higher power.

a. Descartes

b. Leibniz

c. Husserl

d. Russell

19. \_\_\_\_\_\_\_\_\_\_ believed that belief in consciousness went back to the ancient days of superstition and magic.

a. John Watson

b. Gilbert Ryle

c. Galen Strawson

d. Bertrand Russell

20. Nagel claims that the fact that an organism has conscious experience at all means that there is something it is like to \_\_\_\_\_\_\_\_\_\_ that organism.

a. know

b. be

c. fear

d. understand

21. Descartes’s account of mental changes causing bodily changes, and vice versa is called \_\_\_\_\_\_\_\_\_\_.

a. parallelism

b. functionalism

c. causal interactionism

d. epiphenomenalism

22. Behaviorism \_\_\_\_\_\_\_\_\_\_.

a. embraces dualism

b. rejects dualism

c. provisionally accepts dualism

d. is another way to talk about dualism

23. Ryle discussed \_\_\_\_\_\_\_\_\_\_, which generally means to mistake one type of thing for another.

a. concept mistake

b. metaphysical mistake

c. epistemological mistake

d. category mistake

24. According to Ryle, a(n) \_\_\_\_\_\_\_\_\_\_ is a tendency for something to happen given certain conditions.

a. attitude

b. disposition

c. behavior

d. determination

25. \_\_\_\_\_\_\_\_\_\_ argued that because the two languages that we could use to describe mental-neurological events were so different, the thing(s) that they referred to must be different as well.

a. Gilbert Ryle

b. Paul Churchland

c. Jerome Shaffer

d. J. J. C. Smart

26. \_\_\_\_\_\_\_\_\_\_ argues that, sensations are nothing over and above brain processes.

a. Gilbert Ryle

b. Paul Churchland

c. Jerome Shaffer

d. J.J.C. Smart

27. \_\_\_\_\_\_\_\_\_\_ believed that with our increasing knowledge of neurology, our ordinary language about human behavior would be seriously revised.

a. Gilbert Ryle

b. Paul Churchland

c. Jerome Shaffer

d. J.J.C. Smart

28. The \_\_\_\_\_\_\_\_\_\_ are materialists but they are not reductionists; they believe that consciousness is a result of the complicated connections that go on in the brain.

a. connectionist

b. functionalist

c. behaviorist

d. eliminative materialist

29. \_\_\_\_\_\_\_\_\_\_ had a view similar to those of Merleau-Ponty and Husserl, he argued for what he called "cognitive experience."

a. John Watson

b. Gilbert Ryle

c. Galen Strawson

d. Bertrand Russell

30. David Chalmers has made use of the notion of \_\_\_\_\_\_\_\_\_\_ to challenge physicalist views of the mind.

a. dualism

b. infinity

c. matter

d. zombies

# **Answer Key: Multiple Choice, Chapter 4**

* 1. c
  2. a
  3. c
  4. c
  5. c
  6. b
  7. c
  8. d
  9. a

1. b
2. c
3. b
4. a
5. d
6. a
7. d
8. b
9. a
10. a
11. b
12. c
13. b
14. d
15. b
16. c
17. d
18. b
19. a
20. c
21. d

# **Discussion/Essay**

1. The dual aspect theory seems similar to Merleau-Ponty’s notion of a unified body. What are the differences and similarities in these views? Could these theories be combined in an interesting way? Why or why not? Where does the identity theory fit in? How does it compare with the other two accounts?

2. The argument for functionalism is ultimately concerned with the relations between elements of the brain; mental acts occur as a “function” of elements. Logical behaviorism claims that the mind is only the “pattern” of our behavior. What is different between these two accounts? What is similar about these accounts? In what ways are they using the same ideas to provide different accounts of the mind?

3. Can an adequate behaviorist account of a nonhuman animal’s consciousness be given? A sparrow’s? A dog’s? A chimpanzee’s? If behaviorism fits some of these cases and not others, how would you separate them?

4. Write your account of a debate between Ryle and Nagel on the question of the nature of consciousness. Who do you side with, and why?

5. Explain Husserl’s concept of intentionality. Does this solve the mind–body problem? If so, how? If not, why not?

6. Why do you suppose it was much easier for Descartes to prove the existence of his own mind than anyone else’s? Why was Descartes’s proof of his own mental existence foundational? How did he eventually argue for the existence of other minds?

7. Differentiate between two senses in which an occurrence was said to be explained, according to Ryle. For instance: Why did the glass break? One explanation is “because a stone hit it,” and another is “because it is brittle.” Which explanation is causal, and which is expressing an underlying law like proposition? How did Ryle apply this concept of “different senses of an explanation” to the concept of “disposition” in his analysis of the mind?

8. Differentiate between the two senses of the meaning of “identity,” that is, empirical identity could be discovered through observation, experimentation, and experience, whereas logical identity is about synonymous terminology.

9. Why do eliminative materialists believe that a smooth intertheoretic reduction between folk psychology and neurobiology is not possible? They don’t think that mental states, such as thoughts, desires, fears, beliefs, and so forth, match up in a one-to-one correspondence to brain states (i.e., particular patterns of neuronal firings). Paul Churchland, for one, was convinced that folk-psychological terms were not simply *incomplete* representations of our inner states but rather that they were *mis*representations, in the way *phlogiston* was. Use the phlogiston example to argue the eliminative materialist’s case that the poverty of our current conceptual framework will be overhauled with the advancement of neuroscience.

10. In which sense do identity theorists such as J. J. C. Smart and their critics such as Jerome Shaffer mean that “thought” and “brain process” are or are not, identical? Hint: Is it correct to say that the terms *water* and *H2O* are synonyms, or do water and H2O have different properties (e.g., water is wet, but an H2O molecule is not wet) and do not, therefore, have the same meaning?

**Fill-in-the-Blanks Worksheet**

1. Merleau-Ponty attacked \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from the side that has so far seemed least controversial, the idea that the human body is just another “bit of matter.”

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is the “immediate” certainty that you feel in the case of your own conscious experience.

3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ complained that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ started with behavior, either human behavior or computer behavior, and claimed that understanding human consciousness was just a matter of finding the right “program” for that behavior.

4. Shaffer argues that no amount of research could possibly show that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ have the same properties.

5. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ denied dualism by insisting that mental terms referred to a neurological process that scientists someday would be able to specify precisely.

6. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ proposed to defend materialism without claiming an identity between what we call “mental states” and the workings of the brain.

\*7. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, in all forms, becomes nonsense in one’s own case when one is trying to understand and talk about one’s own mental states.

\*8. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ believed that with our increasing knowledge of neurology, our ordinary language would be seriously revised.

\*9. In reference to the “contents” of consciousness philosopher William James developed this popular phrase, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

\*10. For \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, mental events and physical events were different aspects of the same “something,” in his case, the same substance.

# **Answers**

1. dualism
2. Incorrigibility
3. Connectionists, functionalists
4. brain processes, thought
5. identity theory
6. Eliminative materialism
7. Behaviorism
8. Paul Churchland
9. stream of consciousness
10. Spinoza

**Chapter 5 Test Bank**

*Questions indicated with an asterisk also are included in the online student content or the students’ self-test quiz for this chapter.*

# **True/False**

\*1. The philosophical problem of self-identity is concerned in part with what the characterizing qualities are of an identity.

a. True

b. False

\*2. Descartes knew that he existed and would continue to exist as long as he was a “thing that thinks.”

a. True

b. False

\*3. A problem that has most concerned philosophers about identity, is how to identify an individual as the *same* individual when they change location.

a. True

b. False

\*4. The self, for Kant, was also the activity of applying the rules by which we organize our experience.

a. True

b. False

\*5. By *transcendental* Kant meant what was a sufficient condition for the possibility of particular experiences.

a. True

b. False

\*6. Luce Irigaray claimed that the concept of an “essential” self was liberating and expressive, particularly when applied to women.

a. True

b. False

\*7. Hume concluded that the idea of a self was simply a fiction.

a. True

b. False

\*8. Malcolm X wrote, “One of the best ways to safeguard yourself from being deceived is always to form the habit of looking at things for yourself, listening to things for yourself, thinking for yourself, before you try and come to any judgment.”

a. True

b. False

\*9. Kierkegaard believed that social identity was the only relevant identity.

a. True

b. False

\*10. Bad faith is when you refuse to acknowledge yourself as you are.

a. True

b. False

11. Jean-Paul Sartre argued that the self was determined by facts and future projections.

a. True

b. False

12. Kant’s empirical ego is the self that is basic and necessary for all human experience.

a. True

b. False

13. Locke differed from Descartes in distinguishing between the soul (which for Descartes was a substance) and consciousness.

a. True

b. False

14. Hume thought that we could be justified in claiming that the same tree we saw five minutes ago was the same tree we see now.

a. True

b. False

15. Existentialism is the philosophical school of thought dedicated to the idea that self-identity, in every case, is a matter of individual choice.

a. True

b. False

16. Jean-Paul Sartre was unique among the existentialists in thinking that existence came before essence.

a. True

b. False

17. Female subordination can attributed to woman being seen as intermediate between nature and culture

a. True

b. False

18. In the *Dao De Jing*, Laozi warned us that failure was our own worst enemy and that we ought to protect our selves as if we were our own best friends by becoming successful in all that we do.

a. True

b. False

19. The few challenges to the notion of a unified self have all come out of Buddhism.

a. True

b. False

20. Heiddeger offers us this analogy about identity, “Man is an onion made up of a hundred integuments, a texture made up of many threads.”

a. True

b. False

**Answer Key: True/False, Chapter 5**

1. a
2. a
3. b
4. a
5. b
6. b
7. a
8. a
9. b
10. a
11. a
12. b
13. a
14. b
15. a
16. b
17. a
18. b
19. b
20. b

**Multiple Choice**

\*1. \_\_\_\_\_\_\_\_\_\_ argued that we obtained the sense that our real selves were known only to ourselves, but at the same time we do not really exist except with other people.

a. Descartes

b. R. D. Laing

c. Sartre

d. Kant

2. \_\_\_\_\_\_\_\_\_\_ labeled the tension between individuality and social self-identity (or the split between your awareness of yourself and the awareness that is imposed on you as an object of other people’s attention) “ontological insecurity.”

a. R. D. Laing

b. Descartes

c. Sartre

d. Kant

\*3. \_\_\_\_\_\_\_\_\_\_ thought that anyone who “follows the crowd” and didn’t live passionately as an individual could not even be said to exist.

a. Descartes

b. Kierkegaard

c. Sartre

d. Kant

\*4. \_\_\_\_\_\_\_\_\_\_ believes that inorder for us to interact with each other as entirely free individuals we must all embrace an “androgynous” sexuality.

a. R.D. Laing

b. Locke

c. Beauvoir

d. Ferguson

\*5. Hermann Hesse suggests that since each of us has but one body, it is assumed that each of us has a single \_\_\_\_\_\_\_\_\_\_ too.

a. meaning

b. soul

c. purpose

d. telos

\*6. Kierkegaard deplores what he sarcastically calls “the public” and urges an end to collective identity and social roles in favor of renewed respect for the \_\_\_\_\_\_\_\_\_\_ .

a. religious path

b. metaphysical

c. fear of society

d. individual

\*7. \_\_\_\_\_\_\_\_\_\_ believed that we could not rely on spatiotemporal continuity to account for the self.

a. Descartes

b. Locke

c. Hume

d. Kant

\*8. \_\_\_\_\_\_\_\_\_\_ believed that we knew that the self existed because of memory and consciousness.

a. Descartes

b. Locke

c. Hume

d. Kant

\*9. Which of the following is the main thesis of Locke’s argument?

a. Personal identity is based on the continuity of the body, that is, bodily identity.

b. Personal identity is based on substance.

c. Personal identity is based on self-consciousness.

d. Personal identity is based on feedback from one’s society.

\*10. Who distinguished between the “transcendental ego” (or the activity of bringing our various experiences together in accordance with the basic rules of our experience) and the “empirical ego” (or all those particular things about us that make us different people)?

a. Hume

b. Descartes

c. Leibniz

d. Kant

\*11. What did Sartre call a person’s “projections into the future,” that is, his or her ambitions, plans, intentions, hopes, and fantasies?

a. Essence

b. Facticity

c. Transcendence

d. Bad faith

\*12. In \_\_\_\_\_\_\_\_\_\_ a truer perspective recognizes the non-existence of the self, though existence of the non-self is an ideal understanding, which can be fully achieved only with enlightenment.

a. modern philosophy

b. buddhism

c. existentialism

d. catholicism

\*13. Which philosophical tradition embodies the idea of ambition, striving to “make something of yourself,” and planning for the future?

a. Existentialism

b. Western Judeo-Christian conceptions

c. Eastern mysticism

d. Deconstruction

\*14. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ idea that memory was what constituted a self-identity was inspired by the Cartesian notion that a person’s relationship to his or her own thoughts is unique.

a. Kant’s

b. Locke’s

c. Berkeley’s

d. Hume’s

\*15. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ believed that there were no set standards for self-identity, either for individuals or for people in general.

a. Kant

b. Kierkegaard

c. Sartre

d. Hume

16. Kant agreed with Hume: Identity was not found in self-consciousness. The enduring self was not an object of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

a. experience

b. thought

c. transcendental identity

d. apperception

17. In Kant’s *Critique of Pure Reason*, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ was the bare, logical fact of one's own self-consciousness: Descartes's "I think"; the self "behind" all of our experiences; the mental activity that unifies our various thoughts and sensations.

a. self

b. ego

c. empirical ego

d. transcendental ego

18. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ was Sartre’s characterization of a person’s refusal to accept him or herself.

a. Poor faith

b. Bad faith

c. Inauthentic faith

d. False selfhood

19. Meredith Michaels presents several cases discussing \_\_\_\_\_\_\_\_\_\_\_\_\_ theory.

a. dualism

b. mind

c. body

d. Transcendental

20. \_\_\_\_\_\_\_\_\_\_\_\_\_ is Sartre's term (borrowed from Heidegger) for the totality of facts that is true of a person at any given time.

a. Facticity

b. Authenticity

c. Empirical ego

d. Transcendental ego

21. \_\_\_\_\_\_\_\_\_\_\_\_\_ argues that spatiotemporal continuity is essential to being a particular person.

a. Sartre

b. Laozi

c. Hesse

d. Parfit

22. In her groundbreaking work *The Second Sex*, \_\_\_\_\_\_\_\_\_\_\_\_\_ sets out to determine the causes of the cross-cultural tendency to treat women as second-class members of society by comparison to men.

a. Michaels

b. Beauvoir

c. Ferguson

d. Hesse

23. Some \_\_\_\_\_\_\_\_\_\_\_\_\_ claim that the only way that society can repair itself and allow people to have individual identities is to establish a society without clear social and sexual roles.

a. existentialists

b. transcendental idealists

c. deconstructionists

d. feminists

24. \_\_\_\_\_\_\_\_\_\_\_\_\_, in his novel *Steppenwolf*, presented a character whose "self" was a multiple or pluralistic self. Harry Haller lives with the myth of "two selves": one human, rational, and well behaved; the other beastly, wild, and wolf like. Harry's unhappiness stems from his oversimplified notion of self.

a. Sartre

b. Derrida

c. Laozi

d. Hesse

25. \_\_\_\_\_\_\_\_\_\_\_\_\_ argued that African Americans' self-identities were largely defined for them by American society, in which whites are the majority. Social roles also have been binding to other groups, such as women.

a. Martin Luther King, Jr.

b. Jesse Jackson

c. Cornell West

d. Malcolm X

26. For the ancient philosopher, \_\_\_\_\_\_\_\_\_\_\_\_\_ , self-identity was essentially bodily identity, without any particular reference to self-consciousness..

a. Aristotle

b. Thales

c. Plato

d. Socrates

27. Like Nietzsche, \_\_\_\_\_\_\_\_\_\_\_\_\_ deplored "the public" and urged an end to collective identity and social roles in favor of renewed respect for the individual.

a. Sartre

b. Derrida

c. Heidegger

d. Kierkegaard

28. \_\_\_\_\_\_\_\_\_\_\_\_\_ argued that there were no set standards for self-identity, either for individuals or for people in general. There was no such thing as "human nature," and what we are—and what it means to be a human being—was always a matter of decision. There is no correct choice; there are only choices.

a. Sartre

b. Derrida

c. Heidegger

d. Kierkegaard

29. \_\_\_\_\_\_\_\_\_\_\_\_\_ believed that self-identity depended on our having the same self-consciousness and memories over time. He differed from Descartes because he distinguished between a substance (the soul) and consciousness.

a. Hume

b. Berkeley

c. Locke

d. Kant

30. \_\_\_\_\_\_\_\_\_\_\_\_\_ idea that memory was what constituted a self-identity was inspired by the Cartesian notion that a person's relationship to her own thoughts is unique. You cannot think my thoughts, and I cannot think yours.

a. Hume’s

b. Berkeley’s

c. Locke’s

d. Kant’s

**Answer Key: Multiple Choice Chapter 5**

1. b
2. a
3. b
4. d
5. b
6. d
7. c
8. b
9. c
10. d
11. c
12. b
13. b
14. b
15. c
16. a
17. d
18. b
19. c
20. a
21. d
22. b
23. d
24. d
25. d
26. a
27. d
28. a
29. c
30. c

# **Discussion/Essay**

1. Describe Kant’s view of the self. Explain the difference between the transcendental ego and the empirical ego. Why did he need both notions?

2. Does Sartre’s conception of the self complicate the idea of an individual self? How did he explain the paradox that he created between the self not existing and the self existing? Why did he come to this conclusion?

3. Nietzsche and Kierkegaard both believed that the enemy of selfhood was social identity. Explain why. Are there any negative consequences that can arise from too much individuality? Explain.

4. Write your account of a debate among Hume, Kant, and Kierkegaard on the nature of the self. Do Hume and Kierkegaard wind up agreeing with one another?

5. Western and Eastern philosophers discuss the concept of self-identity as a mask we wear everyday. How does this metaphor reflect many philosophical concerns about the problem of identity?

6. Discuss the two biggest difficulties for Locke’s theory that personal identity is based on memories of one’s former experiences. If it is memory that unites different “person stages” of the past with the person existing in the present stage into a single entity, then how does forgetting, or even remembering inaccurately, affect the self? If you no longer remember falling off your bike at eight (or falsely remember that it was someone else falling), does that mean that stage of your history is no longer part of who you are today?

7. In trying to distinguish genuine memories from apparent memories, we must discover if the person having the memories is the same person as the one who had the experience. To do that, we have to presuppose the existence of a persistent self-identical person. But we cannot use the concept of memory to explain self-identity and then use the concept of self-identity to explain memory because then Memory Theory would be circular. Is there any way to use memory as a criterion of personal identity without getting into the circularity trap?

8. Discuss the existential notion “you are your life, and nothing else.” If we, rather than our circumstances, define ourselves and are ultimately responsible for creating the life we live, then to whom can we complain if life isn’t exactly the way we’d like it to be? Is it possible to die too soon? If your ambition was to be a doctor, and you put yourself through the requisite schooling but die before the end of your internship, do you think that your life was “summed up” and complete? Do you agree with the existentialist that you are the total of all you have done and hoped to be?

9. Sherri Ortner claimed that “we find women subordinated to men in every known society.” The criteria she used to constitute evidence that a given society considered women inferior are as follows: explicit devaluation, implicit devaluation, and social-structural arrangements barring women from the highest powers within a society. Is it possible that this subordination is as pan-cultural and pan-temporal as she claims? Search the anthropological literature to try to find a society anywhere in the world at any point in time that breaks this pattern. If a female-dominant or co-dominant society cannot be found, ponder Ortner’s analysis. On the other hand, speculate on the possibility that the historical record might have been erased. Is it conceivable that the patriarchy might go that far to maintain the status quo of male superiority?

10. In a brain transplant operation, would you rather be the donor or the recipient? In other words, where would *you* be (in the body with a new brain or in the brain with a new body)? Would your personal identity be located in a physical organ at all? Discuss.

**Fill-in-the-Blanks Worksheet**

1. Kant objected to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on three grounds. (1) Our concern with self-consciousness is given impetus because we are not often self-conscious. (2) Kant did not believe that the thinking self was a thinking thing because the self was not *in* our experience but rather *responsible* for it. The self is an activity, which undermines the traditional concept of the soul. Finally, (3) Kant believed that we needed two very different conceptions of self.

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ argued that self-identity, in every case, was a matter of choice.

3. In contemporary times, the question of how individuals are deﬁned by or in society is a deeply \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ issue.

4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ argued the extent to which African Americans’ self-identities were defined for them by American society in which whites are a majority.

5. Herman Hesse, in his novel \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, presented a character whose “self” was a multiple or pluralistic self.

\*6. Some feminists claim that the only way that society can repair itself and allow people to have individual identities is to establish a society without \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

\*7. In her memoir *Crossing*, American economist \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ describes the kind of transformation she experienced in the process of having her gender reassigned.

\*8. Like Kierkegaard \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ argued that we should develop ourselves as unique individuals.

\*9. For Kant, the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ included all of those particular things that made us different people.

\*10. Sartre points out that individuals can confuse themselves about their own identity, and that we often willfully confuse ourselves in what he calls \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ .

# **Answers**

1. Descartes
2. Existentialism
3. political
4. Malcolm X
5. *Steppenwolf*
6. clear social and sexual roles
7. Dierdre McCloskey
8. Sartre
9. empirical ego
10. bad faith

**Chapter 6 Test Bank**

*Questions indicated with an asterisk also are included in the online student content or the students’ self-test quiz for this chapter.*

# **True/False**

\*1. Sir Arthur Eddington advanced the claim that every event in the universe was predictable.

a. True

b. False

\*2. Kierkegaard argued that one is responsible for whatever one was and that self-conscious choice and commitment were the factors that made a person most human.

a. True

b. False

\*3. Most contemporary philosophers believe in soft determinism, the view that human freedom and determinism are compatible positions.

a. True

b. False

\*4. Many scientists now agree that the concept of “cause” does not apply to certain subatomic particles, making the hard determinist view false.

a. True

b. False

\*5. Hume defended a soft determinist position.

a. True

b. False

\*6. Mill began by rejecting determinism and the idea that all human actions were “necessary and inevitable” given their causes.

a. True

b. False

\*7. Some feminists understand sexual objectification as the primary process of the subjection of women.

a. True

b. False

\*8. Kant denied determinism.

a. True

b. False

\*9. Fatalism is the view that whatever a person’s actions and circumstances, his or her predetermined end is inevitable.

a. True

b. False

\*10. *Oedipus the King* is a literary exercise in exploring the freedom of the will and the notion that a predetermined end is impossible.

a. True

b. False

11. The Western concept of “nihilism” is similar to the Eastern concept of “nothingness.”

a. True

b. False

12. Kierkegaard called karma the sickness unto death.

a. True

b. False

13. Predestination depends on particular antecedent conditions.

a. True

b. False

14. Hard determinism depends on particular antecedent conditions.

a. True

b. False

15. A sufficient cause is incapable of bringing the event about by itself.

a. True

b. False

16. Prayer in Islam is the ego’s escape from mechanism to freedom.

a. True

b. False

17. Daniel Dennett, argues that determinism is dismissed, in part, because of popular images that associate it with particular “bogeyman” images that he thinks are absurd.

a. True

b. False

18. The model of determinism can be put this way: To say that every event has its cause is to say that if certain antecedent conditions are satisfied, then we can predict that such and such will occur.

a. True

b. False

19. The model of indeterminacy can be put this way: Not every event has its sufficient natural cause.

a. True

b. False

20. Indeterminacy guarantees free will.

a. True

b. False

# **Answer Key: True/False, Chapter 6**

1. b

2. a

3. a

4. a

5. a

6. b

7. a

8. b

9. a

10. b

11. a

12. a

13. b

14. a

15. b

16. a

17. a

18. a

19. a

20. b

**Multiple Choice**

\*1. Soft determinism is also known as \_\_\_\_\_\_\_\_\_\_.

a. indeterminism

b. compatibilism

c. fatalism

d. free will

\*2. The view of many theologians that our every action is known by God is called \_\_\_\_\_\_\_\_\_\_.

a. theism

b. omniscience

c. the free choice of the will

d. predestination

\*3. Determinism is the thesis that every event has its \_\_\_\_\_\_\_\_\_\_ natural causes.

a. irrelevant

b. sufficient

c. determined

d. free

\*4. Sartre was a defender of \_\_\_\_\_\_\_\_\_\_.

a. freedom

b. feminism

c. determinism

d. totalitarianism

\*5. Aristotle’s view of \_\_\_\_\_\_\_\_\_\_ means factors unknown to the agent influences his or her choices.

a. society

b. determinism

c. ignorance

d. karma

6. Which of the following is assumed when we hold people accountable for their actions?

a. Free will

b. Karma

c. Universal law

d. Nihilism

7. Is it possible to have free will but not freedom?

a. No, there’s always a way to do what you will. So, as long as you have a free will, you have freedom.

b. No, it’s not possible to have either. Both are illusions.

c. Yes, you could be constrained and unable to exercise your free will.

d. Yes, you are always free in your mind, even though there is no freedom in the physical, deterministic universe.

8. In the ancient Greek tragedy, *Oedipus the King*, Oedipus and Iocasta behave in a way that exemplified the concept of \_\_\_\_\_\_\_\_\_\_.

a. karma

b. fate

c. determinism

d. compatibilism

9. Why did God give free will to people if He knew that people would use it to sin, according to St. Augustine?

a. Because God hoped they wouldn’t.

b. Because God is not all-knowing and did not anticipate that outcome.

c. Because God is not all-powerful and couldn’t prevent people from sinning.

d. Because justice, punishment, and reward, is one of the goods that is from God.

10. According to the Yoruba philosophy, what determines a person’s fate?

a. One’s self (free will of the soul)

b. God

c. Ori

d. Karma

11. Which of the following names did Dennett give to the notion that we are automata without free will and at the mercy of brute causation?

a. Zomboid

b. Mechanoid

c. Mechanish

d. Sphexish

12. According to the Heisenberg Uncertainty Principle, if you know the location of a subatomic particle, then you \_\_\_\_\_\_\_\_\_\_.

a. also know the momentum of it

b. can’t know the momentum of it

c. also know the size of it

d. can’t know the size of it

13. Quantum theory asserts the indeterminacy of \_\_\_\_\_\_\_\_\_\_ particles.

a. macroscopic

b. electromagnetic

c. subatomic

d. gravitational

14. When a drug addict wants to have his or her drug of choice but at the same time wants to quit, he or she has a conflict of first-order desires. If the addict desires to have only the desire to quit, this desire is called \_\_\_\_\_\_\_\_\_\_, according to Frankfurt.

a. second-order

b. abstinence

c. third-order

d. self-forming choice

15. B. F. Skinner’s method of controlling animal and human behavior and changing it for the better through conditioning is based on a belief in \_\_\_\_\_\_\_\_\_\_.

a. coercion

b. divine intervention

c. indeterminism

d. determinism

16. Indeterminism claims that not every event has its sufficient natural cause; however, indeterminism still does not leave room for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ because random, uncaused events are not caused by agents either.

a. faith

b. soft determinism

c. free will

d. determinism

17. Kant claimed that the basic rule of determinism, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, was one of the rules by which we must interpret every experience.

a. the principle of universal causation

b. the principle of universal freedom

c. the principle of universal soft determinism

d. the principle of universal indeterminism

18. \_\_\_\_\_\_\_\_\_\_ determinists believe that we are “matter in motion,” physical bodies that are subject to all of the laws of nature.

a. Soft

b. Hard

c. Moderate

d. Most

19. The key to the \_\_\_\_\_\_\_\_\_\_\_\_\_ position is that an action or a decision, although fully determined, is free if it “flows from the agent’s character.”

a. soft determinism

b. Indeterminism

c. Consequentialism

d. Incompatibilism

20. The \_\_\_\_\_\_\_\_\_\_\_\_\_ claimed that only God is free and that all human actions are determined by God.

a. Christians

b. Buddhists

c. Ash'arites

d. Mu'tazilites

21. \_\_\_\_\_\_\_\_\_\_\_\_\_ summarized the problem of freedom and one Christian solution to it: God made human beings free because He is all good, and free actions are better than unfree ones.

a. Frankfurt

b. Kant

c. Sartre

d. Augustine

22. The ancient Greek tragedies depend on \_\_\_\_\_\_\_\_\_\_\_\_\_, the view that whatever a person's actions and circumstances, however free that person may seem, his or her predetermined end is inevitable.

a. predestination

b. free will

c. fatalism

d. chaos

23. \_\_\_\_\_\_\_\_\_\_\_\_\_ is the view that our every action (and every event in the universe) is known, if not also caused in advance, by God.

a. Predestination

b. Free will

c. Fatalism

d. Chaos

24. \_\_\_\_\_\_\_\_\_\_\_\_\_ was a hard determinist.

a. LaPlace

b. Sartre

c. Kant

d. Mill

25. \_\_\_\_\_\_\_\_\_\_\_\_\_ offered various fictions to facilitate thinking about problems with traditional accounts of determinism that presented “truly frightening bugbears” as means of presenting the question of free will.

a. Sartre

b. Mill

c. Eddington

d. Dennett

26. Many philosophers have argued for \_\_\_\_\_\_\_\_\_\_\_\_\_, the view that human freedom and determinism are compatible positions.

a. determinism

b. hard determinism

c. soft determinism

d. incompatibilism

27. \_\_\_\_\_\_\_\_\_\_\_\_\_ defended the hard determinist viewpoint so uncompromisingly that he shocked even his colleagues as well as many traditionalists.

a. Hume

b. Kant

c. Sartre

d. d’Holbach

28. In novels such as George Orwell's *1984*, Aldous Huxley's *Brave New World*, and Anthony Burgess's *A Clockwork Orange*, a \_\_\_\_\_\_\_\_\_\_\_\_\_ view of human nature is attacked as potentially creating the philosophical basis of societies more oppressive and authoritarian than any we have even seen.

a. free will

b. soft determinist

c. determinist

d. compatibilist

29. \_\_\_\_\_\_\_\_\_\_\_\_\_, who uses Freud and psychoanalysis as the basis for his claim that all our acts are compelled and not free, insofar as all our acts are brought about by a set of psychological determinants over which we have no control.

a. Frankfurt

b. Hospers

c. LaPlace

d. Kant

30. \_\_\_\_\_\_\_\_\_\_\_\_\_ presented a similar but more joyous sentiment on the importance of freedom than Dostoyevsky.

a. Thich Nhat Hanh

b. LaPlace

c. Frankfurt

d. Sartre

# **Answer Key: Multiple Choice, Chapter 6**

1. b

2. d

3. b

4. a

5. c

6. a

7. c

8. b

9. d

10. c

11. d

12. b

13. c

14. a

15. d

16. c

17. a

18. b

19. a

20. c

21. d

22. c

23. a

24. a

25. d

26. c

27. d

28. c

29. b

30. a

# **Discussion/Essay**

1. Compare and contrast hard determinism, soft determinism, and indeterminism. Explain why indeterminism is just as problematic as hard determinism. From which two traditions of physics do these views arise?

2. Compare and contrast fatalism and karma. Which view makes the most sense?

3. Explain the concept of predestination. Which is the Islamic conception of predestination? Contrast this view to the Western religious view.

4. Write your account of a debate between Sartre and Frankfurt on the existence of freedom.

5. Argue for the position that *freedom* means simply “not constrained.” Can this position be reconciled with the idea that freedom means “could have done otherwise”? Why or why not?

6. Would you rather be a gear in a big deterministic machine or some random swerving probabilistic atomic particle in an indeterministic system? If every action (including yours) in the universe is determined, then you don’t have freedom. If every action (including yours) in the universe is random, then you don’t have freedom. If every action (including yours) is a percentage of each, then you don’t have freedom. Is there another alternative that can save your freedom?

7. Does it make sense to praise or blame someone for something that person had no control over? If she couldn’t do otherwise, would there be any justification for accolades or punishment? Discuss the correlation between moral responsibility and free will.

8. How are fatalism, hard determinism, and predestination different? Common street lingo may use these terms synonymously; however, there are important distinctions for the philosopher. What are they?

9. Discuss Dennett’s insight that whenever philosophers or laypeople worry about whether we have free will, they mount illicit arguments (straw man fallacies) that some rival agent is involved. They then show how ludicrous it would be to assume that a rival agent is vying for control of our bodies and minds, thereby taking away our free will (or preventing us from having it in the first place). However, without these “bogymen,” as Dennett put it, to anchor the philosophical discussions, the idea of a natural lack of free will would not be so strange. Why did Dennett think agency confound the discussion?

10. Consider Robert Kane’s notion of “self-forming choices.” The idea is that we create our characters and dispositions by the ongoing choices we make, that is, we create our *selves*. Discuss how this might come about in the physical sense, according to Kane. He suggested that there is a “stirring up of chaos in the brain that makes it sensitive to micro-indeterminacies at the neuronal level.” How would moments of self-formation actually alter neuronal processes? How might you go about designing an experiment to test this hypothesis?

**Fill-in-the-Blanks Worksheet**

1. The tragic figure \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ famously made many efforts toward avoiding his prophesied fate.

\*2. In Buddhism, all human \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ are gestures of attachment to the physical world, each one binding its maker more and more to a difficult fate.

\*3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, or freedom, is not a freedom of the self or the individual. In fact,   
it is a freedom *from* the self and the individual, achieved only when there is no longer a self at all.

\*4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is the view that our every action (and every event in the universe) is known, if not also caused in advance, by God.

5. The contemporary American philosopher \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ argued that freedom meant that we are free to choose what we shall do and that our decisions are effective.

\*6. The philosopher \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ had such confidence in the Newtonian system that he claimed that if he knew the location and motion of every object in the universe, he could predict the location and motion of every object in the universe at any time in the future.

7. African Yoruba philosophy is founded on a variant of\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

\*8. According to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, an act is compulsory “when its origin is without” such that the person who acts “contributes nothing to it.”

9. The basis of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is that we somehow carve a space within determinism for those actions that we insist on calling “free” and for which we hold ourselves and other people responsible.

10. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ claimed that human freedom is consistent with God’s power by distinguishing between two types of action, or causality.

# **Answers**

1. Oedipus
2. choices
3. Nirvana
4. Predestination
5. Robert Kane
6. Pierre Simon La Place
7. determinism
8. Aristotle
9. compatibilism, soft determinism
10. Mu’tazilites

**Chapter 7 Test Bank**

*Questions indicated with an asterisk also are included in the online student content or the students’ self-test quiz for this chapter.*

# **True/False**

\*1. Hume argued that there was no distinction between reason and sentiment.

a. True

b. False

\*2. Aristotle’s conception of happiness (eudaimonia) is a possible state for anyone to achieve.

a. True

b. False

\*3. Ayn Rand was a famous advocate of ethical egoism.

a. True

b. False

\*4. Cultural relativism insists that if two moralities are fundamentally different, it is impossible for them both to be correct.

a. True

b. False

\*5. Sartre’s moral philosophy is a curious mixture of the most radical relativism and the most traditional moralizing..

a. True

b. False

\*6. *Morality* can be defined as a set of fundamental rules that guides our actions.

a. True

b. False

\*7. Two important characteristics of inner judgments are: The agent has reasons to do something, and the agent (as well as everyone else) endorses these reasons.

a. True

b. False

\*8. Psychological egoism is the thesis that you should act in the best interest of others because it makes for a better society.

a. True

b. False

\*9. In referencing Ayn Rand, Tara Smith argued that egoism was not about relationships to others because if one were stranded on a deserted island, egoism would be equally imperative.

a. True

b. False

\*10. A “maxim,” according to Kant, was a subjective principle of action, that is, one’s intention.

a. True

b. False

11. Aristotle based his view of morality on the concept of “virtue” and his idea that man is by nature a social and irrational wild animal.

a. True

b. False

12. The “happiness calculus” is used by game theorists to establish the duties and responsibilities of citizens of particular governments.

a. True

b. False

13. Nietzsche’s attack on universal moral principles has been one of the most vigorous philosophical movements of the twentieth century.

a. True

b. False

14. *Categorical imperative* is the name Kant gave to duty, that is, the duty to act in a way that you can will everyone else to act, too.

a. True

b. False

15. Gilbert Harman defends the ethical absolutists position.

a. True

b. False

16. Shame and pride are two of Aristotle's virtues.

a. True

b. False

17. The whole enterprise of mothering has been historically left out of moral theory until recently, as if it were a purely biological function without a rational, philosophical component.

a. True

b. False

18. Virginia Held suggests new directions for moral thinking on women’s experience.

a. True

b. False

19. There are valid and sound arguments against homosexuality, the logic of which has never, to date, been dismantled by philosophers.

a. True

b. False

20. Altruism is identical to ethical egoism.

a. True

b. False

# **Answer Key: True/False, Chapter 7**

1. b
2. b
3. a
4. b
5. a
6. a
7. a
8. b
9. a
10. a
11. b
12. b
13. a
14. a
15. b
16. b
17. a
18. a
19. b
20. b

**Multiple Choice**

\*1. Like Bentham, \_\_\_\_\_\_\_\_\_\_ insists that the principle of utility cannot be proved as such, for it is the ultimate end in terms of which everything else is justified.

a. Nietzsche

b. Hume

c. Mill

d. Aristotle

\*2. For Mill, music was an example of \_\_\_\_\_\_\_\_\_\_.

a. a virtue

b. gross hedonism

c. an epicurean necessary pleasure

d. a pleasure

\*3. Who does Mill think that the cultivation of noble character is necessary for?

a. The rationalist

b. The person who wants to be noble

c. The christian

d. The utilitarian

\*4. Nietzsche's moral philosophy often considers the greek tradition of personal excellence as a source of strength and the modern conception of morality as a facade for weakness. What does Nietzsche famously name this moral contrast.

a. Christian morality and Lutheran morality

b. Greek morality and Hellenic morality

c. Master and slave morality

d. Utilitarianism and Christian ethics

\*5. What is Nietzsche describing in the metaphor, “A tablet of virtues hangs over every people.”

a. God

b. moral rules

c. ethical intention

d. utilitarianism

\*6. In Nietzsch’s book, a long quasi-biblical epic called, \_\_\_\_\_\_\_\_\_\_he introduces his famous idea of the *Übermensch*, the superman who is more than human and superior in his virtues.

a. Morality as Herd-Instinct

b. Existentialism as a Humanism

c. *Thus Spoke Zarathustra*

d. Twilight of the Idols

\*7. Kant makes a famous distinction between two kinds of love: \_\_\_\_\_\_\_\_\_\_love, which is commanded as a duty, and \_\_\_\_\_\_\_\_\_\_ love, in other words, what we would call the *emotion* of love.

a. pathological, practical

b. faithful, passionate

c. practical, pathological

d. passionate, faithful

\*8. “There is only one categorical imperative, and it is this: Act only according to that maxim whereby you can at the same time will that it should become a universal law.” From this formulation of the categorical imperative, Kant derived another, which states,

a. “Treat humanity, whether in your own person or the person of any other, never merely as a means, but also always as an end in themselves.”

b. “Treat reason, as the fundamental principle of action, always as a guide.”

c. “Act only according to that maxim whereby you can at the same time will that it should agree with your inclinations.”

d. “Therefore the universal law of nature is, the existence of things so far as it is determined by universal law.”

e. “Serve the will as the objective ground of its self-determination, and all such relative ends can be grounds only for hypothetical imperatives.”

\*9. An \_\_\_\_\_\_\_\_\_\_ is what we call a command in our preliminary discussion of morality. It is of the form “do this!” or “don’t do this!” Some imperatives tell us to “do this!”

a. ethical code

b. imperative

c. moral law

d. hypothetical

\*10. According to Kant, to test the moral validity of a maxim, one should first \_\_\_\_\_\_\_.

a. refute it

b. examine it genealogically

c. address its historical origins

d. universalize it

\*11. A deontologist would argue that morality should not be based on feelings but rather \_\_\_\_\_\_\_\_\_\_.

a. society

b. faith

c. reason

d. pleasure

\*12. Utilitarianism is often characterized as a kind of \_\_\_\_\_\_\_\_\_\_.

a. deontology

b. consequentialism

c. rational feminism

d. altruism

\*13. A popular objection to Bentham’s version of utilitarianism complained that \_\_\_\_\_\_\_\_\_\_.

a. utilitarian calculations could be manipulated to benefit the calculator

b. utilitarian calculations could be manipulated to benefit the many

c. utilitarians must perform calculations of utility

d. happiness is the true foundation of morality

\*14. “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. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure.”

The author of this passage is \_\_\_\_\_\_\_\_\_\_.

a. Kant

b. Mill

c. Hume

d. Hobbes

\*15. “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. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure.”

Because of its emphasis on pleasure, the moral theory described in this passage is certainly a form of \_\_\_\_\_\_\_\_\_\_.

a. egoism

b. hedonism

c. feminism

d. rational choice theory

\*16. “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. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure.”

The moral theory introduced in this passage insists that the highest good is \_\_\_\_\_\_\_\_\_\_.

a. maximum pleasure for the most

b. maximum pleasure for the individual

c. maximum pleasure for the few

d. happiness but not pleasure

\*17. Mill thought that the best proof of the fact that pleasure is a human good is that \_\_\_\_\_\_\_\_\_\_.

a. all humans do, in fact, seek it

b. humans are often willing to sacrifice it for other moral goods

c. lower pleasures lead to pains

d. “Better to be Socrates dissatisfied than a swine satisfied!”

\*18. Sartre argued that morality was developed \_\_\_\_\_\_\_\_\_\_.

a. a priori

b. in accordance with virtue

c. by the individual

d. using the principle of utility

19. Which of the following is *not* a moral rule by which we live with other people?

a. Morality sets limits to our desires and actions.

b. Morality tells us what is permitted and what we ought to do as well as what is not permitted and what we ought not do.

c. Morality delineates guiding principles for making decisions.

d. Morality aids us in getting what we want.

20. Who said that if you are ashamed, the best remedy is for you to practice benevolence?

a. Xunzi

b. Abraham Lincoln

c. Mencius

d. Ayn Rand

21. Nicomachean Ethics are the moral writings of which philosopher?

a. Plato

b. Hume

c. Mill

d. Aristotle

22. Hume claimed that you cannot derive a(n) \_\_\_\_\_\_\_\_\_\_ from a(n) \_\_\_\_\_\_\_\_\_\_, that is, you could not provide a valid argument about what you should do based on the facts alone.

a. argument, sentiment

b. reason for acting, emotion

c. ought, is

d. conclusion, fact

23. Which of the following philosophers rejected the idea of basing morality on feelings of any kind?

a. Aristotle

b. Kant

c. Hume

d. Rousseau

24. Which of the following said that the first impulses of nature were always right?

a. Aristotle

b. Kant

c. Hume

d. Rousseau

25. Bentham said that “nature has placed mankind under two sovereign masters.” They are \_\_\_\_\_\_\_\_\_\_.

a. God and Satan

b. parents and employers

c. pain and pleasure

d. love and hate

26. Which of the following said “Man is nothing else but that which he makes of himself” and “man makes himself”?

a. Nietzsche

b. Sartre

c. Aristotle

d. Kant

27. Why shouldn’t the existentialist consult feeling as a guide for action?

a. Because feelings are formed by the action one does.

b. Because feelings are not correlated with the truth.

c. Because existentialists are not supposed to have any feelings.

d. Because feelings are fickle.

28. Which Harvard psychologist changed the course of ethics by arguing that women tended to think about moral issues differently than men did, thereby challenging the standard initial assumptions on which further philosophical inquiry is made?

a. Rousseau

b. John Steward Mill

c. Carol Gilligan

d. Virginia Held

29. What do art and morality have in common? According to Sartre, which elements unite them?

a. Beauty and power

b. Sublimity

c. A creator

d. Creativity and invention

30. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ claims that everyone always acts to his or her own advantage and that the only reason why a person performs a morally good action is because it serves his or her own interests. In popular language, this is called selfishness.

a. ethical egoism

b. psychological egoism

c. hedonism

d. utilitarianism

# **Answer Key: Multiple Choice, Chapter 7**

1. c
2. d
3. d
4. c
5. b
6. c
7. c
8. a
9. b
10. d
11. c
12. b
13. a
14. b
15. b
16. a
17. a
18. c
19. d
20. c
21. d
22. c
23. b
24. d
25. c
26. b
27. a
28. c
29. d
30. b

# **Discussion/Essay**

1. Compare Rousseau’s notion of conscience with Hume’s notion of sentiment. Does one theory seem to be stronger than the other, based on the differences and/or similarities between the notions of sentiment and conscience?

2. Does Aristotle’s model of virtue ethics depend only on social constructs, or does it also leave room for autonomy? Defend your answer.

3. Consider how one might reconcile the rule-based system of Kant with the consequence-based system of utilitarianism. Can the two ethical systems complement one another?

4. Think of one or more moral dilemmas that cannot be satisfactorily solved by either Kant or Mill. Does Nietzsche provide a solution?

5. What are the moral dangers of suggesting, as Nietzsche and Sartre do, that individuals create their own value systems? Could a prison guard in a Nazi concentration camp describe himself as a “good person” on existentialist grounds?

6. How plausible is the idea that men and women make their moral choices using different rules and criteria? Given the choice between saving your own child’s life and the life of someone else’s child, what would you do, and why? What would Mill do? Kant?

7. Does it make any sense to ask whether some action is right or wrong apart from any relation to a comparison class? Is the predicate “is right” functionally different from “is tall,” “is sour,” or “is located between A and B”? Don’t we ask if Sam is tall in relation to Betty, or as compared with most people? We wouldn’t understand what was meant by “sour” unless we had tasted sweet, would we? “Is the post office located between Main Street and First Street?” is a relational question that cannot be answered unless we had Main Street and First Street for comparison. Moral relativism asserts that “is right” needs a comparison class, too. Do you agree? Argue both pro and con sides of the issue.

8. Consider the anecdote about Abraham Lincoln. While arguing the psychological egoist position with a friend, he stopped to help some drowning piglets. His friend remarked that his action was altruistic, not egoistic, to which Lincoln countered that it was indeed selfishness because if he didn’t stop to help he’d have no peace of mind the rest of the day worrying about the piglets. Is it selfishness? Consider this: *Why* would Lincoln have had a disturbed peace of mind if he had not helped? Perhaps it is because, as psychological altruism asserts, people naturally act for each other’s sake. Perhaps Lincoln responded to his natural condition of psychological altruism by acting according to his natural condition of psychological egoism! Discuss.

9. Is Kant correct in asserting that people should be praised or blamed only for what they have control over and not for what they have no control over? It seems obvious that congratulating someone on his height or punishing a mentally handicapped person for not doing algebra correctly is ridiculous. Yet, along with Aristotle, we still do this for virtues and vices, even though a person’s courage, wit, wealth, and so forth, is often due to heredity and upbringing rather than personal choice. How do you know when, and in what proportion, to praise or blame?

10. What did Nietzsche mean by “Man is a rope stretched between the animal and the Űbermensch”? How is man a bridge rather than a goal? Does everyone have the capacity to become an Űbermensch? How does one go about it? Is the “will to power” something morally efficacious?

**Fill-in-the-Blanks Worksheet**

\*1. Hume argued that morality was ultimately based on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

\*2. The categorical imperative depends on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

\*3. Utilitarianism is a refined form of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

4. For Kant, we should always avoid treating others \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

5. Mill distinguishes between higher and lower \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and says that humans, unlike pigs, are capable of both because we possess higher cognitive faculties.

\*6. Hedonism is the moral theory arguing that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

7. Bentham began with the fact that people seek pleasure and avoid pain and developed the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ , to be applied to policy decisions as well as to personal ones.

8. Another way of describing the categorical imperative is to say that it is an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ principle, independent of any particular circumstances.

\*9. Nietzsche is often viewed as the most extreme of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

10. Kant says, “Nothing can possibly be conceived in the world, or even out of it, which can be called good without qualification, except a\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

# Answers

1. sentiment
2. reason
3. hedonism
4. merely instrumentally
5. pleasures
6. pleasure is the highest human good
7. principle of utility
8. a priori
9. antimoralists
10. *good will*

**Chapter 8 Test Bank**

*Questions indicated with an asterisk also are included in the online student content or the students’ self-test quiz for this chapter.*

# **True/False**

\*1. Mill was particularly concerned with protecting individuals against “the tyranny of the majority.”

a. True

b. False

\*2. Rousseau argued that man was essentially evil.

a. True

b. False

\*3. Distributive justice calls for the fair distribution of penalties to criminals.

a. True

b. False

\*4. Plato and Aristotle defended slavery.

a. True

b. False

5. The key to a successful society is cooperation.

a. True

b. False

\*6. Egalitarianism is the view that all people ought to live and work according their station in life, that is, behave according to the code of justice appropriate to their own social class.

a. True

b. False

\*7. Hobbes argued that there was no justice in the state of nature. It came into existence because of society.

a. True

b. False

8. The United States was founded on the thesis that when the state no longer serves its citizens, the citizens have the right to overthrow that government.

a. True

b. False

\*9. Rousseau and Hobbes had very similar social contract theories.

a. True

b. False

\*10. Locke argued that what gave a person the right to a piece of property was the fact that he “has mixed his labor with it.”

a. True

b. False

\*11. Carol Gilligan posed two challenges to the ethics of justice. She asserted that ethical systems had historically ignored other dimensions of moral experience, such as compassion and sympathy. They also typically presumed gender neutrality.

a. True

b. False

12. The three basic rights originally listed in the American Declaration of Independence were “life, liberty, and the right to own private property.”

a. True

b. False

\*13. The oldest sense of the word *justice* is what philosophers called sovereign, or simply, "getting even."

a. True

b. False

14. In the *Republic*, Aristotle argued that justice in the state is precisely the same as justice in the individual, that is, a harmony between the various parts for the good of the whole.

a. True

b. False

15. For both Locke and Hume, the ultimate criterion of justice was *utility*, the public interest, and therefore the satisfaction of the interests of at least most of the citizens.

a. True

b. False

16. Thomas Hobbes is generally credited with the formulation of the theory of the “social contract” for the establishment of governments and society.

a. True

b. False

17. In “The Emotions Of Justice,” Bob Solomon argues for the claim that justice is merely an *a priori* function of reason

a. True

b. False

18. Malcolm X was one of the leaders of the “Black Nationalist” movement of that era, and he pursued not just justice, but an independent and separate state for black people of all nations.

a. True

b. False

19. Henry David Thoreau truly believed in the american government's right to tax its citizens.

a. True

b. False

20. Positive freedom refers to the freedom to realize one's own potential.

a. True

b. False

# **Answer Key: True/False, Chapter 8**

1. a
2. b
3. b
4. a
5. a
6. b
7. a
8. a
9. b
10. a
11. a
12. a
13. b
14. b
15. a
16. a
17. b
18. a
19. b
20. a

**Multiple Choice**

\*1. Nozick argued that any attempt to set “patterns” of distribution of wealth must necessarily \_\_\_\_\_\_\_\_\_\_.

a. help the disadvantaged members of society

b. incorporate the idea of “justice as fairness”

c. follow entitlement theory

d. result in the violation of people’s rights

\* 2. The social contract is \_\_\_\_\_\_\_\_\_\_.

a. an agreement among people to share certain interests and make certain compromises for the good of them all

b. mainly an agreement of equally selfless and unselfish persons not to commit theft or murder

c. a choice to serve the public interest at the expense of a small number of individuals

d. the only popular political theory

\* 3. \_\_\_\_\_\_\_\_\_\_ dismisses the view that people are fundamentally rational, and his sense of human nature emphasizes the passions, particularly the passion for self-preservation.

a. Locke

b. Hobbes

c. Hume

d. Nozick

\*4. Hobbes begins his argument with the perhaps surprising observation that people are basically \_\_\_\_\_\_\_\_\_\_.

a. confused about justice

b. afraid

c. equal by nature

d. unequal by nature

\*5. Hobbes argued that people were motivated to become part of society for their mutual \_\_\_\_\_\_\_\_\_\_.

a. protection

b. happiness

c. benefit

d. equality

\*6. According to Hobbes, life in the state of nature was \_\_\_\_\_\_\_\_\_\_.

a. better than life in his own time

b. free and noble

c. poor, solitary, nasty, brutish, and short

d. difficult but honest

\*7. Hume replies that there is a need to distinguish between the utility of a \_\_\_\_\_\_\_\_\_\_ and the utility of an overall system.

a. a nation

b. person

c. a law of nature

d. single act

\*8. Hume wrote, “A single act of justice is frequently contrary to \_\_\_\_\_\_\_\_\_\_*;* and were it to stand alone, without being followed by other acts, may, in itself, be very prejudicial to society.

a. public interest

b. religious laws

c. logic

d. fundamental justice

\*9. “From this fundamental law of nature, by which men are commanded to endeavor peace, is derived this second law: that a man be willing, when others are too, as far-forth, as for peace, and defence of himself he shall think it necessary, to lay down this right to all things; and be contented with so much liberty against other men, as he would allow other men against himself.”

The first fundamental law to which Hobbes referred in this passage can be paraphrased as \_\_\_\_\_\_\_\_\_\_.

a. accept the state of nature, which is a war of every man against every other man

b. everyone ought to seek peace whenever possible, otherwise war

c. do unto others as you would have them do unto you

d. the mutual transferring of right

\*10. The first law of nature allowed Hobbes to derive the second. The second law can be paraphrased as \_\_\_\_\_\_\_\_\_\_.

a. the violation of faith

b. a proof of the existence of God

c. the law of the Gospel

d. the laying down of one’s rights to all things, so long as others do the same, namely, the social contract

\*11. For Rousseau, the first model of political society was based on the most ancient of all societies, which is \_\_\_\_\_\_\_\_\_\_.

a. the family

b. the clan

c. the village

d. a circle of friends

\*12. Which of the following thought that the power of the people, that is, the general will, was the ultimate voice of authority and liberty?

a. Aristotle

b. Mill

c. Hume

d. Rousseau

\*13. “The conception of justice which I want to develop may be stated in the form of two principles as follows: first, each person participating in a practice, or affected by it, has an equal right to the most extensive liberty compatible with a like liberty for all; and second, inequalities are arbitrary unless it is reasonable to expect that they will work out for everyone’s advantage, and provided the positions and offices to which they attach, or from which they may be gained, are open to all. These principles express justice as a complex of three ideas: liberty, equality, and reward for services contributing to the common good.”

Which of the following is the author of this passage?

a. Rawls

b. Mill

c. Hume

d. Kant

\*14. Which of the following thought that you can judge which society has the fairest government by looking at the well-being of the worst-off members of those societies? The higher the standard of living, education, job opportunities, and so forth, of the lowest class, the better the overall society.

a. Plato

b. Aristotle

c. Mill

d. Rawls

\*15. Which of the following argued that the right to private property was so basic that it preceded any social conventions or laws and existed quite independent of any government or state, that is, who penned the original entitlement theory?

a. Locke

b. Mill

c. Hume

d. Nozick

\*16. According to Nozick, how much room do individual rights leave for the state?

a. The state is sovereign: Its function is to govern universally in all areas of an individual’s affairs.

b. The state is comprehensive: Its function is to regulate the major aspects of an individual’s affairs.

c. The state is moderate: Its functions regulate most aspects of an individual’s affairs and protect against force, theft, fraud, enforcement of contracts, and so forth.

d. The state is minimal: Its functions are only to protect individuals against force, theft, fraud, enforcement of contacts, and so forth.

\*17. One of the most basic rights, according to Locke, is the right to own private property, and the most basic private property one can own is \_\_\_\_\_\_\_\_\_\_.

a. land

b. clothing

c. one’s own body

d. a home

\*18. The theory of social justice advanced by Rousseau and Hobbes, among others, is called \_\_\_\_\_\_\_\_\_\_.

a. utilitarianism

b. universalism

c. legal premise theory

d. social contract theory

\*19. The major reason for the worldwide lack of food is a problem with \_\_\_\_\_\_\_\_\_\_.

a. justice

b. supply

c. distribution

d. refrigeration

\*20. Concerning the problem of inequality toward blacks in the United States, why did   
Malcolm X want to change labels from “civil rights” to “human rights”?

a. To avoid facing punishment from the law

b. To impress on people that the issue is about real human beings.

c. Because there is nothing “civil” about slavery, oppression, and prejudice.

d. To make it a world problem, that is, an international human rights issue.

21. Which of the following is *not* a characteristic of Aristotle’s “unjust man”?

a. Lawless

b. Greedy

c. Unfair

d. Boorish

22. Which of the following is the most influential conception of justice in modern times?

a. Plato’s *Republic*

b. Socialist reform

c. Social contract theory

d. Democracy

23. Which of the following is not a principal cause of quarrel, according to Hobbes?

a. Competition (for gain)

b. Diffidence (for safety)

c. Fecundity (for sex and reproduction)

d. Glory (for reputation)

24. The term Hobbes used to denote the mutual transferring of rights is \_\_\_\_\_\_\_\_\_\_.

a. warranty

b. pledge

c. treaty

d. contract

25. Which civil rights activist claimed that disobeying the law was his moral—and Christian—obligation.

a. Thurgood Marshall

b. Martin Luther King, Jr.

c. Malcolm X

d. Henry David Thoreau

26. Nobel Prize-winning economist Amartya Sen defends the idea that \_\_\_\_\_\_\_\_\_\_ deserves much more dedicated attention than it has been getting from economists and philosophers.

a. air pollution

b. respect

c. love

d. hunger

27. Mill proposes that individual liberty is to be considered inviolable except when other people are threatened with \_\_\_\_\_\_\_\_\_\_.

a. financial burden

b. discrimination

c. harm

d. isolation

28. Which of the following theory of justice focuses on every individual’s rights by defending two principles: first, that we all have basic and equal rights, and second, that all inequalities of wealth, health, opportunities, and so forth, are to every individual’s advantage?

a. Rawls

b. Nozick

c. Kant

d. Cheshire Calhoun

29. Which group of people did Rawls say a society is obligated to help out first?

a. The middle class

b. The handicapped

c. The worst-off class

d. Those running for political office

30. The basis of the social contract according to Hobbes was \_\_\_\_\_\_\_\_\_\_.

a. our mutual protection

b. our mutual understanding of each other’s points of view

c. a mutual feeling of respect

d. a means of enforcing a non-mutual interaction

# **Answer Key: Multiple Choice, Chapter 8**

1. d
2. a
3. b
4. c
5. a
6. c
7. d
8. a
9. b
10. d
11. a
12. d
13. a
14. d
15. a
16. d
17. c
18. d
19. a
20. d
21. d
22. c
23. c
24. d
25. b
26. d
27. c
28. a
29. c
30. a

# **Discussion/Essay**

1. Does a utilitarian description of the state necessarily compromise the rights of the individual? Mill didn’t think so. How might rights be used to protect the individual from the “tyranny of the majority”? How could a utilitarian defend a robust conception of individual rights?

2. Recall John Rawls’s two principles of justice. Give a short argument detailing how those two principles might be derived from his “original position.” Rawls insisted that, for the derivation to work, individuals must be self-interested and rational. Explain why this is so.

3. Hobbes insisted that humankind was naturally evil. Rousseau, on the other hand, believed in the natural goodness of humanity. What do you think? If humankind is naturally good, how does evil ever enter the picture?

4. Write your own “state of nature” story. When and why does justice emerge? Does your society look like our own? If so, why? If not, what improvements have you made?

5. Discuss Aristotle's approach to justice in The Nicomachean Ethics. What are some vital distinctions between justice in the restricted sense of righting certain wrongs and justice as the more general concern for a well-balanced and reasonable society. What is the role of the unjust man in the argument?

6. Discuss the “paradoxes of democracy.” It seems right that everyone should vote, for instance, but that’s only if everyone did his or her research and came to informed opinions. A well-researched passionate voter may have her vote nullified by an uncaring voter who never bothered to learn the politicians’ platforms voting the other way. The clever and well-informed have as much say in how the country is run as the dull and uninformed. That doesn’t seem fair to those who care about the outcome of the election. It also doesn’t seem fair to not let everyone have a vote. Is there a way to resolve the paradox?

7. Should the products of the labor of the community be shared equally? Or, should those who have worked harder and longer get more? Or, should those whose needs and wants are greater get a larger proportion? Or, should those who are more valuable to the community get more? A sense of natural justice has been appealed to on behalf of every one of these options. There are good arguments pro and con for all of them. Try to list as many as you can.

8. John Stuart Mill argued that no one should be deprived of his or her property that belongs to him or her by law. Consider the ways property comes into someone’s possession: purchase, inheritance, or theft. Assuming someone procured property legally; trace it back to the first owner. Did that owner have the right to sell it? How did the first person ever come to own anything? Some would argue that everything began by theft. If so, how does anyone have a legitimate claim to anything today? Imagine, for example, you buy a house on an acre of land. At one time that land was occupied by the Native Americans. Did they own it first? Did anyone? Did anyone have the right to sell it away from them? After many sales do you “own” it? The study of property rights starts with very difficult philosophical questions of “ownership.” Discuss.

9. Using the Declaration of Independence as a prime example of social contract theory at work, show how a citizen has not only a right but also a duty to overthrow his or her government should it become destructive to the ends described within the declaration. Discuss the tensions between the citizen’s duty to uphold the law and the citizen’s duty to abolish the law. How do unalienable rights support both duties?

10. One might be surprised to hear philosophers speak of ethics, justice, and care as different issues, in particular that theorists in the justice tradition have had little to say about care issues at all. Feminists point out that it is hard to shift orientations from justice ethics to care ethics and vice versa. An action that is just, fair, and right may be the opposite of an action that is compassionate, sympathetic, and merciful. Think of real-life examples where it would be better to be merciful and other examples where it would be better to be just. To use an example from Christian literature, if the wages of sin is death and everyone sins, then justice is served by having everyone die. However, the sending of a savior supplants justice in favor of mercy. On the other hand, an example of when justice trumps mercy might be, in particular, child-rearing situations, where, if the child does not learn the natural negative consequences of his or her actions, he or she might repeat behavior that would be detrimental to his or her development.

**Fill-in-the-Blanks Worksheet**

\*1. According to Hobbes, before people enter into the social contract, we are in what he called the “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.”

\*2. According to Plato and Aristotle, different people have different roles, and to treat unequals \_\_\_\_\_\_\_\_\_\_\_ is as unjust as it is to treat equals \_\_\_\_\_\_\_\_\_\_\_.

\*3. The theory of what is called \_\_\_\_\_\_\_\_\_\_\_ , the fair distribution of wealth and goods among the members of society, is a current international as well as national concern that owes much to Aristotle’s original formulations.

4. Rousseau says, “Man is born free; \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

\*5. Rawls admits that a society in which everyone had exactly equal shares of social goods is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

6. Thoreau argued that a person in an unjust society ought to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

\*7. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is the view that all men and women are equal just by virtue of their being human.

8. Mill goes on to offer a “\_\_\_\_\_\_\_\_\_\_,” that individual liberty is to be considered inviolable except when other people are threatened with harm.

9. By what mental faculty are we to choose the principles by which our society will be run, According to Rawls, we choose the principle by which our society will be run by our \_\_\_\_\_\_\_\_\_\_ faculty.

10. Our best-known list of such freedoms and rights is the American Bill of Rights, appended to the main body of the U.S. Constitution as a kind of contractual guarantee of \_\_\_\_\_\_\_\_\_.

# **Answers**

1. state of nature
2. equally, unequally
3. distributive justice
4. and everywhere he is in chains
5. impossible
6. disobey the government and its laws when necessary
7. Egalitarianism
8. very simple principle
9. rational
10. personal rights

**Chapter 1 Key Terms**

**absolute space** and **absolute time** The view that space and time exist independently of objects and events "in" them, a view defended by Newton. In general, absolute, as used in philosophy, means independent and nonrelative, unqualified and all-inclusive.

**action-at-a-distance** The idea that one object can have a causal effect on another from a distance, as in Newton's laws of gravitational attraction. Leibniz's rejection of this idea as "absurd" led him to develop a noncausal interpretation of the same phenomena.

**Ahura Mazda** The god of Zoroastrianism.

***Analects,*** TheOne of the major works of Confucius.

**Angra Mainyush** The evil spirit of Zoroastrianism.

**animism** The view that things (or, at the extreme, all things) are alive. It also may be the view that the universe as a whole is one gigantic organism.

**apeiron** In Anaximander, "the unlimited," the basic stuff of the universe.

**Asha** Immortal spirit or "righteousness" in Zoroastrianism.

**atoms** In Democritus, the tiny bits of “stuff” that make up the universe.

**attribute** In Spinoza, an essential property of God; for example, having a physical nature, having thoughts. In general, an attribute is a property (as in Aristotle).

**Becoming (in Plato)** The "world of Becoming" is the changing world of our daily experience, in which things and people come into being and pass away.

**Being (in Plato)** The "world of Being" is the realm of eternal Forms, in which nothing ever changes. It was, for him, reality, and in general, Being is used by philosophers to refer to whatever they consider ultimately real (substance, God).

**best of all possible worlds** Leibniz's view that God demanded a perfect universe and made it "the best possible," all things considered.

**Brahma ("Brahman")** Precursor of God in Hindu theism; the idea of the One, the unity underlying all things.

**Buddha** "The awakened one"; the historical founder of Buddhism.

**cause** That which brings something about. On the hard determinist interpretation, a cause is an antecedent condition that, together with other antecedent conditions, is sufficient to make the occurrence of some event necessary, according to the laws of nature. A weaker interpretation, a cause may be an event or condition that regularly precedes another event and thus can be used to predict when the latter will occur. For example, if we say "a cause of forest fires is lightning," we mean "when lightning strikes a sufficiently dry forest, fire will occur."

**cause (in Aristotle)** In Aristotle, *cause* means something as *reason*. He distinguished four different types of "causes" of a change: (1) the *formal* cause, the principle or the essential idea according to which a change comes about (e.g., a blueprint for a building); (2) the *material* cause, the matter that undergoes the change (e.g., the raw materials for building a house—lumber, bricks); (3) the *efficient* cause, that which initiates the change (the construction workers and their tools); and (4) the *final* cause, or the purpose of the change (to build a place to live).

**cause-of-itself (*causa sui*)** That which explains its own existence, often said of God. It also follows from the usual definitions of substance.

**conceptual truth** A statement that is true and that we can see to be true by virtue of the meanings of the words (or we should say, the "concepts") that compose it. For example, "a horse is an animal" is a conceptual truth because anyone who speaks English and knows the meaning of the words *horse* and *animal* knows that such a statement must be true—part of the definition of the word *horse* is "an animal." In Plato, a conceptual truth is a truth about Forms. In Aristotle, a conceptual truth is a matter of describing the essence of a thing.

**cosmology** The study of how the universe came about. (from the Greek word for "universe"—*cosmos*).

**Dao** The "Way"; in Confucianism, the "way" to be a gentleman, for example, following the rituals; in Daoism, the underlying and ineffable "way" of nature or reality. \

**determinism** The view that every event in the universe is dependent on other events, which are its causes. On this view, all human actions and decisions, even those that we would normally describe as "free" and "undetermined," are totally dependent on prior events that cause them.

**essence (or an essential property)** The necessary or defining characteristics or properties of a thing. The essence of a person is that without which we would not say one is *that* particular person (Fred rather than Mary, for example). In Husserl's writings, "essence" or "essential intuition" referred to those ideal objects and laws that constitute necessary truths. The term *essence* is borrowed from Aristotle (and the medieval philosophers) and used in much the same way, except that Husserl's notion of essence was always tied to "intuition" and consciousness.

**extended** Having spatial dimensions. Philosophers (e.g., Descartes, Leibniz, and Spinoza) often define bodies as "extended," minds and ideas as "unextended."

**extended (substance)** Physical matter in space and time, material objects.

**Form (in Plato)** An independently existing entity in the world of Being, which determines the nature of the particular things of this world. In Aristotle, Forms have no independent existence.

**Four noble truths** Among the most important teachings of the Buddha: "All is suffering (and transitory)," the need to eliminate desire, the way to eliminate desire, and the right path to the good.

**freedom of the will** Actions undetermined by external causes, including the power of God (though how God can leave us this "indeterminacy" despite God's power and knowledge over us is and must be incomprehensible to us).

**idea** In epistemology, almost any mental phenomenon (not, as in Plato, with existence independent of individual minds). The terminology varies slightly; Locke used "idea" to refer to virtually any "mental content"; Hume reserved "idea" for those mental atoms that were derived by the mind from impressions; in Plato, a Form.

**idealism** The metaphysical view that only minds and their ideas exist.

**immaterialism** The metaphysical view that accepts the existence of nonspatial, nonsensory entities such as numbers, minds, and ideas. The weak version asserts merely that there are such entities. The strong version asserts that there are *only* such entities (i.e., there are no physical objects).

**immortality** The idea that the soul survives death (and, in some belief systems, precedes birth).

**ineffable** Indescribable.

**infinite regress** A sequence going back endlessly. For example, "A is caused by B, and B by C, and C by D … and so on to infinity." Aristotle believed such a regress to be an intellectual absurdity.

**innate ideas** Ideas that are "born into the mind"; knowledge that is "programmed" into us from birth and therefore does need not to be learned. Experience may be necessary to "trigger" such ideas, but they are already "in" all of us. In Plato, innate ideas are part of a theory of the immortality of the soul. Locke's attack on such ideas took them to be literally ideas that all men share from birth. The thinkers he was attacking, however, had a much more sophisticated notion: that we are born with certain innate capacities and dispositions, which develop with proper education.

**logos** In Heraclitus, the deeper “nature” behind natural, changing things, but you cannot hear it, or see it, or touch it. It is the unchanging hidden form of our reality.

**materialism** The metaphysical view that only physical matter and its properties exist. Such intangible entities as numbers, minds, and ideas are really properties of physical bodies. To talk about energy, for example, is, in a way, to talk about physical potential; to talk about minds is to talk about behavior; to talk about ideas is to talk about the various structures and interrelationships between objects. Materialism has always been a powerful worldview in modern scientific culture. It also is the most common view among the pre-Socratic philosophers.

**metaphysics** Most simply, the study of “how the world really is.” Traditionally, the study of ultimate reality, or "Being as such." Popularly, any type of very abstract or obscure thinking. Most philosophers today would define *metaphysics* as the study of the most general concepts of science and human life, for example, "reality," "existence," "freedom," "God," "soul," "action," "mind." In general, we can divide metaphysics into ontology, cosmology, and an ill-defined set of problems concerning God and the immortality of the human soul.

**modes (in Spinoza)** Inessential properties or modifications of attributes.

**monad (in Leibniz)** The simple immaterial substances that are the ultimate constituents of all reality. God, the one uncreated monad, created all of the others as self-enclosed ("windowless"), predetermined entities.

**monism** The metaphysical view that there is ultimately only one substance that all reality is one. Less strict, it may be applied to philosophers who believe in only one type of substance.

**monotheism** Belief in one God.

**naturalists** A person who studies and believes that ultimate reality is a natural property.

**ontology** The study of being.

**pantheism** The belief that God is identical to the universe as a whole, that everything is divine, or that God is in everything. Spinoza, for example, was a pantheist. Hinduism is a form of pantheism in that it includes the conception of the divine in all things, rather than as a separate Creator.

**participation** Plato's obscure and unexplained relationship between the things of this world and the Forms of which they are manifestations. He explained to us that individual things "participate" in their Forms.

**pluralism** The metaphysical view that there are many distinct substances in the universe, and perhaps, many different types of substances as well.

**polytheism** Belief in many gods.

**pre-established harmony** The belief that the order of the universe is prearranged by God. In Leibniz, this view allowed him an alternative to Newton's theory of causal relationships, namely that the coordination between our ideas and the physical events of the world and our bodies was set up by God in perfect order.

**prime mover (in Aristotle)** The "cause-of-itself," the first cause, which (Who) initiates all changes but is not itself (Himself) affected by anything prior. Aristotle believed there must be a prime mover if we are to avoid an infinite regress, which he considered an absurdity. Aristotle also referred to the prime mover as "God," and medieval philosophers (e.g., St. Thomas Aquinas) have developed these views into Christian theology.

**property** Properties are generally distinguished from the substances in which they "inhere" by pointing to the fact that a property cannot exist without being a property of something; for example, there can be any number of red things but no redness that exists independently. (Many philosophers have challenged this idea, but this problem, which is called the "problem of universals," will not be discussed in this introductory course.)

**Principle of Sufficient Reason (in Leibniz)** The insistence that all events must have a justification and that ultimately all events must be justified by God's reasons. The principle is sometimes invoked to assert that everything must have some explanation, whether God is involved. (For example, scientists use such a principle in their work, as seen in chapter 3.)

**property** Properties are generally distinguished from the substances in which they "inhere" by pointing to the fact that a property cannot exist without being a property of something; for example, there can be any number of red things but no redness that exists independently. (Many philosophers have challenged this idea, but this problem, which is called the "problem of universals," will not be discussed in this introductory course.)

**reason** The ability to think abstractly. In rationalism, the faculty that allows us to know reality through intuition. In empiricism, the ability to recognize certain principles that are "relations of ideas," for example, trivial truths ("a cat is an animal") and principles of arithmetic and geometry. Empiricists think that reason tells us only relations between ideas. In metaphysics, however, *reason* often has a more controversial meaning, namely, the human ability to go beyond experience to determine, through thought alone, what reality is really like.

**sophists** Ancient Greek philosophers and teachers who believed that no reality exists except for what we take to be reality.

**Spenta Mainyush** The good spirit of Zoroastrianism.

**substance** The “stuff” of the universe, a being; something that "stands by itself"; the essential reality of a thing or things that underlies the various properties and changes of properties. Its most common definitions: "that which is independent and can exist by itself" and "the essence of a thing that does not and cannot change." In traditional metaphysics, substance is the same as "ultimate reality," and the study of substance is that branch of metaphysics that studies reality, namely, ontology.

**substance (in Descartes)** A thing that so exists that it needs no other thing to exist (God). Created substances need only the occurrence of God to exist.

**teleology (teleological)** The belief that all phenomena have a purpose, end, or goal (from the Greek *telos*, meaning "purpose"). Aristotle's metaphysics is a teleology, which means that he believed that the universe itself—and consequently everything in it—operates for a purpose and can be explained according to goals.

**unextended** Not having spatial dimensions. Philosophers (e.g., Descartes, Leibniz, and Spinoza) often define mind and ideas as unextended.

**Upanishads** The "secret doctrines" that form the basis of Hinduism and Buddhism.

**void** Empty space.

**Zend-Avesta** The scripture of Zoroastrianism.

**Zoroastrianism** The religion of ancient Persia.

**Chapter 2 Key Terms**

**Abrahamic religions** The Western monotheisms: Judaism, Christianity, and Islam (they all trace their roots from the prophet Abraham).

**agnosticism** The refusal to believe either that God exists or that He does not exist, usually on the grounds that there can be no sufficient evidence for either belief.

**anthropomorphic** Humanlike; an anthropomorphic conception of God ascribes human attributes to Him.

**argument from design** See **teleological argument**

**atheist** A person who believes that there is no God. The belief that there is no God is called *atheism*.

**Bhagavad Gita** The "Song of God" of ancient Hinduism; the epic poem of Krishna, who is God incarnate.

**Brahma ("Brahman")** Precursor of God in Hindu theism; the idea of the One, the unity underlying all things.

**Buddha** "The awakened one"; the historical founder of Buddhism.

**cosmological argument** An argument (or set of arguments) that undertakes to "prove" that God exists on the basis of the idea that there must have been a first cause or an ultimate reason for the existence of the universe (the cosmos).

**deism** A variation of the Judeo–Christian religion that was extremely popular in the science-minded eighteenth century. Deism holds that God must have existed to create the universe with all of its laws (and thereby usually accepts some form of the cosmological argument) but also holds that there was no justification for our belief that God has any special concern for humankind, any concern for justice, or any of those anthropomorphic attributes for which we worship Him, pray to Him, and believe in the biblical stories about Him.

**dharma** In Hinduism, righteousness, the way of the good.

**faith** In the popular sense, believing in something for which you have inadequate evidence or little good reason. In theology, faith usually refers to the trust that a believer should have in God's ultimate grace and fairness. Sometimes, faith is defended as a rational belief in God (for example, in Kant). More often, faith is defended against rationality (as in Kierkegaard).

**God** In traditional Judeo–Christian theology, the being who created the universe and exists independently of it, who is all-powerful, all-knowing, everywhere at once, and concerned with justice and the ultimate welfare of humankind. When spelled with a small *g* the word refers to any supernatural being worthy of worship or at least extraordinary respect.

**illusion** A false belief motivated by intense wishes. According to Marx, religion is an illusion that is intended to compensate for an intolerable social situation. According to Freud, religion is an illusion that attempts to hold onto our childhood desires for fatherly protection and security.

**ineffable** Indescribable.

**karma** In Hinduism, the tendency of any course of action to be repeated; the limitation of one's free will by one's own habits and dispositions (even into the next life).

**Krishna** is a Hindu deity. The eighth incarnation of Vishnu.

**mysticism** The belief that one can come to grasp certain fundamental religious truths (the existence of God, the oneness of the universe) through direct experience, but of a very special kind, different from ordinary understanding and often at odds with reason.

**nihility** "The Nothing," "nothingness."

**omnipotent** All-powerful, usually said of God.

**omnipresent** Everywhere at once, usually said of God.

**omniscient** All-knowing, usually said of God.

**ontological argument** An argument (or set of arguments) that tries to "prove" the existence of God from the very concept of "God." For example, "God," by definition, is that being with all possible perfection; existence is a perfection; therefore, God exists.

**pantheism** The belief that God is identical to the universe as a whole, that everything is divine, or that God is in everything. Spinoza, for example, was a pantheist. Hinduism is a form of pantheism in that it includes a conception of the divine in all things, rather than as a separate Creator.

**patriarchy** A system of society or government in which the father or eldest male is head of the family and descent is traced through the male line.

**problem of evil** The dilemma that emerges from trying to reconcile the belief that God is omnipotent, omniscient, and just with the suffering and evil in the world.

**subjective truth** In Kierkegaard, the "truth" of strong feelings and commitment.

**Sufism** Islamic mysticism.

**teleological argument** An argument that attempts to "prove" that God exists because of the intricacy and "design" of nature. It is sometimes called the argument from design because the basis of the argument is because the universe is evidently designed, it must have a designer. The analogy most often used is our inference from finding a complex mechanism on the beach (e.g., a watch) that some intelligent being must have created it.

**theist** A person who believes in God.

**transcendence** In Judaism, Christianity, and Islam, the independence of God from the universe He created is called transcendence. In the philosophy of religion, a *transcendent* God is one who is distinct and separate from the universe He created. This is contrasted to the concept of an immanent God, for example, in pantheism, where God is identical with His creation, or, to take a different example, in certain forms of humanism, in which God is identical with humankind (Hegel argued such a thesis.)

**Chapter 3 Key Terms**

**absolutism** The thesis that there is but one correct view of reality. Opposed to relativism. (See *relations of ideas.*)

**absolutist** Someone who believes there is but one correct view of reality. Opposed to relativist.

**a posteriori (knowledge)** "After experience" or empirical. (See *empirical*.)

**a priori (knowledge)** "Before experience" or, more accurately, independent of experience. A priori knowledge is always necessary, for there can be no imaginable instance that would refute it and no intelligible doubting of it. One might come to know something a priori through experience (e.g., you might learn that parallel lines never cross by drawing thousands of parallel lines), but what is key is that no such experience is needed. Knowledge is a priori if it can be proven independently of experience. The most obvious examples of a priori knowledge are analytic sentences.

**analytic (of a sentence or truth)** Demonstrably (and necessarily) true by virtue of the logical form or the meanings of the component words. Introduced by Kant, who defined it in terms of a sentence (he called it a "judgment") in which the "predicate was contained in the subject" and "added nothing to it." Kant also said that the test for analytic sentences is contradiction; an analytic sentence is one for which denial yielded a self-contradiction. See the full glossary for an example.

**analytic philosophy** The movement in twentieth-century philosophy, particularly in the United States and Britain, that focuses its primary attention on language and linguistic analysis. Also called "linguistic philosophy."

**association of ideas** A central idea of empiricist philosophy, according to which all knowledge is composed of separate ideas that are connected by their resemblance to one another (e.g., "this one looks exactly like that one"), by their contiguity in space and time (e.g., "every time I see this, I see that as well"), and by their causality (e.g., "every time a thing of that sort happens, it is followed by something of this sort"). (The three different "associations" here are Hume's.)

**categories** Kant's word (borrowed from Aristotle) for those most basic and a priori concepts of human knowledge, for example, "causality" and "substance."

**causal theory of perception** The view that our experiences (our sensations and ideas) are the effects of physical objects acting on our sense organs (which are thereby the causes).

**causation** or **causality** The relation of cause and effect, one event's bringing about another according to natural law. In Hume, (1) one events following another necessarily (or so it seems to us); (2) one type of event regularly following another (see *association of ideas*).

**cause** That which brings something about. On the hard determinist interpretation, a cause is an antecedent condition that, together with other antecedent conditions, is sufficient to make the occurrence of some event necessary according to the laws of nature. On a weaker interpretation, a cause may be an event or condition that regularly precedes another event and thus can be used to predict when the latter will occur. For example, if we say "a cause of forest fires is lightning," we mean "when lightning strikes a sufficiently dry forest, fire will occur."

**cogito, ergo sum** Or "I think, therefore I am" was Descartes's only principle that he found "beyond doubt" and "perfectly certain." ("Think" here refers to any type of idea or experience in the mind, not just what we would call "thinking.") It was the premise of his entire philosophy.

**coherence theory of truth** A statement or a belief is true if and only if it "coheres" with a system of statements or beliefs. A truth of mathematics is "true" because it forms part of the nexus in the complex of mathematical truths. A geometrical theorem is "true" because it can be proven from other theorems (axioms, definitions) of the geometrical system. A "factual" statement is "true" insofar as other "factual" statements, including general statements about experience that are logically relevant to the original statement, support it. Because we can never get "outside" our experience, the only sense in saying that a belief is true (according to this theory) is that it "coheres" with the rest of our experience.

**conceptual truth** A statement that is true and that we can see to be true by virtue of the meanings of the words (or we should say, the "concepts") that compose it. For example, "a horse is an animal" is a conceptual truth because anyone who speaks English and knows the meaning of the words *horse* and *animal* knows that such a statement must be true; part of the definition of the word *horse* is "an animal." In Plato, a conceptual truth is a truth about Forms. In Aristotle, a conceptual truth is a matter of describing the essence of a thing. (See *essence, Form*.)

**constitute** To put together, "set up," or synthesize experience through categories or concepts. First used by Kant, later by Husserl.

**contingent (truth)** Dependent on the facts; neither logically necessary nor logically impossible. A contingent state of affairs could have been otherwise. One test to see if a state of affairs is contingent is to see if it is conceivable that it could be other than it is. It is contingent, for example, that heavy objects fall toward the Earth because it is easily imaginable what it would be like if they did not. This is so even though, in another sense, we say that it is (physically) necessary that heavy objects fall. The philosophical terms *contingent* and *necessary* refer to logical possibility, not to the factual question of whether a statement is true or not.

**correspondence theory of truth** A statement or belief is true if and only if it "corresponds" with "the facts." Even when restricting our attention to statements of fact, however, this commonsensical "theory" gets into trouble as soon as it tries to pick out what corresponds to what. How can we identify a "fact," for example, apart from the language we use to identify it? And what does it mean to say that a statement "corresponds" to a fact?

**criterion** The test or standard according to which a judgment or an evaluation can be made. For example, a test for a substance's being an acid is whether it turns litmus paper red. Or, a sure mark or standard. In ancient skepticism, a sufficient guarantee of truth.

**datum** Latin, literally, "what is given" (plural, *data*).

**empirical (knowledge)** Derived from and to be defended by appeal to experience. Empirical knowledge can only be so derived and so defended (as opposed to a priori knowledge, which need not be).

**empiricism** The philosophy that demands that all knowledge, except for certain logical truths and principles of mathematics, come from experience. *British empiricism* is often used to refer specifically to the three philosophers Locke, Berkeley, and Hume. It is still very much alive, however, and includes Bertrand Russell in the twentieth century and a great many philosophers of the past fifty or so years who have called themselves "logical empiricists" (better known as logical positivists).

**epistemology** The study of human knowledge, its nature, its sources, and its justification.

**explanation** An account—usually a causal account—of something; it is opposed to *justification*, which also defends. One can, for example, explain one's action (say, by claiming that he or she was drunk) without thereby justifying it, that is, showing it to be right. Hume ultimately explained our knowledge but did not justify it.

**generalization from experience (or inductive generalization)** Inference from observation, experience, and experiment to a generalization about all members of a certain class. For example, in a laboratory, a researcher finds that certain experiments on tobacco plants always have the same result. He or she generalizes, through induction, from experimental observations to a claim (or *hypothesis*) about all tobacco plants. But notice that this generalization is never certain (like the generalization in geometry from a proof of a theorem about this triangle to a theorem about all triangles). It might always turn out that there was a fluke in the experiment or that he/she chose a peculiar sample of plants.

**hermeneutics** The discipline of interpretation of texts. Broadly conceived (as by Heidegger, Gadamer) it is the "uncovering" of meanings in everyday life, the attempt to understand the signs and symbols of one's culture and tradition in juxtaposition with other cultures and traditions.

**historicism** A philosophy that localizes truth and different views of reality to particular times, places, and peoples in history. It is generally linked to a very strong relativist thesis as well that there is no truth apart from these various historical commitments.

**Hume's fork** Hume's insistence that every belief be justified either as a "relation between ideas" or as a "matter of fact."

**idea** In epistemology, almost any mental phenomenon (not, as in Plato, with existence independent of individual minds). The terminology varies slightly; Locke used *idea* to refer to virtually any "mental content"; Hume reserved *idea* for those mental atoms that were derived by the mind from impressions. In Plato, a Form.

**impression** Hume's word for sensations or sense data that which is given to the mind through the senses.

**induction; inductive reasoning; inductive generalization** Induction is the process of inferring general conclusions (e.g., "all swans are white") from a sufficiently large sample of particular observations ("this swan is white, that swan is white, and that one, and that one, and that one …"). It is usually contrasted with *deduction*, in that, whereas deductive reasoning guarantees that the conclusion shall be as certain as the premises, induction never gives us a conclusion as certain as the premises. Its conclusions are, at most, merely probable. ("There always may be some black swans somewhere"; and there are, in western Australia.) (See *A Brief Introduction to Logic*, pp. 20–37.)

**innate ideas** Ideas that are "born into the mind"; knowledge that is "programmed" into us from birth and need not be learned. Experience may be necessary to "trigger" such ideas, but they are already "in" all of us. In Plato, innate ideas are part of a theory of the immortality of the soul. Locke's attack on such ideas took them to be literally ideas that all men share from birth. The thinkers he attacked, however, had a much more sophisticated notion: that we are born with certain innate capacities and dispositions that develop with proper education.

**intuition** Immediate knowledge of the truth, without the aid of any reasoning and without appeal to experience. Intuition, as rational intuition (there are other types), is a central concern of the rationalist philosophers, who consider intuition one of the main functions of reason. But because of its very nature, intuition cannot be argued for, nor can it be defended by experience. Therefore, many philosophers, especially empiricists, reject the notion of intuition and accept it only when absolutely unavoidable. In the twentieth century, Edmund Husserl defended the appeal to intuition in his phenomenology.

**justification** An attempt to defend a position or an act, to show that it is correct (or at least reasonable). (Compare with *explanation*.)

**matter of fact (in Hume)** An empirical claim, to be confirmed or falsified through experience.

**necessary (truth)** Cannot be otherwise and cannot be imagined to be otherwise. In philosophy, it is not enough that something be "necessary" according to physical laws (e.g., the law of gravity) or "necessary" according to custom or habit (e.g., the "necessity" of laws against rape or the felt necessity of having a cigarette after dinner). Necessary allows for not even imaginary counterexamples; thus, it is a necessary truth that two plus two equals four. Not only do we believe thus with certainty and find ourselves incapable of intelligibly doubting it, but also we cannot even suggest what it might be for it to be false, no matter how wild our imaginations.

**necessary and sufficient conditions** A is necessary and sufficient for B when A is both logically required and enough to guarantee B ("A if and only if B").

**perception** A kind of knowledge, sense experience.

**phenomenology** A contemporary European philosophy, founded by the German–Czech philosopher Edmund Husserl, that begins with a "pure description of consciousness." Originally developed as an answer to certain questions of necessary truth in the foundations of arithmetic, it was later expanded to answer more general philosophical questions, and, in the hands of its later practitioners, it became a "philosophy of man" as well as a theory of knowledge.

**pragmatism** A distinctly American philosophical movement founded by Charles Sanders Peirce at the turn of the twentieth century and popularized by William James and John Dewey. Its central thesis is obvious in its name, that truth (etc.) is always to be determined by reference to practical (pragmatic) considerations. Only those metaphysical distinctions that make some difference in practice are worth considering, and the only ultimate defense of any belief is that "it works."

**pragmatic theory of truth** says that a statement or a belief is true if and only if “it works,” if it allows us to predict certain results, if it allows us to function effectively in everyday life, and if it encourages further inquiry or helps us lead better lives.

**primary qualities** In Locke, those properties ("qualities") that inhere in the object.

**principle of induction** The belief that the laws of nature will continue to hold in the future as they have in the past. (Put crudely, "the future will be like the past.")

**principle of universal causation** The belief that every event has its cause (or causes). In scientific circles, it is usually added, "its sufficient natural cause," to eliminate the possibility of miracles and divine intervention (which are allowed in Leibniz's similar but broader Principle of Sufficient Reason).

**probable** Likely or supported by the evidence (but not conclusively). The empiricist's middle step between the extremities of certainty and doubt. (Probability is the measure of how probable something is.)

**quality** In Locke (and other authors), a property.

**rationalism** The philosophy that is characterized by its confidence in reason, and intuition in particular, to know reality independently of experience. (See *reason* and *intuition*.) The term *continental rationalism* is usually reserved for three European philosophers: Descartes, Spinoza, and Leibniz.

**reason** The ability to think abstractly. In rationalism, the faculty that allows us to know reality, through intuition. In empiricism, the ability to recognize certain principles that are "relations of ideas," for example, trivial truths ("a cat is an animal") and principles of arithmetic and geometry. Empiricists think that reason tells us only the relations between ideas. In metaphysics, however, *reason* often has a more controversial meaning, namely, the human ability to go beyond experience to determine, through thought alone, what reality is really like.

**relations of ideas** In empiricism, knowledge that is restricted to the logical and conceptual connections between ideas, not to the correspondence of those ideas to experience or to reality. Such knowledge can therefore be demonstrated without appeal to experience. Arithmetic and geometry were taken to be paradigm examples of "relations of ideas."

**relativism** The thesis that there is no single correct view of reality, no single truth. Relativists often talk about the possibility of "different conceptual frameworks," "alternative lifestyles," and various "forms of consciousness." They are opposed, often violently, to realists and absolutists. Also, the thesis that morals are relative to particular societies, particular interests, particular circumstances, or particular individuals.

**rule of inference** A generally accepted principle according to which one may infer one statement from another; those rules of logic according to which validity is defined. All such rules are analytic, but there is considerable disagreement about whether all are so by virtue of their own logical form or whether some are so because they are derived from other, more basic rules. There is also the following question: Given that these rules define correct logical form, how is it possible to say that they have correct logical form?

**secondary qualities** In Locke, those properties ("qualities") that are caused in us by objects but do not inhere in the objects themselves (e.g., color)

**semantic theory of truth** A formal theory, best known from the work of Alfred Tarski, that defines *true* in terms of a technical notion of *satisfaction.* According to the theory, every sentence in the language is either satisfied or not by a distinct class of individuals. This is adequate, however, only for artificially constructed languages. Generalizing the theory to natural language (e.g., American English), we can say that the theory suggests that we (but not each of us personally) set up the rules according to which our sentences do or do not "correspond with the facts" of the world.

**sensation** The experimental result of the stimulation of a sense organ, for example, *seeing* red, *hearing* a ringing noise, *smelling* something burning. The simplest of mental phenomena.

**sense data** That which is given to the senses, prior to any reasoning or organization on our part.

**skepticism** A philosophical belief that knowledge is not possible and that doubt will not be overcome by any valid arguments. A philosopher who holds this belief is called a skeptic. Again, skepticism is not mere personal doubt; it requires systematic doubt with reasons for that doubt.

**subjective idealism** The view that only ideas and mind exist and that there are no substances, matter, or material objects. In particular, the philosophy of Bishop Berkeley.

**substance** A "unit" of existence, a being; something that "stands by itself"; the essential reality of a thing or things that underlies the various properties and changes of properties. Its most common definitions: "that which is independent and can exist by itself" and "the essence of a thing that does not and cannot change." In traditional metaphysics, *substance* is the same as "ultimate reality," and the study of substance is that branch of metaphysics that studies reality, namely, ontology. In Descartes, a thing that so exists that it needs no other thing to exist (God). Created substances need only the occurrence of God to exist.

**synthetic a priori knowledge** Knowledge that is necessary and known independently of experience (and thus a priori) but that does not derive its truth from the logic or meaning of sentences (thus synthetic). This is the focal concept of Kant's philosophy.

**tabula rasa** In Locke's philosophy, the "blank tablet" metaphor of the mind, in opposition to the doctrine that there are innate ideas. In other words, the mind is a "blank" at birth, and everything we know must be "stamped in" through experience.

**tautology** A trivial truth that is true by virtue of logical form alone and tells us nothing about the world. (Popularly, a bit of repetitive nonsense, e.g., "a rose is a rose is a rose." Technically [in logic], a sentence that can be shown to be true no matter what the truth or falsity of its component parts.)

**transcendental** Referring to the basic rules of human knowledge, usually with an absolutist suggestion that there can be but a single set of such basic rules. Thus, Kant's "transcendental deduction" attempted to deduce the one possible set of basic rules for human understanding, and Husserl's transcendental phenomenology attempted to lay bare the one set of basic ("essential") laws of human consciousness. Contemporary philosophers sometimes discussed "the transcendental turn" in philosophy, in other words, the attempt to move beyond claims that might apply only to ourselves and our way of viewing things to the way that things must be viewed.

**transcendental deduction** Kant's elaborate attempt to prove that there was but one set of categories (basic rules or a priori concepts) that all rational creatures must use in constituting their experience.

**Chapter 4 Key Terms**

**behaviorism** In psychology, the methodological thesis that insists that only what is observable can be used as evidence in research regarding humans. All talk of "minds," "desires," "purposes," "ideas," "perceptions," and "experiences" is replaced with terms that refer only to the experimental situation or behavior of the person in question. In philosophy, the logical thesis that there are no "private" mental events, only patterns of behavior and psychological ways of talking about behavior as "intelligent," "deceitful," "calculating," or "inattentive."

**causal interactionism** The theory that mind and body causally interact, that mental events (e.g., an "act of will") can cause a bodily consequence (e.g., raising one's arm), and that a bodily change (e.g., a puncture of the skin) can cause a mental consequence (e.g., a pain).

**dual aspect theory** The theory (e.g., in Spinoza) that mind and body are simply different aspects (or "attributes") of one and the same substance, thus avoiding the problem of interaction between substances.

**dualism** In general, the distinction between mind and body as separate substances or very different types of states and events with radically different properties.

**eliminative materialism** The thesis that increasing knowledge of neurology eventually will allow us to give up our "folk-psychological" terminology of mental states.

**epiphenomenalism** The thesis that mental events are epiphenomena, that is, side effects of various physical processes in the brain and nervous system but of little importance themselves. The model is a one-way causal model: Body states cause changes in the mind, but mental states have no effect in themselves on the body.

**functionalism** The view that the mind is the product of a pattern in the brain, as in a computer, rather than a product of the matter of the brain as such.

**identity theory** The thesis that the mind and brain are ontologically one and the same or, more accurately, that mental states and events are, in fact, certain brain and nervous system processes. The theory is usually presented as a form of materialism, but it is important to emphasize that, unlike many materialistic theories, it does not deny the existence of mental events. It denies only that they have independent existence. Mental events are nothing other than certain bodily events.

**immediate** For certain and without need for argument.

**incorrigibility** Impossible to correct; cannot be mistaken. It has long been argued that our claims about our own mental states are incorrigible—we cannot be mistaken about them.

**intentionality** The "aboutness" of mental states (and other intentional states). A belief is always *about* something. A desire is always *for* something. An emotion is *directed* at someone or some situation. The importance of this concept in phenomenology is that it undercuts the metaphor of mental "contents" (as in a theater, an image explicitly used by Hume, for example). The concept was used by Husserl's teacher, Franz Brentano, who borrowed it from some medieval philosophers before Husserl used it and made it famous.

**parallelism** The thesis that mental events and bodily events parallel each other and occur in perfect coordination but do not interact.

**philosophical zombie** as Chalmers defines ita being that is physically just like us, behaving as we do, but completely lacking in conscious experience. “Zombies look and behave like the conscious beings that we know and love, but ‘all is dark inside.’ There is nothing it is like to be a zombie.”

**pre-established harmony** The belief that the order of the universe is prearranged by God. In Leibniz, this view allowed him an alternative to Newton's theory of causal relationships, namely that the coordination between our ideas and the physical events of the world and our bodies was set up by God in perfect order.

**privacy** The seeming inaccessibility of mental states and events to anyone other than the person who "has" them.

**private language argument** Wittgenstein's argument that even if there were such "private objects" as mental states and events, it would be impossible for us to talk about them and impossible for us to identify them, even in our own case

**privileged access** The technical term used by philosophers to refer to the curious fact that a person usually (if not always) can immediately know, simply by paying attention, what is going on in his own mind, whereas other people can find out what is going on—if they can at all—only by watching the person's behavior, listening to what he or she says, or asking (and hoping they get a truthful answer). It is important to distinguish *privileged access* from *incorrigibility*. The first means that a person knows directly what is "in his mind" without having to observe his behavior; the second means that he knows for certain and beyond the possibility of error.

**unconscious** Freud's way of referring to the fact that there are ideas, desires, memories, and experiences in our minds to which we do not have access, about which we may be wrong, and that may be more evident to other people than to ourselves. He also distinguished a *preconscious*. Preconscious ideas can be made conscious simply by being attended to. (For example, you do know what the capital of California is, but you weren't conscious of it before I mentioned it—it was preconscious.) Unconscious ideas, however, cannot be made conscious.

**Chapter 5 Key Terms**

**bad faith** Sartre's characterization of a person's refusal to accept himself or herself; this sometimes means not accepting the facts that are true about you. More often it means accepting the facts about you as conclusive about your identity, as in the statement "Oh, I couldn't do that, I'm too shy."

**continuity (spatiotemporal continuity)** The uninterrupted identifiability of an object over time in the same location or in a sequence of tangent locations.

**criterion** The test or standard according to which a judgment or an evaluation can be made. For example, a test for a substance's being an acid is whether it turns litmus paper red. Or, a sure mark or standard. In ancient skepticism, a sufficient guarantee of truth.

**dualism** In general, the distinction between mind and body as separate substances or very different types of states and events with radically different properties.

**empirical ego** All those characteristics of a person that can be discovered through experience and that distinguish each of us from other persons qualitatively; that which makes each of us a particular man or woman and gives us a particular "character." Compare *transcendental ego.*

**existentialism** The modern movement in philosophy that puts great emphasis on individual choice and the voluntary acceptance of all values. In Sartre's terms, existentialism is the philosophy that teaches that "man's existence precedes his essence." That is, people have no given self-identity; they have to choose their identities and work for them through their actions. (Neglect and omission, however, are also actions. One can be a certain type of person just by not bothering to do the appropriate activities.)

**facticity** Sartre's term (borrowed from Heidegger) for the totality of facts that is true of a person at any given time.

**resemblance** Having the same features. All people resemble each other (or at least most do) in having one and only one head; you resemble yourself five years ago in (perhaps) having the same texture hair, the same color eyes, the same fear of spiders, and the same skill at chess.

**self-consciousness** Being aware of oneself, whether being "as others see you" (looking in a mirror or "watching yourself play a role" at a party) or just "looking into yourself " (as when you reflect on your goals in life or wonder, in a moment of philosophical perversity, whether you really exist or not). Self-consciousness requires having some concept of your "self." Therefore, it is logically tied to questions of self-identity.

**self-identity** The way you characterize yourself, either in general (as a human being, as a man or as a woman, as a creature before God, or as one among many animals) or in particular (as the person who can run the fastest mile, as an all-"C" student, or as the worst-dressed slob in your class). Self-identity, on this characterization, requires self-consciousness. The self-identity of a person, in other words, is not merely the same as the identity of a "thing," e.g., the identity of a human body.

**transcendence (in Sartre)** A person’s projections into the future, their ambitions, plans, intentions, hopes, and fantasies.

**transcendental ego** The bare, logical fact of one's own self-consciousness: Descartes's "I think"; the self "behind" all of our experiences; the mental activity that unifies our various thoughts and sensations. (The term comes from Kant's *Critique of Pure Reason.*)

**unconscious** Freud's way of referring to the fact that there are ideas, desires, memories, and experiences in our minds to which we do not have access, about which we may be wrong, and that may be more evident to other people than to ourselves. He also distinguished a *preconscious*. Preconscious ideas can be made conscious simply by being attended to. (For example, you do know what the capital of California is, but you weren't conscious of it before I mentioned it—it was preconscious.) Unconscious ideas, however, cannot be made conscious.

**Chapter 6 Key Terms**

**antecedent conditions** Those circumstances, states of affairs, or events that regularly precede and can be said to cause an event. The antecedent conditions of boiling water, for example, are the application of heat to water under normal atmospheric pressure and so on. A determinist would say that the antecedent conditions of a human action would be the state of his or her nervous system, a developed character (with personality traits), certain desires and beliefs, and the circumstances (or "stimulus") in which the action takes place.

**cause** That which brings something about. On the hard determinist interpretation, a cause is an antecedent condition that, together with other antecedent conditions, is sufficient to make the occurrence of some event necessary, according to the laws of nature. On a weaker interpretation, a cause may be an event or condition that regularly precedes another event and thus can be used to predict when the latter will occur. For example, if we say "a cause of forest fires is lightning," we mean "when lightning strikes a sufficiently dry forest, fire will occur."

**compatibilism** The thesis that both determinism (on some interpretations) and free action can be true. Determinism does not rule out free action, and the possibility of free action does not require that determinism be false. They are compatible positions.

**compulsion** Being forced to do something. One acts from compulsion (or is compelled to act) when he or she could not have done otherwise. Some philosophers distinguish between *external* compulsions (e.g., being pushed) and *internal* compulsions (e.g., having a neurotic obsession).

**determinism** The view that every event in the universe is dependent on other events, which are its causes. With this view, all human actions and decisions, even those that we would normally describe as "free" and "undetermined," are totally dependent on prior events that cause them.

**fatalism** The thesis that certain events (or perhaps all events) are going to happen inevitably, regardless of what efforts we take to prevent them.

**free will** Among philosophers, a somewhat antiquated expression (as in "he did it of his own free will") that means that a person is capable of making decisions that are not determined by antecedent conditions. Of course, there may be antecedent considerations, such as what a person wants, what a person believes, but *free will* means that such considerations never determine a person's decision. At most they "enter into the decision."

**freedom** The idea that a human decision or action is a person's own responsibility. An indeterminist would say that an act was free if it had no causes or determinations; a libertarian would say that an act was free if it was self-caused and not determined by anything else. "Soft" determinists would say that an act was free if it was based on a person's desire and personality. Generally, we say that an act is free if the person could have done otherwise, regardless of whether it was the result of a conscious decision or whether causes may have been involved.

**Heisenberg Uncertainty Principle** An important principle of recent physics that demonstrates that we cannot know both the position and the momentum of certain subatomic particles because in our attempts to know one, we make it impossible to know the other. This principle has been used to attack the very idea of "determinism" in its classical formulations because determinism requires just the "certainty" of possible prediction that the Heisenberg principle rejects.

**indeterminism** The thesis that at least some events in the universe are not determined, are not caused by antecedent conditions, and may not be predictable.

**predestination** The thesis (usually in a theological context) that every event is destined to happen (as in fatalism), whatever efforts we make to prevent it. The usual version is that God knows and perhaps causes all things to happen, and therefore everything must happen precisely as He knows (and possibly causes) it to happen.

**prediction** To say that some event will happen before it happens. Determinism normally includes the thesis that if we know enough about the antecedent conditions of an event, we can always predict that it will occur. But prediction does not require determinism. One might predict the outcome of some state of affairs on the basis of statistical probabilities without knowing any antecedent conditions and perhaps even without assuming that there are any such conditions (in quantum physics, for example). It is also possible that a person might predict the future on the basis of lucky guesses or ESP, again without necessarily accepting determinism.

**responsibility** Answerability or accountability for some act or event presumed to be within a person's control.

**retrodict** To say, on the basis of certain present evidence, what must have happened in the past. For example, the astronomer who looks at the present course of a comet can retrodict certain facts about its history. For the determinist, retrodiction is as important to his thesis as is prediction.

**soft determinism** A thesis that accepts determinism but claims that certain types of causes, namely a person's character, still allow us to call his or her actions "free." The soft determinist is therefore a compatibilist because he believes in both freedom and determinism.

**sufficient cause** Capable of bringing something about by itself (e.g., four healthy people are sufficient to push a Volkswagen up a hill).

**Chapter 7 Key Terms**

**a priori (knowledge)** "Before experience" or, more accurately, independent of experience. A priori knowledge is always necessary because there can be no imaginable instance that would refute it and no intelligible doubting of it. One might come to know something a priori through experience (e.g., you might learn that parallel lines never cross by drawing thousands of parallel lines), but what is key is that no such experience is needed. Knowledge is a priori if it can be proven independently of experience. The most obvious examples of a priori knowledge are analytic sentences.

**act-utilitarian** is an interpretation of utilitarianism which asks whether in each particular situation if a given course of action will produce the greatest good for the greatest number.

**altruism** The thesis that one ought to act for the sake of the interests of others.

**autonomy** Intellectual independence and freedom from authority. Moral autonomy is the ability of every rational person to reach his or her own moral conclusions about what is right and what is wrong. (This does not mean that they will therefore come to different conclusions.)

**categorical imperative** In Kant's philosophy, a moral law, a command that is unqualified and not dependent on any conditions or qualifications. In particular, that rule that tells us to act in such a way that we would want everyone else to act.

**commitment** To form a binding obligation voluntarily. In Sartre's moral philosophy, a commitment is a freely chosen adoption of a moral principle or project that one thereby vows to defend and practice, even in the absence of any other reasons for doing so. Because, according to Sartre, there are never conclusive reasons for adopting any particular moral position, one must always defend his or her position through commitment and nothing else.

**conscience** A sense or feeling about what is right and wrong, usually without argument. (It is like intuition in matters of knowledge.) In Christian moral theory, it is a moral sense instilled in us by God. In Freudian psychology, it is the internalization of the moral lessons given us as children by our parents and teachers.

**consequentialism** is an ethical theory that the morality of an action depends on its consequences.

**contemplation (the life of)** According to Aristotle (and other philosophers), the happiest life, the life of thought and philosophy.

**cultural relativism** The descriptive anthropological thesis that different societies have different moralities. It is important to stress that these moralities must be fundamentally different, not only different in details. Some societies consider an act as stealing, whereas others do not, but a society that does not have a conception of private property might be fundamentally different from one that does.

**deontology** Ethics based on duty (Greek: *dein*). Kant's ethic is deontological in that it stresses obedience to principle rather than attention to consequences (including happiness).

**duty** What one is morally bound to do.

**egoism** The thesis that people act for their own interests. *Psychological egoism* is merely the thesis that they, in fact, act in their own interests; *ethical egoism* is the thesis that people ought to act in their own interests.

**ethical absolutism** The thesis that there is one and only one correct morality.

**ethical egoism** The thesis that people ought to act in their own interests.

**ethical relativism** The thesis that different moralities should be considered equally correct even if they directly contradict each other. A morality is "correct," by this thesis, merely if it is correct according to the particular society that accepts it.

**ethics** A system of general moral principles and a conception of morality and its foundation; or the study of moral principles.

**eudaimonia** Aristotle's word for "happiness" or, more literally, "living well."

**existentialism** The modern movement in philosophy that puts great emphasis on individual choice and the voluntary acceptance of all values. In Sartre's terms, existentialism is the philosophy that teaches that "man's existence precedes his essence." That is, people have no given self-identity, they have to choose their identities and work for them through their actions. (Neglect and omission, however, are also actions. One can be a certain type of person just by not bothering to do the appropriate activities.)

**Golden Rule** "Do unto others as you would have them do unto you."

**happiness** The achievement of the good life. In Aristotle, the name we all agree to give to the good life, whatever it is. Happiness, in this sense, must not be confused with pleasure, which is but one (among many) concerns and conceptions of the good life.

**happiness calculus (also *felicity calculus*)** Bentham's technique for quantifying and adding up pleasures and pains as a way of deciding what to do.

**hedonism** The conception of the good life that takes pleasure to be the ultimate good. Hedonism is the premise of most forms of utilitarianism. It is often the premise—though sometimes a consequence—of ethical egoism. (These two are not the same: *hedonism* refers to the *end*; *egoism* refers to *whose* ends.)

**hypothetical imperative** In Kant, a command that is conditional, depending on particular aims or inclinations. For example, "if you want to be a doctor, then go to medical school." According to Kant, all other philosophers (Aristotle, Hume, Rousseau) took morality to be a hypothetical imperative. He did not.

**immoralist** A person who rejects the ultimate claims of morality. An immoralist need not actually break the rules of morality; he or she does not consider them absolute rules and claims that other considerations (even personal considerations) may override them.

**imperative** A command.

**inclination** Kant's term for all personal considerations: desires, feelings, emotions, attitudes, moods, and so forth.

**law** An objective rule that is binding on individuals whether they personally accept it or not. Contrasted to *maxim.*

**master morality** In Nietzsche, a morality that takes personal self-realization as primary, so called because it was the morality of the "masters" in the slave states of the ancient world (including Greece).

**maxim** In Kant, a personal rule or intention. Contrasted to *law.*

**mean (between the extremes)** In Aristotle, the middle course, not too much, not too little. Courage, for example, is a mean because a person with courage is neither too timid to fight nor so lacking in fear that he or she is rash or reckless in the face of danger.

**morality** In general, the rules for right action and prohibitions against wrong acts. Sometimes morality is that single set of absolute rules and prohibitions that is valid for all people at all times and all societies. More loosely, a morality can be any set of ultimate principles, and there might be any number of moralities in different societies.

**natural law** The view that morality inheres in nature.

**obligation** Bound by duty. For example, "you have an obligation to keep your promises."

**ought** The term most often used to express moral duty or obligation. Sometimes *should* is used, but this is ambiguously between *ought* and merely *preferable*. Sometimes *must* or *have to* is used, but this is ambiguously between *ought to* and *forced to*. In Hume's ethics (and in many others as well), *ought* is contrasted to *is* as the hallmark of value (especially moral) judgment.

**principle of utility** In Bentham, the principle that one ought to do what gives the greatest pleasure to the greatest number of people.

**psychological egoism** The thesis that people always act for their own self-interest, even when it seems as if they are acting for other people's benefit (e.g., in giving to charity, the egoist would say, the person is simply making himself or herself feel self-righteous).

**rationality** Acting in the best possible way; according to reason. Sometimes *rationality* means simply doing what is best under the circumstances, without insisting that there is only one rational way of acting. In other words, rationality is considered relative to particular interests and circumstances. In Kant's philosophy, however, *rationality* refers to that faculty that allows us to act in the correct way, without reference to particular interests and circumstances.

**relativism** The thesis that there is no single correct view of reality, no single truth. Relativists often talk about the possibility of "different conceptual frameworks," "alternative lifestyles," and various "forms of consciousness." They are opposed, often violently, to realists and absolutists. Also, the thesis that morals are relative to particular societies, particular interests, particular circumstances, or particular individuals.

**rule-utilitarian** a variation of utilitarianism of which contends that the principle of utility should be used as the basis for developing rules that, when consistently followed, will result in the greatest good for the greatest number.

**selfishness** Acting in one's own interest to the exclusion of others' interests. The word has a nasty connotation and so should be separated from the more neutral claims of the psychological egoist. To say that a person is acting selfishly is to condemn him or her and say that the action is blameworthy. It is possible to act for one's own interests, however, and not be selfish because one may also act for the benefit of others. A selfish act is to the exclusion of other people's interests; an act may be both in one's own interests and in the interests of others, however.

**sentiment** Feeling, emotion; particularly moral feelings (as in Hume, Rousseau).

**slave morality** In Nietzsche's moral philosophy, a morality that takes duties and obligations as primary, so called because it was the morality of the slaves who were not allowed to aspire any higher than mere efficiency and personal comfort.

**sympathy** Fellow feeling; felt concern for other people's welfare. In the ethics of Hume and Rousseau, the necessary and universal sentiment without which morals—and society—would be impossible.

**utilitarianism** The moral philosophy that says that we should act in such ways as to make the greatest number of people as happy as possible.

**virtue** Moral excellence. In Aristotle's philosophy, a state of character according to which we enjoy doing what is right. In Kant, willing what is right (whether we enjoy it, in fact, especially if we don't enjoy it).

**will** The power of mind that allows us to choose our own actions or, at least, what we shall try to do. In Kant, a good will is the only thing that is good "without qualification," in other words, acting for the right reasons and good intentions.

**will to power** In Nietzsche's philosophy, the thesis that every act is ultimately aimed at superiority, sometimes over other people, but, more important, superiority according to one's own standards. In other words, it is what Aristotle meant by *excellence*. (Nietzsche has often been interpreted, however, to mean *political power*.)

**Chapter 8 Key Terms**

**anarchist** An individual who holds the view that no government has the legitimate authority to coerce people and that the public interest and individual rights can be served only without a state of any kind.

**authority** That which controls; usually, that which has the right to control. (For example, the government has the authority to tax your income.)

**civil rights** Those rights that are determined by a particular state and its laws; constitutional rights, for example, are civil rights in this sense, guaranteed by the law of the land.

**democracy** That form of government in which policies or at least the makers of policy are chosen by popular mandate.

**distributive justice** The ideal of everyone receiving his or her fair share. For example, concerns over ownership of land, just wages, and fair prices are all matters of distributive justice.

**egalitarianism** The view that all people are equal in rights and respect.

**entitlement** A right; for instance, a right to own property.

**equality** In political philosophy, the nondiscriminatory treatment of every person, regardless of sex, race, religion, physical or mental abilities, wealth, social status, and so forth.

**government** The instrument of authority; that body that rules, passes and enforces laws, etc.

**human rights** Those rights that are considered to be universal, "unalienable," and common to every person regardless of where or when he or she lives. For example, freedom from torture and degradation would be a human right.

**justice** In the general sense, the virtues of an ideal society. In the more particular sense, the balance of public interest and individual rights, the fair sharing of the available goods of society, the proper punishment of criminals, and the fair restitution to victims of crime and misfortune within society.

**legitimacy** The right to have authority; sanctioned power (for example, through the grace of God, by means of legal succession, by appeal to justice, or by the general consent of the people governed).

**retributive justice** "Getting even" or "an eye for an eye."

**rights** Demands that a member of society is entitled to make on his or her society. Everyone, for example, has a right to police protection. Some people, by virtue of their position, have special rights; for example, members of Congress have the right to send mail to their constituents without paying postage.

**social contract** An agreement, tacit or explicit, that all members of society shall abide by the laws of the state to maximize the public interest and ensure cooperation among themselves. It is important that such a contract need never have actually been signed in history; what is important is that every member of a society, by choosing to remain in that society, implicitly makes such an agreement.

**society** A group of people with common historical and cultural ties; usually, but not always, members of the same state and ruled by the same government.

**sovereign** Independent. A sovereign state is one that is subject to the laws of no other state. A sovereign is a person (e.g., a king) who is not subject or answerable to the commands of anyone else. A people are sovereign when their wishes are ultimate in the same way and not subject to commands by anyone else or any government. (To say that a people are sovereign is not to say that the will of any individual or group is sovereign within it.)

**state** The center of authority in a society, for example, the largest political unit in a society. Usually a state is a nation, for example, the United States, Germany, and so forth. Usually, but not always, coextensive with a society and usually, but not always, distinguished by a single form of government and a single government (e.g., the U.S. federal government).

**unalienable rights** Those rights that no one and no government can take away, for example, the right of a person to protect his or her own life. In other words, *human rights*.