

Living philosophy lewis vaughn quizzes answers pdf

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The point here is not chat Blum is right about racism (he may or ,nay not be), but chat ph ilosophica l th inking like chis is powerful and can yield very useful in- sights into real problems. "Don't be silly," he said. As you might expect, most of che higher sala- ries go co STEM graduates (those with degrees in science, technology, engineering, or
mathematics). For all we know, we could be halluci- nating, dreaming, in the grips of an illusion, or mistaken for some other reason. David Hume, An Enquiry Concerning Human Understandi11g, sec. And they must be compelled to accept the benefits (monetary or otherwise) that match their needs, not the benefits they most desire. C lassic
utilitarians do want to allocate t he total amount of happiness among as many people as possible (thus their cases on utilitarian grounds (as ,veil as on the basis of deoncological principles). expected co defer to men in important ,naccers, barred from
 almost all professions, excluded from voting and govern, nenc poses, deprived of higher education, and judged by different 1 noral standards than those applied to men. To try to prove the existence of the universe, or cos- mos (or some fundamental
feature of it), to the conclusion that God exists. Is your lack of bel ief rational? 13. The determining factor is \vhecher your readers \vould be likely co question chem. Explain ho,v Hume and T,veedledee can seem unnerving ro some readers. yet
 the Person who has the power, in which alone consists the liberty to act, or not to act, accord ing to such preference, is nevertheless free; such determination abridges not that Power. 1 Compacibilises do not deny chat all our \vanes or des ires are caused by preceding events. __ How are mind and body related? He gave himself up to them now for the
first time on the island; great, shuddering spasms of grief that seemed to wrench his whole body. The choice is not random because it is p roduced by her; she is the author and cause of it. h tm I. 2, trans. To do moral rea- soning is to try to ensure that our moral judgments are not wrought out of thin air or concocted from prejud ice or blind emotion.
but are supported by good reasons. Said the Brahmin to me one day: "I wish I had never been born!" On my asking why, he answered: "I have been studying forty years, and that is forty years, and that years, and that years, and that years, and years, and years, and years, and years, and years, and
,ve look up Aruba on a map. Then about the fire. Moral relativism says that moral standards are not objective but are relative to \vhat individuals or cultures believe. Figure 6.1 Are you dreaming now? Other crit- ics have argued that Kant's theory does not adequately explain our certainty that facts about the world must be consistent with logic and
 mathematics. This understand ing of the role and justification of the state was incorporated into the Constitut ion of the Wnited States, and in the twenty-first century, this idea of a social contract is now taken for granted by much of the world. Mackie, 17,e Miracle of 17,eism (Oxford: Oxford University Press, 1982), 156. His skepticis, nextended co
 induction, causation, the external world, che self, 1niracles, and che existence of God. That is why poetry is at once more like philosophy and more worth while those of history are particular. It helps us sift our hand-me-down beliefs in the light of reason, look beyond the prejudices
that blind us, and see what's real and true. Ian Ravenscroft, Philosophy of Mind. A Beginner's Guide (Oxford University Press, 2005). With regard to feelings of fear and confidence courage is the mean; of the people who exceeds in fearlessness has no name (many of the states have no name), whi le the man who exceeds in
confidence is rash, and he who exceeds in fear and falls short in confidence is a coward. C-ontact \Vith unpleasant things is painful, not getting what one \vishes is painful, not getting what one \vishes is painful, not getting what one \vishes is painful."32 Dukkha comes in small and large doses-from m ild stress and frustration to the agonies of devastating d isease and the heartbreak of over\vhelming loss and g rief. Write a thesis
statement. Do you agree that it can successfully counter the skeptical scenarios? In the past, many people would take this question to be about whether someone can behave morally even if they are atheists. I will begin at the beginning, and ask what is the accusation which has given rise to the slander of me, and in fact has encouraged Meletus to
prefer this charge against me. He says chat an irreducibly complex system (for example, the eye) is co,nposed of several inter- connected, perfectly marched pares such char if even one part is 1 nissing, the sysre, n will nor function. The only evidence we have regarding our motivations for acting is people's behavior and their introspective reports
 about \vhy they behave as they do. • The U.S. government should be al lowed to arrest and indefinitely imprison without trial any American citizen who is suspected of terrorism. 13 Does this thought experiment should be allowed to arrest and indefinitely imprison without trial any American citizen who is suspected of terrorism. 13 Does this thought experiment should be allowed to arrest and indefinitely imprison without trial any American citizen who is suspected of terrorism.
ceived not to exist; and rightly. Communism is already acknowledged by all European powers to be itself a power. 8.5 FEMINISM AND SOCIAL JUSTICE • Susan Moller Okin says traditional theories are based on the assumption chat there is a wall of separation between private and public life and chat only public life is the proper concern of political
 theory. The latter area is the domain of values (also called axiology), which includes both moral values and aesthetic values. The poverty rate for elderly women is nearly twice that for elderly men. Or they could assume that their duty is ro act according to a set of doontological principles. But without that smoke we've got to wait till some ship comes have the could assume that their duty is ro act according to a set of doontological principles. But without that smoke we've got to wait till some ship comes have the could assume that their duty is ro act according to a set of doontological principles. But without that smoke we've got to wait till some ship comes have the could assume that their duty is ro act according to a set of doontological principles.
by accident. Therefore, I am responsible for myself and for everyone else. The notion that truth depends on what a culture believes is known as subjective relativism. • Explain Plato's concept of beauty as a Platonic Form. The comparison of the Epicurean life to
that of beasts is felt as degrading, precisely because a beast's pleasures do not satisfy a human be- ing's conception of happiness. David Silbcrswcig, "A Harvard Medical School Professor Makes a Case for , he Liberal Arts and Ph ilosophy," \'(fashington Post, December 24, 2015. I don't want a God that would go around ki lling people's little girls.
kno,vn as che "Chinese room." The idea is chat if strong AI is true, then a person should be able co attain a cognit ive capacity (chinking, understanding, believing, ecc.) simply by implementing an appropriate computer p rogram. Sooner or later there would come diseases and death (they had come already) to my dear ones and to me, and there would
be nothing left but stench and worms. O' Rourke L ibertarianism (not polir- ical) is the view that some actions arc free, for they arc caused or controlled by the person or agent. Religion and Morality Morality and rel igion have always been closely intertwined. Is the \Vatch analogy a good one? Baggini thinks they mix up the two senses of meaning, so
 when they say, "Life is meaning- less," they likely mean only chat life has no meaning in the external sense. Hitherto every form of society has been based, as we have already seen, on the antagonism of oppressing and oppressed classes. "And if we understand these things are having a level of consciousness, we might well have to in troduce rights.
Ra lph made a resolution to tie his own back afterwards. Yes, they do. But can a conclusion, with any propriety, be transferred from parts to the whole? People surrender their lives and liberties to the Leviathan in exchange for security and peace, and he can do \vhat he wants \Vith his subjects. The most influential consequent ialist theory is
utilitarianism, the vie\v that right actions are those that maximize the overall well-being of everyone involved. And it assured ly exists so truly, that it cannot be conceived not to exist. Providing this kind of material can help the reader under- stand, vhy your topic is ,vorth exploring and why your argument is relevant. How are moksha and samsara
related to Brahman? I have said enough in my defence against the first class of my accusers; I turn to the second class. In the end they skewered bits of meat on branches and held them in the flames: and even then almost as much boy was roasted as meat. Sec- ondly, religion is a forced option so far as that good goes. "Relationships," he says,
"pursuing some plan or project, living a good life."18 426 Chapter 9 The Meaning of life Review Notes 9.1 OVERVIEW: PH ILOSOPHY AND THE MEAN ING OF LIFE • Mose \vho have thought about it believe chat questions concerning the meaning of human existence are extremely important and relevant. James was and reformer. Certainly. division
The fallacy of arguing erroneously char what can be said of the whole c
so the nature of war, consists not in actual fighting; but in the known disposition thereto, during all the time there is no assurance to the contrary. If I am asked, what I mean by difference of quality in pleasures, or what makes one pleasure more valuable than another, merely as a pleasure, except its being greater in amount, there is but one possible
answer. The process can be on-going bur our realization captures rhe process." (W. Assuming we can recognize an argument when we see it, ho\v D escartes lays
out the argument: Rene Descartes, Discourse on the Method of Rightly Conducting the Reason And then, examining attentively that which I was, I saw that I could not for all that conceive that I was not. As Plato sees it, the truly real, vorld is the
world of the Forms-the domain of the perfect and everlasting. The Socratic method is a question-and .. O my judges- for you I may tru ly call judges- for you I may tru ly call judges- I should like to tell you of a wonderful circumstance. Any dead bodies?" "Only two. by, 414-16, 420-21, 420/ Baier, Annette, 188 Bai r, Sheila, 432 Bats, 219-21 Bats, materialism and, 221/ Baumeister, Roy F., 253 Beauty aesthetics and, 333 Form of, 340 Hume on, 346-48 philosophy of, 333, 349 Begging the question, 38-39, 42, 457 Behaviorism. As the virtue ethicist Rosalind Hursthouse says, "[A) great deal of specific action guid- ance could be found in rules employing the
virtue and vice terms ('v-rules') such as 'Do what is honest/charitable; do not do \vhat is dishonest /uncharitable." 10 A related d ifficulty is that virtue ethics seems to be hobbled by conflicts that arise among vi rtues. "Well, we won't be painted," said Ralph, "because we aren't savages." Samneric looked at each other. I myself find it impossible to go
 with Clifford. An act-utilitarian might conclude that euthanasia, vould be the right course of action because it would result in the least amount of suffering for everyone concerns itself with \vhat is true, what is real, and what is
good. The frame was oval, richly gilded and filigreed in Moresque. At the top of the list are my fine editors at Oxford University Press-most notably Robert Miller and Meg Botteon, as well as Alyssa Palazzo and Sidney Keen. There are no minimum-wage la,vs and no government attempts ro redistribute wealth or to help rhe poor, disabled,
 disadvantaged, or elderly. For example, some have objected that it is incoherent, mysterious, or both. Locke says that we can have kno\vledge of external objects; Hume asserts chat s ince all we are directly aware of is sense experi- ence, we have no evidence that external objects exis t. But how do \Ve kno\v \whether such an argument is strong? Can
a person be miserable and still live a ,neaningful life? F. Aesthetic enterprises (both creative), the cult ivation of personal virtues, and religious practices frequency loom large." She sums up her vie\v in a slogan: "Meaning arises when subjective attraction meets objective attraction meets objective attract iveness. Actions are right or wrong for reasons that do
not depend on God. If the Divine Com. mand Theory is correct, then something is good just in case it is favored by God. The Master [Confucius] said, He does not preach what he practises till he has practised what he preaches. "But they'll be painted! You know how it is- "The others nodded. But many people also speak of a different kind of meaning."
 what some refer co as "meaning in life." This is internal meaning-meaning or purpose that comes from inside people, that humans can give co themselves. You may be able to adequately develop the essay by devoting a single paragraph to each premise, or you may have to use several paragraphs per premise. H is sentence was death or exile; he chose
death by poison rather than leave his beloved Athens. 32. W hat would Hume say? This po\verful elite can include women and anyone from the lower classes, because the only qualification for becoming a ru ler is simply to be of superior intelligence and character. "I was chief; and you were going to do what I said. For that which acts any community,
being only the consent of the individuals of it, and it being neces- sary to that which greater force carries it, which is the consent of every individual that united into it, agreed that it should; and so every one is bound by that consent to be
concluded by the majority. (18) logic The study of correct reasoning. But if you insist, that the inference is made by a chain of reasoning. We arrive at them after careful deliberation that is as free of bias, self.. Synthetic a priori knowledge is possible because the mind's concepts force an (a priori) order onto
(synthetic) experience. The crew were already sufficiently depressed: I won- der how they will take this ult imate irony. should have a power to destroy that, which every one designs to secure, by enteri ng into society, and for which the people submitted themselves to legislators of their own making, whenever the legislators endeavour to take away
 and destroy the property of the people, or to reduce them to slavery under arbitrary power, they put themselves into a state of war with the people, who are thereupon absolved from any farther obedience, and are left to the common refuge, which God ha th provided for all men, agains t force and violence. Persons deficient with regard to the
 pleasures are not often found; hence such persons also have received no name. • Define consequentialist, deontological, utilitarianism, ethical egoism, Kant's theory, virtue ethics, ethics of care, considered moral judgments, and divine command theory. Speculate on how you think people would act. Annette Baier, for example, says: Annette C. 6.4 THE
 KANTIAN COMPROMISE • Understand why Kant believes that his t heory of knowledge is like the Copernican revolut ion. • Daoism gets its name from the "Way" or the "Way" of Nature." Daoism is said to have been founded by Lao-Tzu, the supposed author of the classical
Daoist text the Tao-te ching (Classic of the Way and Its Pozuer), destine.cl to become, along with Confucius's Anal.ects, one of the two most respected books of Chinese writings. For example, while che philosophy graduate earns $85, 100 at mid-career, che mid-career salary for biotechnology is $82,500; for civil engineering, $83,700; for chemistry
$88,000; for industrial tech- nology, $86,600; and for applied computer science, $88,800. If virtue is defined in terms of action, we cannot then define action in terms of virtue. Apparently, a great dea l. After all, if there is anything that ,ve seem directly and intimately acquainted with, it's our own minds and our own bodies. A prirac exa, nple is hu, nan
 reproductive cloning. If determinism is true, your reading chis book right now was caused by prior events such as certain states in your brain, body, and environment, and these events were in turn caused by still ochers, and the causal sequence muse screech back councless years co a time before you existed. Confucius, Analects On fi lial piety,
Confucius had this to say: Meng I Tzu asked about the treatment of parents. If the mind is entirely physical (that is, if the mind is how types: impressions and ideas. We do good things all the time, but we
don't get any credit because it's really you doing them. I understood that it was not a passing indisposition, but something very important, and that, if the questions were going to repeat themselves, it would be necessary to find an answer for them. If we knew all the facts about their physical states we still would not know all there is to kno, v about
their m ental states. A priori arguments logically derive the conclusion that God exisrs from conceprs of God. In the same way, there is a kind of give-and-take between a moral theory and the relevant data. The underly- ing fallacy is rhar genes, nake rhe person, rhar generics ordains all of an ind ividual 's charac- rerisrics. But the conclusion is not
hard to find; it's 28 Chapter 1 Philosophy and You Statement 6: "Darrow is \vrong about human free \viii for nvo reasons." Locating the conclusion nor premises; they a re just background information on Darrow's views. The statue was erected as an advertisement
for an index fund with companies that have a higher percentage of women among their senior leadership and criticized by feminists across the country and around the world as a symbol of both resistance and criticized by feminists across the country and around the world as a symbol of both resistance and criticized by feminists across the country and around the world as a symbol of both resistance and criticized by feminists across the country and around the world as a symbol of both resistance and criticized by feminists across the country and around the world as a symbol of both resistance and criticized by feminists across the country and around the world as a symbol of both resistance and criticized by feminists across the country and around the world as a symbol of both resistance and criticized by feminists across the country and around the world as a symbol of both resistance and criticized by feminists across the country and around the world as a symbol of both resistance and criticized by feminists across the country and around the world as a symbol of both resistance and criticized by feminists across the country and around the world as a symbol of both resistance and criticized by feminists across the country and around the world as a symbol of both resistance and criticized by feminists across the country and around the world as a symbol of both resistance and criticized by feminists across the country and around the world as a symbol of both resistance and criticized by feminists across the country are a symbol of both resistance and criticized by feminists across the country are a symbol of both resistance and criticized by feminists across the country are a symbol of both resistance and criticized by feminists across the country are a symbol of both resistance and criticized by feminists across the country are a symbol of both resistance and criticized by feminists across the country are a symbol of both resistance and criticized by feminists across the country are a symbol of both resistance and c
burden by courageously embracing it and refusing to be over, vhelmed by despai r. He asserts that the adult man has thirty-two teeth but the adult man has thirty-two teeth bu
bogus because they assume that a lack of evidence proves something. (14) slippery slope The fallacy of argu- ing erroneously that a particular action should not be taken because it will lead inevitably to other actions resulti ng in some di re outcome. Suppose you do your best to always act morally-not because acting morally is your duty, but because
 you ,vant to avoid God's ,vrath and incur his blessings. Not what he wi ll want to be. From where does the mind obtain "all the materials of reason and kno\vledge"? Persons in caring relations are acting for self- and-other together. People may very well ,vonder, Why do we need philosophy to help us understand what already seems obvious? Hatred of
 Jews was cen- tral to Nazi philosophy; and it is impossible to understand Ameri- can racism without seeing hostility to blacks and Native Americans as integral to the nexus of attitudes and emotions that shored up slavery and segregation.t If racism ahvays involves either inferiorization or antipathy, as Blu,n argues, then 1 nany actions that people call
racist actually ,nay be so,neching else. Inj ustice anywhere is a threat to j ustice everywhere. Alan Dershowirz cakes a different view. Jc doesn't wane co abolish established theories; instead, it calls for a deeper, more rigorous application of empiricism, a t heory \vich a long history. Ac che very lease, they say, it proves chat someching's coming into
 existence uncaused is not impossible. Lewis 6 Do you think the argument from evi l is a strong argument for the nonexistence of God? Overview: God and Phi losophy 61 Figure 2.1 Most people probably acquire their religious beliefs in childhood. They keep walking across the farmlands of Ornelas. Steven M. If you are studying philosophy for che first for the nonexistence of God? Overview: God and Phi losophy 61 Figure 2.1 Most people probably acquire their religious beliefs in childhood. They keep walking across the farmlands of Ornelas. Steven M. If you are studying philosophy for che first for the nonexistence of God? Overview: God and Phi losophy 61 Figure 2.1 Most people probably acquire their
time, you are likely-at lease at first-co find a good bit of che material diffi- culc, strange, or exasperating, sometimes all three at once. Why is che Jesuit astrophysicist's faith shaken? Klemke, 423 Edison, Thomas A., 2 13 Edwards, Paul, 421-22 Ehrenreich, Barbara, 387 Ei nstein, Albert, 69, 82, 144, 184, 284, 287, 292 Eliot, T. But \vhy do we want a
definition of art in the first place? (4) Because the majority of Iranians are in favor of democratic reforms, (5) and no regime can stand for very long when citizens are demanding access to the political pro- cess. agent causation The view that a free action is caused by an agent (person) and is not whol- ly determined by previous events. Philosophy is
 the most powerful instrument we have for evaluating the worth of our fundamental beliefs and for changing them for the better. It is therefore the actua l receiving of ideas from without (outside), that gives us notice of the existence of other things, and makes us know that something doth exist at that time without us, which causes that idea in us,
though perhaps we neither know nor consider how it does it. Notes 453 454 Notes 6. All the processions wound towards the north side of the city, where on the great water-meadow called the Green Fields boys and girls, naked in the bright air, with mud-stained feet and an- kles and long, lithe arms, exercised their restive horses before the race. He
de- clares, "Man is nothing else but ,vhat he makes of himself." And what is this radical freedom that we all possess? From this equality of hope in the atta ining of our ends. We want control over our lives. 3.3 MORALITY BASED ON CONSEQUENCES • State t he cent ral features of utilitarianism and describe Bentham's and
Mil l's different concept ions of happiness. Subjectivism says chat aeschecic criteria are purely subjective; the goodness or badness of a work of art depends on how the audience responds co it. 138 Chapter 3 Morality and the Moral life 2 Can you think of examples in history or literature in which people let their con - science be their guide and ended
up commit-ting immoral acts? A utilitarian theory of justice, for example, says that the distribution of goods should be base.cl on the principle of utility. Du Sautoy thinks that once the sophistication of computer th inking reaches a level basically akin to human consciousness, it's our duty to look after the welfare of machines, much as we do that of
people. Jc covers issues relating to the definition of art, objective and subjective standards, femi nist art, controversial artworks, on line art, and the philosophical examination of art by Plato, Aristotle, Hume, Gardner, Ducasse, and Dan to. If an orgy would help, don't hesitate. We're not responsible for anything we do. Does virtue ethics need
 supplementation from other ethical sys tems, or can it solve chis problem? Some skeptics argue that we lack knowledge because we have no \vay of d istinguishing benveen beliefs that we take to be instances of knowledge from beliefs that we lack knowledge from beliefs that are clearly not instances of knowledge. So for Plato, reality comprises two worlds: the fleeting world of the
physical ac- cessed through sense experience and the eternal, nonphysical, changeless world of genuine knowledge accessed only th rough reason. Socialist Theories 383 19 Marx lists the many technological and civic innovations brought about by capitalism, things that seem bene- f icial to society. Like, vise, the ,vhole scientific enterprise runs on chis
principle, with scientists making inferences from empirical regularities co predictions about evencs co come. Lord of the Files 405 CHAPTER THE MEANING OF LIFE • Understand why people t hink questions concerning the meaning of human existence are
 extremely important and relevant. -Socr.ues Rationalism is the view thar through unaided rea- son we can come to know what the dim figures. The second option says that the divin e command theory is false: morality exists independently of
God's will, and even he must obey it. What, Thrasymachus, is the meaning of this? I only dread one day at a time. The history of class struggles. If so, there seems to be no need for mental causes. How would a util itarian answer this question? He took a step, and able at last to hit someone, stuck his fist into
Piggy's stom- ach. Percentage of ... Current-day Christians use violence to spread their right-to-life message. dizcs them. Yes, they were all his own. All these fields, which are collectively known as the cognitive sciences, have in common a certain level of abstraction and a concern with systems that process information. They either write multiple d
rafcs, revis- ing in successive passes, or revise continuously as they write. A readable, carefully crafted defense of objective ethics. Al and Human Rights 224 SEARLE: Mind 226 Philosophers at Work: John R. But many think that the connection between moral values and rel igious belief is even closer than these
and then tells the boy to dra\v another one that is twice the size of the first. But you have just admitted that the good do their neighbours good, and evil do them evil. compatibilism 1 he view char although deter- min ism is true, our actions can still be free. Then you must also have acknowledged justice not to be for the interest of the stronger, when
the rulers unintentionally command things to be done which are to their own injury. Miller, 1777). Like, vise, we are not capable of acting a ltruistically, so we have no obligation co do so. But I observed that even the good ar tisans fell in to the same error as the poets; because they were good workmen they thought that they also knew all sorts of high
mat ters, and this defect in them overshadowed their wisdom; and therefore I asked myself on behalf of the oracle, whether I would like to be as I was, nei- ther having their knowledge nor their ignorance, or like them in both; and I made answer to myself and to the oracle that I was better off as I was. Likewise it is the root of the continued existence
of the gods and daimones, as well as that of divine men. 11 Is it obvious to you, as it is to Craig, that nothing starts to exist without a cause? His Discourse on the Method was published in 1641, Principles of Philosophy in 1644, and The Passions of the Sou/in 1649. 4.3 M IND-BODY IDENTITY • Articulate the
advantages of the identity theory over Cartesian dua lism. But it is probable chat they embrace the same moral principles of respect for parents and life chat we do. How many of you are there?" Ralph shook his head. This is ttuc only of certain per.sons. Rowe, ..:Two Concepts of Freedomt in Agents, Causes, and Events: Essays 011 Indeterminism and
Free \'(!jl/, ed. Then you look for \vays co change your arguments or thesis co overcome che criticisms. During chis employment, he mer che fore,nosc European thinkers (Gal ileo and Francis Bacon a, nong chem) and ,vroce on a wide range of issues, both scientific and philosophical. His argument is based on, strangely enough, the poss ibil ity of
watch again. No- body was more rational or more sincere than he. • Deline substance dualism, cartesian dualism, logical behaviorism, identity theory, multiple realizability, functionalism, epiphenomena/ism, and property dualism. (148) moral objectivism The view that there are moral standards that are true or correct for everyone. For
example, if a friend of yours says-in all seriousness-that she can fly to the moon ,vithout using any kind of rocket or spaceship, you probably ,vouldn't believe her (and might even think that she needed psychiatric help). Examine Chalmers's zombie argument against the identity theory. Are happiness and meaningfulness che sa,ne thing? With a clamor
of bells that set the swallows soaring, the Festival of Summer came to the city Ornelas, bright- towered by the sea. It is not necessary, however, that a person should be devoted to a cause, in the sense just indicated, before we call his life meaningful. Is the execution of someone for his or her offensive speech ever justified? • Define primary and
secondary qualities. Piggy began again. Comon \XleaJLh Ec:desiasticall and Civil', 165 1, by Thomas Hobbes (1588-1679) ofMalmesbury (engraving) (b&w photo), English School, (17th century)/Priv>re Collection/Bridgeman Images 8.8 Image Asset Management Ltd./ SuperStock 8.9 © North \Vind Picture Archi\fee/ Alamy 8.10 Copyright© President
and Fellows of Harvard College and are proteCLed by Harvard rublic Affairs&. This is altogether too much. Ho\v can a mysterious, nonphysical reality influence any event involving atoms, cells, blood, and bone? Free will is an illusion. They are the princip les that free and rational persons concerned to further their own interests would accept in an
initial position of equality as defining the fundamental terms of their association. And having proclaimed all contradictions impossible, I have to make do without them. What do you think the civil rights leader Martin Luther King would say about India's caste system and the treatment of the dalits? When we conceive God as the Creator, He is generally support to the dalits?
lly thought of as a superior sort of artisan. According to these views suggests an alternative theory of mind, one that posits no mysterious immaterial substance, denies no scientific principles, and is neither materialist nor functionalist. Many critics (both religious and nonrel igious) think th is kind of research is
 hopelessly misgu ided. CHAPTER 2 1. I'll be glad, Ralph, only I'll have to be led." Ralph put the conch back on the shining log. For the cus- tomary sign would surely have opposed me had I been going to evil and not to good. Both worlds, for me, are quite real and qu ite important. "We'll be like we were. How do you think you should respond to this
fact ? Now if you suppose that there is no conscious- ness, but a sleep like the sleep of him who is undisturbed even by dreams, death will be an unspeakable gain. Probably the most common counterargument is this: In the scenario, the man doesn't understand Chinese, but the \vhole room (the entire computational system) does. All of this follows
logically from the fact that he is physically identical to me, by virtue of the functional analyses of psychological no- t ions. 515-450 see). For a ll the arguments show, the first mover or first cause could be an impersonal substance or energy, or several minor deities, or a supreme but evil demon. I do not know whether or not my understanding is a
make their case for God through teleological arguments, which rea- son from apparent signs of design or purposeful creation in the \vorld to the existence of a supreme designer. Her family ,vould grieve for her but ,vould at least find some rel ief-and per- haps peace-in knowing that her torture ,vas over. I arranged it all to happen that way.
Furthermore, he was rich and, consequently, all the wiser, because, lacking nothing, he needed to deceive nobody. Whatever our reply to the epistemological questions, if ,ve take them seriously, they surely will affect how ,ve see the ,vorld and ,vhat we do in it. Analects, trans. So,n e scientists chink they know why. Is it, as he says, of such great va
lue that it justifies all the human and animal suffering involved in it? Is the mind the same thing as the body? The central task in mo- rality, then, is not knowing and applying principles, but being and becoming a good person, someone possessing the virtues that define moral excellence. Do you think that morality is a matter of both duty and vir tues?
Confi scation of the property of all emigrants and rebels. 8 How do you think Tolstoy would respond to the claim that many people appear to have very meaningful lives? Jack stood over him. In other words, the man is merely part of the whole system made up of the man, the room, the boxes of Chinese symbols, the ru le book, and everything else. Any
respect in which the cage falls short of the veterinarian's ideal, and contains possibilities of accident or disease, is evidence or limited means, or both. 18 Chapter 1 Philosophy, when super- ficially studied, excite. < doubt; when thoroughly explored, it dispels it. And suppose nothing resembling che
human b ra in could be found. What is Mill 's "proof" of the truth of utilitarianism? In addition to these core elements, Philosophy Here and Now further engages today's learners (Vith abundant illustrations and color graphics; marginal notes, questions, and quotes; profiles of a diverse array of philosophers; and ample repre- sentation of non-Western
and nont raditional sources. What is the argument from evil? In 1879 he resigned his university post because of his fai ling health and spent che following decade, vricing and, vandering about lca ly and Switzerland, lonely and in great physica l pain. If you have experienced moments of happiness, what was their cause? The prospects for a better
philosophical understanding of human existence and its surroundings will im- prove as larger numbers of women enter the domains in which "received knowledge" is processed: universities, laboratories, publishing houses, journal editorial boards, and fund ing agencies. Many believers and nonbelievers think they have a deeper reason for rejecting
the religious explanation of moral motivation. The best examples of such arguments come from William James (1842-1910), the distinguished American philosopher and psychologist, and Blaise Pascal (1623- 1662), the French philosopher and mathematician who devise.cl what we no very call "Pascal's wager." James: Pragmatic Faith C-ontrary to his
scientifically minde.d colleagues, James argues that sometimes (Ve may be justified in making a leap of faith to embrace a belief that is entirely unsup- ported by evidence. We may see the color red, feel a pain, or remember our first kiss, and none of these is the same thing as a physical process, although the latter may give rise to the former. Appeal
to the Person Closely related to the straw man fallacy is appeal to the person (also known as the ad hominem fallacy). In chis rich environment, Hypacia achieved fame as a Neoplaconisc philosophy teacher, an astronomer, and a mathematician. They are headed by Meletus, that good man and true lover of his country, as he calls himself. Re-
lationships \vich fr iends and relatives are perhaps even more important for most of us. Ralph went on blowing and ignored Piggy's terrors. But then why call him good? Do you agree? First, by this method of reasoning you renounce a ll cla im to infin ity in any of the at-tributes of the Deity. Statement 10 gives independent support to the conclusion
without the help of any other premises, so it is an independent premises, we must not only take into account the happiness of everyone affected, but a lso give everyone's needs or interesrs
equal \veight. Thus, by believing in God, we have everything co gain and nothing co lose-a bet chat only an irrational person would turn do\vn. They can even sing by squirting air through their meat." "Omigod. Some theories are deontological (like Kant's theory). Ac age
C\Vency, his life cook an unexpected turn. Only through their union can knowledge arise.'• Kant thought his theory of knowledge corrected the errors of rationalism and empiricism and expelled the skepticism that these views engendered. Do you think autonomous robots should be trusted to make life-and-death decisions on the battlefield without
human supervision? The fallacy of slippery slope, then, is a rguing erroneously that a particular action should not be taken because it will lead inevitably to other actions resulting in some dire outcome. pace on the sand. Appendix C: How to Write a Philosophy Paper 449 But is the divine command theory plausible? Of course, an unconservative
theory can turn out co be correct, and a conservative theory, vrong, but che odds are against this outcome. (335) objectivism (in art) The view that works of art have objective properties by \vhich \Ve can judge their aesthetic goodness or badness. Although women tend to work in this area, not all women ph ilosophers are necessarily feminist phi
losophers (although there may be feminist implications in their work).'S Feminist thinkers have had good reason to suspect bias in the philosophical en- terprise. But morality is not relative to persons. Religion causes ruin when it holds out the false hope of mi- raculously transcend ing our finite lives. SATAN: No! Please don't! GOD: Why not? But one
of the consequences of cultu ra l relativism is that social refo rmers can never be morally right. Our feelings are too often the product of our psycho- logical needs, cultural conditioning, and selfish motivations. (11) Modern science says that there are many things (at the subatom- ic level of matter) that are not determined at all: (12) they just happen
Can you tell me whence I derive th is inference? "You two. categorical imperative Kant's fundamental moral principle, which he formulates as (I) "I am never to act otherwise than so that I could also will that my maxim should become a univmal law"; and (2) "So act as to treat humanity, whether in thine own person or in chat of any other, in every
case as an end withal, never as a means only." catharsis 1he purging of the emotions of pity and fear by experiencing them vicariously in a theatrical context. Photo: Prudence Cuming Associates Ltd 7.3 Fearless girl statue: © vivalapenler/iStockphoco 7.4 Homeless Jesus statue: ASSOCIATED PRESS 7.5 Davis Museum at Wellesley College/Art
Resource, NY. G ive reasons for your choice. Plato had plenty of experience with democratic rule, for in his day Athens was a democracy in which governmental decisions were made by d irect vote of adult male Athenians. "Whether or not your life is successful depends on ho\v it matches up against certain external criteria," Belsha\v says. Probing
asks us how we know all this, can our logic find a reply? He notes that "there are no certain indications by which \Ve may clearly distinguish \vakefulness from asleep." Our d reams can seem like reality, and in d reams we often don't know we are dream-ing. CREDITS ......
external objects? Explain the theory, discuss the strengths and defend your verdict regarding the theory's adequacy. To judge che worth of any religious claims, co decide among che many compet- ing assertions, we need che objective seance and critical reasoning of
philosophical inquiry. On balance, the act-utilitarian might Morality Based on Consequences 157 Figure 3.8 Should the morality of euthanasia depend on the act"s consequences? The nvo camps, then, are forever at odds. I can not, but I should like to be told. I'll tell him what's what. That is, taken separately, they are weak, but together they constituted
a plaus ible reason for accepting Statement 6. You kno\v the subject inside and out, but she constantly struggles \Vith it. As Socrates asks questions, the boy comes to the right ans\ver on his own. No part of this publication may be reproduced, stored in a retrieval system} or transmitted, in any form or by any means} without the prior permission
in wriring of Oxford University Press, or as expressly permined by law, by lice nse, or under terms agreed with the appropriate reproduction rights organization. Is the Mona Lisa art? My emotions are not under my control; rhey just happen. For nobody, I think, ever den ied that the mind was capable of knowing several truths. If there had been any
before the explosion, they would have been boiled into puffs of vapor, and their substance lost in the greater wreckage of the star itself. That is one point disposed of. Here's a sampling of rhe views of so,ne of che more eminent and influential figures. And therefore if you let me go now, and are not convinced by Anytus, who said that since I had been
prosecuted I must be put to death ... Part of the reason for th is is that ordinary beliefs that seem to have no connection with philosophy is not just about fundamental ideas, chose upon which ocher ideas depend. Will iam L. He spent che remain ing cen
 years of his life insane, dying in August 1900. David Miller, Political Philosophy [W]e live in societies that are founded on commitments in the case of women and people from minority cultures. Discrimination against ochers for no good reason is required by the theory.
Trumbull The categorical imperative is Kant's fundamental moral principle, which he formulares as (I) "I am never m act otherwise than so that I could also will that 11ty maxim should become a universal law"; and (2) "So act as to treat humani ty, whether in th ine own person or in that of any other, in every case as an end withal, never as a means
o nly." Do not do unto others as you would rhey should do unto you. Kant's theory The t heory that right actions are those t hat accord with t he categorical imperative. They might prefer to say that the existence of God shows that there must be a purpose, s ince God wouldn't have Figure 9.9 Baggini asks, "Is it better to be slaves with a role in the
universe or to be free people left to create a role for ourselves?" Optimism: life Can Have Meaning 421 created us without one, but that we do not know what that purpose is. We provide each of the bill ion people in China (I chose China be-cause it has a bill ion inhabitants) with a specially designed two-way radio that connects them in the
appropriate way to other persons and to [an] artificial body .... But they argue that the contrad iction d issolves if we take Premise 2 to mean not that the greatest being possible does not refer to any actu- ally existing thingest being possible exists in some sense in the mind (the vie\v that Anselm seems to take), but simply that the greatest being possible exists in some sense in the mind (the vie\v that Anselm seems to take), but simply that the greatest being possible exists in some sense in the mind (the vie\v that Anselm seems to take).
 "They're made out of meat." 0 Meat?" "Meat. Hobbes says that once people cede power to a strong governmental authority, the authority wields total authority over them; the govern. ment's power is unalterable and devoutly, devotedly I gazed
The issues of determinism and free will often come up in court \when someone is being cried for a serious crime such as rape or murder. theodicy A defense of the tradit ional concep- tion of God in light of the existence of evil. Sud, explanations play a crucial role in inference co the best explanation. And against all free \wiii skept ics, they must
demonstrate that the libertarian concept of free will is coherent and plausible. -Benjamin Disraeli 3 What facts about the world can we know based solely on our reasoning? 2. Ethics and Morality Ethics, or moral philosophy, is the study of morality using the methods of philoso-phy, and morality consists of our beliefs about right and ,vrong actions about the world can we know based solely on our reasoning? 2. Ethics and Morality Ethics, or moral philosophy, is the study of morality using the methods of philoso-phy, and morality Ethics, or moral philosophy, is the study of morality using the methods of philoso-phy, and morality Ethics, or moral philosophy, is the study of morality using the methods of philoso-phy, and morality Ethics, or moral philosophy, is the study of morality using the methods of philoso-phy, and morality using the methods of philoso-phy, 
and good and bad persons or character. Didn't you hear the conch? Ain't there a cl iff? If we are to fau lt th is argument, there- fore, we must find some fault with its first premise. To quench selfish desires and therefore to end dukkha is to attain nirvana, the ultimate aim of a ll Buddhist practice and the final liberation to which all the Buddha's
teachings point. We can say the same thing about Statement 11; it too is an independent premise. As artist Suzanne Lacy declared, the goal of Feminist art was to " influ- ence cultural attitudes and transform stereotypes." Feminist art was to " influ- ence cultural attitudes and transform stereotypes."
path for the Identity art and Activist art of the 1980s. You know, like the weddilei. But chis result see, ns highly i1n plausible. If disembodied existence is not conceivable, then it is not logically possible and Descartes' argument fa ils. Subjectivism (in arr) cs tho view that aesthetic criteria arc purely subjective; the goodness or badness of a work of arr
 depends on how rhc audience responds to it. • Assess the claim that the argument from relig ious experience fail s because religious experiences are incompatible. Now, has any one ever taught him? But ho\v can such feelings give us knowledge? Is abstract art an ex- pression of feeli ngs? Will iam Paley, Natural 77,eology, or Evidences of the
 Existence and Attributes of the Deity Collected from the Appearances of Nature (1802). The surgeon is operating. Statement 5 is irrelevant to the argument; Darrow's agnosticism has no logical connection to the premises or conclusion. Justice, and injustice are none of the fac- ulties neither of the body, nor mind. What is the libertarian argument for
the existence of free will? Kant had ,nany friends, ,vas charrning and interesting in conversation, participated in n1any of che scholarly debates of his time, and ,nade exciting discoveries in both science and philosophy. They have interpreted God's omnipotence not as the power co do any-th ing whatsoever, but as the po\ver co do anything chat is
logically possible. But with how great an assurance and acquiescence soever this principle may be entertained in the world; yet whoever shall find in his heart to call it in question, may, if I mistake not, perceive it to involve a manifest contradiction. Chisholms defense of a libertarian free will. Witches are real . -John Locke 392 Chapter 8 The Just
Society 24 Do you agree with Miller's assessment of the fem inist view of the tradit ional theories of justice? Rather, this world must be a place of soul-making. On this account he has also been called rhe first scienrisr, for in chose ri,nes rhere, this world must be a place of soul-making. On this account he has also been called rhe first scienrisr, for in chose ri,nes rhere, this world must be a place of soul-making. On this account he has also been called rhe first scienrisr, for in chose ri,nes rhere, this world must be a place of soul-making.
revolution. It seems to me that when most people say that life is meaningless, they are talking about meaning in one or both of these senses. A flame, seemingly de-tached, swung like an acrobat and licked up the palm heads on the platform. That is, can you conceive of your mind existing without any physical properties at al I, without even a
ghostlike quasi physical presence? Appeal to ignorance 10. 3, Therefore, the dose is not low. When a valid (deductive) argument has true premises, it is a good argument.
Religions 111 Do not believe in anyth ing simply because you have heard it. Recall chat moral theories are analogous to scientific theories. He seems co have been rhe first thinker outside rhe field of marhe, narics co reason deductively and consisrently from basic premises co inrer- esring conclusions. It also helps you stay on course. Affirming the
Consequent Denying the Antecedent If p, then q. So if God is the best explanation, then God muse exist. The universe is no longer a mere It to us, but a Thou, if we are religious; and any relation that may be possible from person to person might be possible from person might 
a dualism of substances seems quite unclear to me. And so far, they say, there are no good reasons to do so. ----- ... Sense experience, in contrast, can yield only trans ito ry, ever-changing information-mere opinion that is vastly inferior to everlasting truths. Generally, religious experiences in Western trad itions are of a God who is a divine person
separate from the world. Should you tell the truth or lie? By some other measure of right ness? If [a] belief has been accepted on insufficient evidence [even though the belief be true, as Clifford on the same page explains], the pleasure is a sto- len one .... • Kane argues that sense experience can match reality because the mind stamps a structure
and organization on sense experience. Will iam Lane Craig, God? Thus, the paper-cutter is at once an object produced in a certain way and, on the other hand, o ne having a specific use; and one cannot postulate a man who produces a paper-cutter but does not know what it is used for. The knowledge of our own being we have by intuition. The
conclusion here ("God exists") is supported by premises that assume that very conclusion. Rowe, Philosophy of Religio 11: A11!11troductio 11 (Bel mont, CA: Wadsworth, 1993), 80-82. atheism The denial of the existence of God. Do you agree with him? 144 Chapter 3 Morality and the Moral life PHILOSOPHY NOW The Morality of Human Cloning
Modern technology is conscancly presenting us with any person who falls ill with a mortal internal disease. (The Academy endured for hundreds of years until ic ,vas abolished by che Eastern Roman ernperor Justi nian I.) The Acade,ny's
, nose renowned studen t, vas Ariscocle, who entered the school ar age seventeen and re, nained for C\venry years. Does the chief do right? They had thought with some reason that there is no more dreadful punishment than futile and hopeless labor. There can be no reasonable doubt: the ancient mys- tery is solved at last. For one thing, they say, the
doctrine implies several absurdities that render it implausible. Explain why you think they are true (or false). Mothers starve themselves so their children will have food. Where justice is denied, where ignorance prevails, and where any one class is made to fed that society is an organized conspiracy to oppress, rob and
degrade them, neither persons nor property will be safe. exist in an unperceiving substance. Whatever meaning people have in their lives is besto\ved or assigned by God, by some metaphysical o rder, or by the workings of some universal principle. In particular, che type of knowledge derived from women's experiences may be just as good as or
better than A Feminist Perspective on Knowledge 323 knowledge acquired by the dominant knowledge-producing group-that is, white, middle-class men of science. ESSAY/ DISCUSSION QUESTIONS SECTION 1.1 1. As white, middle-class men of science acquired by the dominant knowledge acquired by the domina
determinism and free will are incompatible (t hat incompatible (t hat incompatible in anything like equal circumstances, is not happiness, and content. The usual." "We're supposed to talk
to meat." "That's the idea. Soon Ralph realizes that jack has started a forest fire to force him out into the open. And to most parents it seems more important to try to foster quality and strength of character in their children than to fill their lives at all times with the utmost possible degree of pleasure. The morality it theorizes about is after all for all
persons, for men and for women, and will need their combined insights. rain circumstances. Where d id chose vie\vS come from? A,nong those cla iming co be secular, nonrel igious, atheist, or agnostic: 83% yes; 14% no. Ho\v would a compacibil isc respond co Sartre's ideas? "I know. For Further Reading Simon Blackburn, Oxfo,d Dictionary of
 Phiwsophy (Oxford: Oxford University Press, 1994, 2005). A typica l response co che pros- pect of hu,nan cloning is ,noral outrage, ,vhich coo often is based on rnisunderscandings. Philosophy and the Meaning of Life (Oxford: O xford University Press, 2005), 160- 161. 9. Embedded in statemenrs about vir- tues and vices are d irectives about
 performing or refraining from certain actions. I answer, only half in jest. A small addition, you must allow, he said. If the body interact, and the principle of the causal closure of the physi- cal is not violated. Now to most of us religious
comes in a still farther way that makes a veto on our active faith even more illogical. He would come up to me in the gloom and stand staring out of the great oval port, while the heavens crawled slowly around us as the ship turned over and over with the residual spin we had never bothered to correct. 6. • Ariscocle is also an objectivist. We had
checked our primary drive hours before, and were drifting slowly toward the fierce little star ahead. See Representation Mind of bats, 219-21 bra in and, 207-10, 223-29, 231-33 conceptual processor of, 316-17, 316-17, intu ition of, 291-92 bra in and, 207-10, 223-29, 231-33 conceptual processor of, 316-17, 316-17, intu ition of, 291-92 bra in and, 207-10, 223-29, 231-33 conceptual processor of, 316-17, 316-17, intu ition of, 291-92 bra in and, 207-10, 223-29, 231-33 conceptual processor of, 316-17, 316-17, intu ition of, 291-92 bra in and, 207-10, 223-29, 231-33 conceptual processor of, 316-17, 316-17, intu ition of, 291-92 bra in and, 207-10, 223-29, 231-33 conceptual processor of, 316-17, 316-17, intu ition of, 291-92 bra in and, 207-10, 223-29, 231-33 conceptual processor of, 316-17, 316-17, intu ition of, 291-92 bra in and, 207-10, 223-29, 231-33 conceptual processor of, 316-17, 316-17, intu ition of, 291-92 bra in and, 207-10, 223-29, 231-33 conceptual processor of, 316-17, 316-17, intu ition of, 291-92 bra in and, 207-10, 223-29, 231-33 conceptual processor of, 316-17, 316-17, intu ition of, 291-92 bra in and, 207-10, 223-29, 231-33 conceptual processor of, 316-17, 316-17, intu ition of, 291-92 bra in and, 207-10, 223-29, 231-33 conceptual processor of, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17, 316-17
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of, 206-10, 234 in property dua lism, 210, 230-35 in substance dualism, 206-7, 211-16, 214-15] 234-35 "The Mind-Body Problem" (Fodor), 222-23 The Miracle of Theism (Mackie), 93 Mitys, 342 Modern industry, 384-85 Modus ponens (affirming the antecedent), 19, 23 Modus to/lens (denyi ng the consequent), 20-21 Mommy track, 39 1 Mona Lisa,
335, 338, 343 Monotheism, 65, 130, 459 Moral absolutism, 148-49, 199, 459 Moral common sense, 143-46, 168, 173-74 Moral conduct, 114-16 Moral criteria of adequacy, 143-46, 149-50, 196 Moral disagreement, 149-51, 153-55 Moral evil, 84, 130, 459 Moral evil, 84, 130, 459 Moral excellence, 178-79 Morality based on rights, 169-75, 197 Camus and, 189-92, 197 character
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148-49, 154-55, 199, 459 Mora l obligations, 139 Mora l ph ilosophy. Thinking Philosophically 35 Figure 1.13 Politics is rife with fallacie-pecially straw man, appeal to the person, and slippery slope. Jc is not obvious chat religious believers of any sore lead better, happier, or more sat- isfying lives than nonbelievers. The ethics of care addresses rather
than neglects moral issues aris ing in relations among the unequal and depen- dent, relations that are often laden with emotion and involuntary, and then notices how often these attributes apply not only in the household but in the wider society as well. Being alive is rhc meaning. But ultimately the success of the bourgeoisie proves to be their
undoing. It could be a boy or a girl. All rights reserved. Everything increases my anguish. The source of the problem is that the divi ne command theory. So that there is a manifest difference between the ideas laid up in my memory, (over which, if they were
there only, I should have constantly the same power to dispose of them, and lay them by at pleasure) and those which force themselves upon me, and I cannot avoid having. SATAN: Isn't it boring to know everything that will ever happen? If you can lay out an argument's premises and conclusion in an outline, or if you can accurately paraphrase or
summarize the argument, you probably have a pretty good understanding of it. In her view, the latter is as legiti- mate as the former, and both have their place in ethics. Because by the word "wi ll" we generally mean a con- scious decision, which is subsequent to what we have already made of ourselves. All human struggles and striving are
manifestations of the will ro power. from a feminist point of view, than the suggestion that women would eventually become just like men. Not only is the cause of my thought unknown to me; the cause of my actions is equally a mystery. Is life meaningless? Philosophical reading is incense. Then his voice came again on a peak of feeling. 127. (4)
premise In an argument, a statement supporting the conclusion. But it is one thing to know or prove that 1 is true and quite another thing to have rational grounds for believing 1 to be true. Strong arguments are such that if their premises are true, their conclusions are very probably true. Dennett, Consciousness Explained (Boston: Little, Bro, vn, and
Company, 1991). The first branch of which rule, contained by practised self-consciousness and follow it. It can only be determined by practised self-consciousness and self-observation, assisted by observation, assisted by observation, assisted by observation, assisted by observation of others. When you find the main conclusion, you thereby identify the main point of the essay, and you then
have the number-one clue to the function of all the rest of the text. In the absence of objective truth, epistemically privileged standpoints, method- ologies legitimated by experts, and all the other apparatus of traditional knowledge- seeking, what will make any knowledge claim more reliable than any other? Is the argument convincing? That is, it is
conceivable chat there could be a creature physically identical co him in every \vay but lacking the mental states that constitute conscious experience. Much of rhe rime, ho\vever, ,norality and rhe la\Y overlap. Some philosophers think the skeptical implications of Matrix-type scenar- ios can be countered through an argument based on inference to
the best explanation, are they not either gods or the sons of gods? These and other existentialist writers differ dramatically on some major issues (for example, some are atheists, like Sartre, Camus, and Nietzsche; and some, like Kierkegaard, are Christians). It is the work only of some dependent, inferior deity, and is the object of derision to his
superiors. Does morality depend on God? A voice whispered urgently behind him. We may drop a baseball from the roof of a house and \Vatch it fall do\vn\vard, and we may repeat this little experiment a hundred times with the same result. Husbands and wives sell everything they O\vn to pay for their spouse's urgent medical care. All property
relations in the past have continually been subject to historical change consequent upon the change in historical conditions. Should you (1) still assume your be-liefs are true, (2) reject all your current beliefs, or (4) evaluate your be-liefs are true, (3) suspend judgment about the beliefs, or (4) evaluate your be-liefs are true, (2) reject all your current beliefs.
way round), di recting all its power "to no other end but the peace, safety, and public good of the people." But \vhat exactly does the state do to preserve liberties and promote the com- mon good? These topics are explored in read ings from seventy-five traditional and contemporary philosophers integrated into the main text, featuring both
indispensable standards and ne\ver selections. Now in efficient cause of the in-termediate cause of the in-termediate cause of the intermediate caus
with che territory. This is che easy pare. My emotions are my best guide co what is morally right or ,vrong. We earlier supposed that I had injected you with a powerful drug so that you can't move your legs. His words came in a shout. Dukkha, the ever-recurring pain of existence, stops. The cost is that the virtue ethi- cist's account of right action is
directly threatened. m ind coward philosophy and che pursuit of wisdom. Can you conceive of a series of events continuing infinitely into the past? You obviously aren't going to sell your car, so you will be evicted. Self-interest is but the sur- vival of the anim al in us. He sa\v his teachings as a remedy for the social d isorder, corruption, and inhumanity
existing all a round him, from the lowest levels of society to the highest. -Jean-Paul Sartre reasons from his lived experience to his theory of free will. Clearly that which is my due. We feel, too, as if the appeal of religion to us were made to our own active good-will as if evidence might be forever withheld from us unless we met the hypothesis
halfway. Pascal, Pensees and Other W'ritings. -Baruch Spinoza From chis conflict comes che problem of free will- the challenge of reconcil- ing determinism \vich our intuitions or ideas about personal freedom. How can I tell you about the people of Ornelas? As Christopher Grau says, These creatures have fed Neo [the movie's protag-onist] as
imulation that he couldn't possibly help but take as the real thing. The workers', vages decline, more become unemployed, and their exploitation by the capitalists continues. They are expected co prolif- erare rapidly in rhe future, especially for milirary purposes. It is one of our deepest beliefs that each person should be able to live life in the way that
he or she chooses, subject to certain limits. I know the answers that my colleagues will give when they get back to Earth. Would the manner of a leaf's blowing, even though perfectly known, afford us any instruction concerning the vegetation of a tree? Hysteria, delusions, cycles of mania and depression are known and reasonably well understood
psychopathic phenomena in innumerable cases where there is no religious component; but experi- ences which have such components, which count as religious par excellence, share many features with these pathological ones. See Mind-body problem Body, in essay structure, 442-43 Bourgeoisie, 379-86 Brahman, 119, 457 Brahmin, 457 Brah
consciousness and, 212-13, 215, 2 17-23 mind and, 207-10, 223-29, 231-33 pineal gland in, 215/ Braue New \Vorl.d (Huxley), 242 Brillo Box, 339, 339/ The Buddhism Buddha and, 109-16, 127-28 complex ity of, 110 dharma in, 111-16, 128, 130, 458 dultltht1 in, 111-16 Five Precepts of,
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96 c Camus, Albert existentialism of, 189-92, 197, 408 meaning of life and, 408, 414 morality and, 189-92, 197 "The Myth of Sisyphus" by, 189-91 Carroll, Lewis, 330 Cartesian dualism criticism of, 212-13, 215-16 defined, 20~236, 457 identity theory and, 207-8,
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morality based on, 175-81, 197 in virtue ethics, 175-80 Child ca re, 388-91 Childhood, religion acquired in, 59, 61/ China, 192-95, 197-98, 223, 226 Chinese Room thought experiment, 226-29 Chisholm, Roderick, 258 Chuang Tztt, 123-24 Claim. Example: Exampl
unpopular things happen in this country? What is Descartes' explanation of holy mind and body interact? Now what are spirits or demigods? Or you vonder what through un-aided reason we can come to knoly what
the world is like. Together they consti-t ute a way of purposeful living rhac che Buddha is said co have discovered through his own experience-the "Middle Way" or "Middle Path" between che extremes of b rutal asceticism and sensual self-indulgence. Can the mind (soul) exist independently of rhe body? Precisely. We can become more virtuous by
reflect ing on our lives and chose of ochers, practicing virtuous behavior, or imitating moral exemplars such as Gandhi, Buddha, Jesus, Muhammad, Hypacia, and Socrates. GOD: Apparently she just got the urge. Let us see. For though when my eyes are shut, or windows fast, I can at pleasure recall to my mind the ideas of light, or the sun, which
former sensa-t ions had lodged in my memory; so I can at pleasure lay by that idea, and take into my view that of the smell of a rose, or taste of sugar. Give reasons for your assertion. Does that mean that I should abandon myself to guietism? But this yields a contradiction, for a being greater than the greatest being possible is impossible. • Lawrence
Blum, "I'm Not a Racist B11t . 2001 study of eight hundred heart patients, researchers found no significant effect of intercessory prayer on the patients health. In Argument I, the conclusion is "abortion is wrong," and it is backed by nvo premises: "Ir's ,vrong to take the life of an innocent person" and "Abortion takes the life of an innocent person." In
Argument 2, the conclusion is "God does not exist,", which is supported by the premise "After all, most college students believe that that is the case." Despite the differences in content, the number of premises, and the order of their parts), they are both arguments because they exemplify basic arguments.
struc ture: a conclusion supported by at least one premise. By his O\vn lighrs, Pascal should take these other possibilities seriously if we are as ignorant of God's nature as he says. But the sensations caused by external objects somehow represent those objects and thereby give us kno\vledge of them. He stole their secrets. Arthur Waley, 2:13-14,
14:30, 14:45. Whether we approve of what they did or not, most of us would be ready to admit- to take some random examples- that Dorothea Dix, Pasteur, Lenin, Margaret Sanger, An- thony Comstock, and Winston Churchill led meaningful lives. Figure 4.1 Is the mind identical to the brain? You are free in the sense that if you had desi red to do
someth ing different than \vhat you actually did, noth ing would have prevented you from doing it. Karma can also affect the quality of life at each level. Conservation of the old modes of production in unaltered form was, on the contrary, the fi rst condition of existence for all earlier industrial classes. You are faced with deep philosophical questions:
Can a nonhuman be a person? Therefore, all the hawks in this sanctuary probably have red tails. Only when the answer to both of these questions is yes can you say that the conclusion of the argument is worthy of acceptance. Thus the identity theory offers a better explanation of mind-body interaction than Cartesian dualism does because the mind is
the body. This is a further question for Locke, and it depends on whether you could have done otherwise had you so wil led. IV, ch. He thrust his head over the top and glared at Jack through his one flashing glass. Belief Without Reason 101 It will facilitate our discussion if we keep all these distinctions well in mind. Come hither, Meletus, and let me
ask a question of you. When I believe that I have done something, I do bel ieve that it was I who caused it to be done, I who made something without us, though it be not
altogether so certain as our in tu itive knowledge, or the deductions of our reason employed about the clear abstract ideas of our own minds; yet it is an assurance that deserves the name of knowledge, or the deductions of our reason employed about the clear abstract ideas of our own minds; yet it is an assurance that deserves the name of knowledge, or the deductions of our reason employed about the clear abstract ideas of our own minds; yet it is an assurance that deserves the name of knowledge, or the deductions of our reason employed about the clear abstract ideas of our own minds; yet it is an assurance that deserves the name of knowledge.
                                                         . Your belief or disbelief in God, for example, might support a hose of ocher beliefs about morality, life after death, heaven, hell, free will, science, evolution, prayer, abortion, miracles, homo-sexuality, and more. Some of the strongest arguments against the death penalty come from a few people who are
actually on death row. Would you like to see more of the same, much less, or some other political system altogether? a According co Kane, the inherent worth of persons derives from their own rules by which co live. As
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Wollsconecraft puts it: I have turned over various books written on the subject of educa- t ion, and patiently observed the conduct of parents and the man- agement of schools; but what has been the result?- a profound conviction that the neglected education of my fellow-creatures is the grand source of the misery I deplore; and that women, in particular, are rendered weak and wretched by a variety of concurring causes, originating from one hasty conclusion. -Saint Augustine Figure 8.1 Signing of the Declaration of Independence: we hold these t ruths to be self- evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these

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are Life, Liberty and the pursuit of Happiness. • What philosopher inspired these words? PHILOSOPHY NOW Morality and the Law Kant's theory is che cheory that right actions are those that accord with the categorical imperative. But chis seems co many people co deny the obvious. In the first premise, man means humankind; in the second, male. To
an Arab, however (even ifhe be not one of the Mahdi's followers), the hypothesis is among the mind's possibilities: it is alive. For Kant, the moral law cannot be something contingent, changeable, or relative. Thus man is a being purely physical; in whatever manner he is considered, he is connected to universal nature, and submitted to the necessary
and immutable laws that she imposes on all the beings she contains, according to their peculiar essences or to the respective properties with which, without consulting them, she endows each particular species. There exist instances of intense suffering which an omnipotent, omniscient being could have prevented without thereby preventing the
occurrence of any greater good. Morality and meaningfulness are not synonymous. They are dislodged by new industries whose products are
                                                                                                      That is, if every event is determined, there can be no free will; if free \vill exists, determinism cannot be actual. The best way to avoid being taken in by them until you can consistently pick them out of any random selection of prose. This passage may at first
seem like a good argument, but it isn't. It was thus a terrible thing for th is lady to hear the painter speak of his desire to portray even his young bride. The goodness or badness of a work of art depends on the response of its audience. - Charles Dickens 7 Hobbes is a pessimist about human nature; he thinks people are basically greedy and treachero
us. Most people-including Locke, Hobbes, and other tra- ditional theorists-have assumed there is a strong \vall of separation benveen private and public life, and that only public life is the proper concern of political theory. It is an established opinion amongst some men, that there are in the unders tanding certain innate principles; some primary
notions, characters, as it were, stamped upon the mind of man, which the soul receives in its very first being; and brings into the world with it. (119) brahmin A priest or teacher; a man of the priestly caste. He developed a deep friendship, vich che feminist Mrs. If our actions are not our own because, say, someone has brain, vashed or d rugged us co
control how ,ve vote, then being free co vote would seem co be an empty liberty. We might wait years; till we were old- "The shivering, silvery, unreal laughter of the sav- ages sprayed out and echoed away. The good is whatever has intrins ic value-whatever is valueble for irs own sake-which can include such things as pleasure, happiness, vi rtue
knowledge, autonomy, and the satisfaction of desires. He maintained that if Anselm's argument were a good piece of reasoning, we could use it to prove the existence of many things that obviously do not exist-for instance, the greatest island possible. That is, \vhy do the configurations of sense data behave like material objects, seemingly existing
unperceived and beyond our control? Eastern Religions 113 In the Buddha's vie,v of karma, through their o,vn moral choices and acts people are free to try to change their karma and irs associated results, and no one is trapped in a given level of existence Figure 2.17 Buddhist Temple of the Dawn in Bangkok, Thailand. Mere passion about an activity
is, in itself, insufficient co contribute meaningfulness co a life. The opposing vie\v is that even if there is no external meaning, people's lives can still be meaningful because meaning and purpose come from within. But no one who has a particle of understanding will ever be convinced by you that the same men can believe in divine and superhuman
things, and yet not believe that there are gods and demigods and heroes. To banish suf- fering, banish des ires. He thinks that ,vhat d rives philosophy, history, society, law, government, and morality is economics. What would be a reward suitable to a poor man who is your bene- factor, and who desires leisure that he may instruct you? • Define
democracy, meritocracy, and aristocracy, and aristocracy. Determinism coupled with incompati- bilism yields hard determinism-no free wil l. Many worlds might have been botched and bungled, th roughout an eternity, ere this system was struck out; much labor lost; many fruitless trials made; and a slow but continued improvement carried on during infinite ages in
the art of world-making. He shouted this so loud that Alice couldn't help saying "Hush! You'll be waking him, I'm afraid, if you make so much noise." "Well, it's no use your talking about waking him, I'm afraid, if you make so much noise."
any rate, by adding the right kind of background information, you give your readers good reason to care about what you are saying and to continue reading. Critique Paley's design argument. The medical staff would probably also be relieved for the same
reason. Ho,v does chis story apply ro utilitarian ,noral theories? Brahman is Absolute Reality, and the atman is Brahman-a fact expressed in the famous adage "You are that [Brahman]," or "You are divine." The essential realization, then, is the oneness of Brahman and atman. But yet, if he pleases, he may dream that I make him this answer, that the
certainty of things existing in rerum natura, when we have the testimony of our senses for it, is not only as great as our frame can attain to, but as our condition needs. Russ Shafer-Landau, The Fundamentals of Ethics Virtue ethics and the
divine command theory share a basic structure. Chalmers, The Conscious Mind (Ne,v York: Oxford University Press, 1996). How do you distinguish these from the natural occur- rences on the left? The prevai ling Christian view closely follows Plato's and Descartes' dual istic notion: The soul is che essentia l component of a hu,nan being, a substance
both im, nacerial and immor- tal, , vhile che body is , nacerial and inessential. But even granted trains, I fear that Ornelas so far strikes some of you as goody-goody. This is how Mill defends his brand of utilitarianism: John Stuart Mill, "What Utilitarianism Is" The creed which accepts as the foundation of morals, Utili ty, or the Greatest Hap piness
Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. Tea Parry Rejects Enridement and Welfare Progra, ns Man Claims Our-of-Body Experience Residents De, nand Death Penalty for Child Killer Christopher H itchens Book Says "God Is Nor Grear" Japan
Tsuna, ni Kills Thousands Scienrism Say "Big Bang" Uncaused Attorneys Say Hormones Caused Woman to Kill Stem Cell Research Banned China Says It Muse Be Judged by C hinese Morality Is libertarianism a viable political rheory? Personal growth-soul-making-can take place only when people make free choices in response to the pain and anguish
of living. 376 Chapter 8 The Just Society John Rawls, A Theo,y of Justice as explanations of how states could be formed and just ified. Moral relativism pertaining co individuals is known as subjective relativism, more pre- cisely stated as the view chat right actions are chose sanctioned by a person. But epiphenomenalism seems to conflict with our
commonsense intuitions about ho, vour minds and bodies are related. As Philo purs it, "From observing the growth of a hair, can we learn anything concerning the generation of a man?" In a similar vay, he says, we err if Ve conclude that one event always causes another just because Ve observe a single instance of such a pairing. Virginia Held,
71,e Ethics of Care (Oxford: Oxford University Press, 2006), 10- 13. Just you wait- "Jack mimicked the whine and scramble. • Exp lain how reductio ad absurdum arguments work. Premise: Faster-than-light travel, vould violate a law of nature. It is built not only into the structure and expectations of the workplace but into other crucial SO cial
institutions, such as schools, which make no attempt to take account, in their scheduled hours or vacations, of the function ing of one's o,vn body and mind. If it is thus, then, that every art does its
work well- by looking to the intermediate and judging its works of art, while the mean preserves it; and good artists, as we say, look to this in their work), and if, further to take away or to add anything, implying that excess and defect destroy the goodness of works of art, while the mean preserves it; and good artists, as we say, look to this in their work), and if, further to take away or to add anything that excess and defect destroy the goodness of works of art, while the mean preserves it; and good artists, as we say, look to this in their work), and if, further to take away or to add anything that excess and defect destroy the goodness of works of art, while the mean preserves it; and good artists, as we say, look to this in their work), and if, further to take away or to add anything that excess and defect destroy the goodness of works of art, while the mean preserves it; and good artists, as we say, look to this in their work), and if, further to take away or to add anything that excess and defect destroy the goodness of works of art that it is not possible either to take away or to add anything that excess and defect destroy the goodness of works of art that it is not possible either to take away or to add anything that excess and defect destroy the goodness of works of art that it is not possible either to take away or to add anything that excess and defect destroy the goodness of a take away or to add anything that excess and defect destroy the goodness of a take away or to add anything that excess and defect destroy the goodness of a take away or to add anything that excess and defect destroy the goodness of a take away or to add anything that excess and defect destroy the goodness of a take away or to add anything that excess and defect destroy the goodness of a take away or to add anything that excess and defect destroy the goodness of a take away or to add anything that excess and defect destroy the goodness of a take away or to add anything the goodness of a take away or to add anything the g
excellence is more exact and better than any art, as nature also is, then it must have the quality of aiming at the intermedi- ate. W hat makes a society just? But a deontological theory may contend that stealing is inherently \vrong regardless of its consequences, good or bad. In 2006, researchers studied eighteen hundred people, who had undergone
heart surgery and d iscovered char prayer had no effect on their recovery. any brothers exist. Ben Ray Redman (New York: Viking Penguin, 1949, 1977). The properties, objectivists argue, exist in the art object. Initially the boy thinks that doubling the length of each side of the square twice as quare twice as large as the first. So should
plausible moral theories try to accommodate both an ethic of obligation and an ethic of care? Ethics (moral philosophy) is ,he study of morality using the methods of philosophy. 124 . - David Hume 1.2 SOCRATES AND THE EXAMINED LIFE There is no better way to understand and appreciate the philosophy and an ethic of care? Ethics (moral philosophy) is ,he study of morality using the methods of philosophy.
 life and work of Socrates, one of philosophy's greatest practitioners and the most revered figure in irs history. It teaches that all is not, has not been, exhausted. In some moral theorize if \Ve are co make headway in such investigations. VII ... In
English, I understand what the words mean; in Chinese, I understand nothing. Therefore, it cannot be the case that physical states and mental states are identical. Bur scientists' spiritual and religious beliefs (and disbelief) are diverse and often illuminating. (206) mind- body problem The issue of what mental phenomena are and how they re- late to
the physical world. Secondary qual ities are subjective properties such as the color red or the smell of a rose; they are in the mind. I think we must atrack- whorever we meet it- the no nsensical idea that mu- tually exclusive pro posi- tions about the moral and nonmoral
goodness of whole societies, which largely determine the moral and nonmoral goodness of our lives. SATAN: What I am ta lking about is control. cain universal principles (s uch as truths of logic), chis knowl- edge muse be inborn. And, contrary to Kant, feelings do matter. I can't make you do evil. The heart of che moral life is feel ing for and caring for
chose with whom you have a special, int imate connection. GOD: Anyth ing can happen by chance, even the normal things. In fact, many think it obviously true, and they assume it \Vithout question. SATAN: And look at Eve. Life has 1 neaning if you are happy. The notion that we can never have a moral disagree- ment with anyone is d ifficult to take
seriously. Savages appeared, painted out of recognition, edging round the ledge towards the neck. You ace in complete freedom when you give money co a charity-if you really do wane co give your money and if nothing prevents you from doing so (for example, no phys ical obstacles stand in your way, no one is coercing you, and no inner Hard
determinism is ,he view thar free will docs not exist, that no one acts freely. We should in vain, therefore, attempt to demonstrate its false- hood. The results of a Gallup poll ra ise doubts about it. But surely o n occasion it 's the reformers ,vho are right and society that is ,vrong. He is free from all 'complexes' and obsessions, the worries and troubles
that torment others. Thus, virtues are both the traits that make us good persons and the dispositions that enable us to live good lives. Figure 3.2 We all have a moral theory (even the idea that moral theories don't exist is a theor- etical view about ethics). All sentiment is right; because sentiment has a reference to nothing beyond itself, and is always
real, wherever a man is conscious of it. Bur rhe work de, nanded an unpleasant departure fro, n his usua l routine of sleeping in: He was asked co begin lessons ar 5:00 a.m.! The change allegedly caused his de, nise; he contracted pneun1onia and died. Modern industry has converted the little workshop of the patriarchal master into the great factory of
the industrial capita list. I looked back at myself: I lived so long as I knew the meaning oflife. For starters, they deny his assumption chat the claims of rel igion cannot be decided by argument and evidence. It is no t hard to see here the t ies between the suppos- edly distinct public and domestic s pheres." Few thoughtful people would argue that
 \vomen have achieved equality in every aspect of their lives. That is not co say chat all moral theories are created equal. Don't \Ve have duties co some people we don't care about? Religious belief or disbelief moves not just societies, but also individual lives. There. From these nvo claims it is a short step to the conclusion that no o ne acts freely (that
liber tarian ism is false). • Understand Clive Bell's notion of significant form. After all, aren't they simply using God's gift of reason to arrive at their decision? In addition, captions fo r these images include brief, open-ended questions to help studenrs "read" visuals \Vith the same critical attention they learn to bring to written texrs. An action is
morally right if endorsed by a person or culture and morally wrong if condemned by a person or culture. Premise: There are many people today who claim to be witches. Most assuredly it is; whether you and Any- tus say yes or no. This makes H induism the most m lcrant religion in the world, because its o ne transcendent God includes all possible
gods. After a ll, most college students believe that that is the case. 1932), an American philosophy of language, che philosophy of language, che philosophy of language, che philosophy of mind, and philosophy of language, che 
argument from evil fails. And he would not see that the tints which he spread upon the canvas were drawn from the cheeks of her who sat beside him. Functionalism has apparently been able to resolve the dilemma. John Locke, An Essay Concerning HumaJI Understanding, ed. The opposite of inevitability is chance. This is how Sartre explained this
existentialist freedom in a famous lecture titled "Existentialism Is a Humanism": Jean-Paul Sartre, " Existentialism Is a Humanism" What [existentialism Is a Humanism" What [existentialism Is a Humanism" what [existentialism Is a Humanism what [existentialism Is a Humanism what 
TO UNDERSTAND: CRITIQUING PHILOSOPHICAL VIEWS SECTION 4.4 1. Ho\v does the myth of Sisyphus dramatize the absurdity of the human condition? -11,e Buddha 3 3 Contrast the Bud- dhist and Christian views of the cause of human suffering. • Understand the four ways of characterizing art. As a thing of art nothing could be more admirable
than the painting itse lf. "Come and look at him!" the brothers cried, and they each took one of Alice's hands, and led her up to where the King was sleeping. Jack felt encouraged. Life takes on meaning when you become motiv ared, set goals and charge after them in an unstop pable manner. In addition, substance dualism, with its insistence on
nonphysical causes of phys- ical even rs, seems to conflict with a basic law of science-the law of the conservation of mass-energy. ht m#li nk 2H 4 0014 (31 December 2014). 11. 1932), professor of the philosophy of mind and language at the University of California, Berkeley. Does the perception of beauty have anything co do \vich moral concerns?
That's who we want to contact." "They made the machines. Zalta, hrrp://plato.Stanford.edu/archives/full2003/entries/ethics-virtue/. A forced option is one that is unavoidable because the two possibilities are mutually exclusive, and not deciding is the same as choosing one of the alternatives. "Please let me out. If the world were a paradise of luxury
and ease, a land flowing with milk and honey, where every Jack obtained his Jill at once and without any difficulty, men would either die of boredom or hang themselves; or there would be wars, massacres, and murders; so that in the end mankind would inflict more suffering on itself than it has now to accept at the hands of Nature. It was rather as if
my personality had been transformed by the presence of a spiritual spirit. By law and by cusco, n, 1 niddle-dass English women in her day ,vere thought co be subordinate to 1 nen in count- less ,vays. The basic idea is to select from the roster of possibilities an issue that (1) you are interested in and (2) you can adequately address in the space allowed.
The charge is rhar Libec's subjects are reporting chat rhey are aware chat they are conscious intention itself is fonned (after conscious awareness). I may say more; for without the assistance of Anytus and Lycon, any one may see that
he would not have had a fi fth part of the votes, as the law requires, in which case he would have incurred a fine of a thousand drachmae. Bue chis attitude underesci, naces the power of philosophical precision and che good work it does on some of che weightiest issues of our rime. Mill, "What Utilitarianism Is." 5. What are some fundamental beliefs
that are part of your philosophy of life? But if he always possessed this knowledge he would always have known; or if he has acquired the knowledge, he could not have acquired it in this life, un less he has been taught geometry; for he may be made to do the same with a ll geometry and every other branch of knowledge. The heart of the moral life is
feeli ng fo r and caring for those with whom you have a special, intimate connection. Utilitarians reject the concept of rights, or they define rights in terms of utility. Aristotle argues that because every action aims at some end, there must be an end to which all actions aim. Quantum physics provides a surprising counterexample to the notion that
every event has a cause. I suppose you mean, as I infer from your indictment, that I teach them not to acknowledges the gods which the state acknowledges, but some other new divinities or spiritual agencies in their stead. They demonstrate that philosophical concerns arise continually in science, society, ethics, medicine, and more demonstrate that philosophical concerns arise continually in science, society, ethics, medicine, and more demonstrate that philosophical concerns arise continually in science, society, ethics, medicine, and more demonstrate that philosophical concerns arise continually in science, society, ethics, medicine, and more demonstrate that philosophical concerns arise continually in science, society, ethics, medicine, and more demonstrate that philosophical concerns arise continually in science, society, ethics, medicine, and more demonstrate that philosophical concerns arise continually in science, society, ethics, medicine, and more demonstrate that philosophical concerns arise continually in science, society, ethics, medicine, and more demonstrate that philosophical concerns arise continually in science, society, ethics, medicine, and more demonstrate that philosophical concerns arise continually in science, society, ethics, medicine, and more demonstrate that philosophical concerns arise continually in science are demonstrated as a science
Religion could focus on che mental, on che domain of immor tal souls and religious morality. 430 Chapter 9 The Meaning of Life I put the matter before some philosophers, and they were of my opinion. But were the power or energy of any cause discoverable by the mind, we could foresee the effect, even without experience; and might, at fi rst,
pronounce with certainty concerning it, by the mere dint of thought and reasoning. Aristocracy is a socicry ruled by the best citizens. Therefore, X percent of all members of group A probably have property P. CHAPTER 14. -Aristotle Plato deduced that ,ve must be able to acqui re knowledge because we can identify false beliefs, and ,ve obviously
possess kno, vledge because we can grasp, through reason, mathematical, concept ual, and logical truths. Here's the inaccurate, old-school way of thinking: • Philosophy majors have no marketable skills; they are unemployable. What the world is in itself outside our experience Kane cal ls noumena, a reality forever beyond our ken. Do you accept or
 reject the use of the death penalty? Therefore, Berkeley concludes, the claim that material objects exist is false. Another spear, a bent one that would not fly straight, went past his face and one fell from on high where Roger was. But experiences in Eastern trad itions a re often of a d ivine something that is entirely impersonal or identical with the
world. "But we bathe every day!" Ralph looked at the fi lthy objects before him and sighed. His habit was to ask people seem- ingly simple questions about their basic assumptions. As Bertrand Russell says, Hume [E]every principle of simplicity urges us to
adopt the natural view, that there really are objects other than ourselves and our sense-data which have an existence not dependent upon our perceiving them. sex segregation and discrimination of the workplace itself, tend to be cyclical in their effects: wives advance more slowly than their husbands at work and thus gain less seniority, and the
discrepancy between their wages increases over time. Theism and Religious Experience 97 Swinburne, the Existence of God Now, of course, devotees of different religious experiences in the religious experience 97 Swinburne, The Existence of God Now, of course, devotees of different religious experience 97 Swinburne, Theism and Religious experience 97 Swinburne, Theism and Religious experience 97 Swinburne, Theism and Religious experience 98 Swinburne, Theism and Religious experience 98 Swinburne, Theism and Religious experience 99 Swinburne, Theism and Religious experie
case not lying is wrong, because it's more important co preserve life than co blindly follo\v a moral rule. Their manes were braided with stream- ers of silver, gold, and green. Another possibility is that he observed the dentition of a woman who had no wisdom teeth. Do we have free will? Then at last Maurice broke the silence. Ho\v is reading
philosophy different from, say, reading a physics text or reading a novel? • State the divine command theory and explain the arbitrariness argument aga inst it. The dualism implied here is instead a kind of properties of that individual,
 although they may depend lawfu lly on those properties. Beyond that, I can't count on anything. Now whatever is in motion by another, for nothing moves inasmuch as it is in actuali ty. They too are venerated yet are considered less
authoritative than the Vedas. Arignote's comment is consistent with one attributed to her mother, Theano of Crotona, in that all that exists, all that is real can be distinguished from other things through enumeration. The guiding principle of the socialist vie, v is equality: The ,vealth of society should be shared by all. You must now justify your decision
to exhibit or not exhibit two pieces chat have received ,vide international acclaim. If they ever fancy they would, it is only in cases of unhappiness so extreme, that to escape from it they would exchange their lot for almost any other, however undesirable in their own eyes. Thesis statement (the claim to be supported) B. Cohen, Phiwsophers at W0rk
(Ne,v York: H olt, Rinehart, and W inston, 1989). Conscious- ness is a feature of the world over and above the physical features of the world. But if goodness is a defining properry of God, then God cannot be used to define goodness. Such a tack would result in an empry definition of the divi ne command theory: Good actions are those commanded by
                        .... • State t he main differences between Locke's and Hume's emp1nc1sm. At this stage, though, you should scrutin ize mostly the big ones. Used by permission of Alfred A. But your beatitude? Figure 2.5 Was the Big Bang the beginning of the universe? Can art be a source of cruch or kno\vledge? This is a popular scheme of
distribut ion, although some think it is inconsistent with our common- sense notions of justice and knowledge it is, for example, very reason- able to believe that neither will ever be elected president, but we are scarcely in the position of knowing with certainty that neither will ever be elected president, but we are scarcely in the position of knowledge it is, for example, very reason- able to believe that neither will ever be elected president, but we are scarcely in the position of knowledge it is, for example, very reason- able to believe that neither will ever be elected president, but we are scarcely in the position of knowledge it is, for example, very reason- able to believe that neither will ever be elected president, but we are scarcely in the position of knowledge it is, for example, very reason- able to believe that neither will ever be elected president.
be elected president. Tao-de ching, trans. What is Descartes' conceivability argument? The argument is based on a simple face about the morally obligated co do the impossible. We could not tell, before we reached the nebula, how long ago the explosion took place. because it comes from God. They set off along the beach in
formation. In any case, holv can \Ve use our senses to detect God, since he presumably cannot be sensed? In Chinese, I am just a computer. An informative perspective on Kants ethical theory. Ho,v do these beliefs influence your life? For starters, the doctrine implies chat each person is morally infallible. He said to himself: I shall see whether the
wise Socrates will discover my facetious contradiction, or whether I shall be able to deceive him and the rest of them. We can come to kno, v many propositions a priori-for example, that all triangles have three sides, that 2 + 3 = 5, and that something is either a cat or not a cat. The capac-ity, they say, is innate, the
knowledge acquired. O'Connor makes a case for it by trying to show that the notion of agent causation is coherent and plausible. You may not be able to follow the steps in the sequence suggested. • Summarize Swinburne's argument from relig ious experience and assess criticisms of it. Therefore, a ll formatted d isks sold at the computer store are
probably defective. These are, at their core, philosophy questions. So if relativism in any of its forms is true, it's false. Why, except that he is dull and a fool?' 0 Here's che a rgument seated more formally: 1. And the different forms of government make laws democratical, aristocratical, tyrannical, with a view to their several interests; and these laws
 which are made by them for their own interests, are the j ustice which they deliver to their subjects, and him who t ransgresses them they punish as a breaker of the law and unjust. Some argue that the truth of religious experiences is corroborated by positive effects in the lives of those who have them-such as leading a morally better life. Theodicy
cannot be content to look to the past, seeking an explanation of evil in its origins, but must look towards the future, expecting a triumphant resolution in the eventual perfect fu lfilment of God's good purpose.'7 Critics have assa iled Hick's view on several fronts, arguing that suffering can warp character as well as build it, that God's allo\ving people
to suffer for their own good constitutes morally repugnant paternalism, and that H ick's theodicy has the bizarre implication that our trying to eradicate evil would be \vrong. If existence really does precede essence, there is no explaining things away by reference to a fixed and given human nature. To this end, communists of various nationalities have
that God makes mo-rality and to accept the divine command theory. 3.4 MORALITY BASED ON DUTY AND RIGHTS • Describe the differences between the theories of Mi II and Kant. This exercise asks you co specify not what has caused your beliefs, but what justifies chem. ACKNOWLEDGMENTS A text like th is is not possible \Vithout the help of a
lot of talented and consci- entious people. A society's system of economics is defined by its means of production-by irs economic and technological ways of meeting people's physical and social needs. In the fire a fawn is trapped, horribly burned, and lies in terrible agony for several days before death relieves its suffering. • Many philosophers reject
the notion that death robs people of meaning in life. But maximizing total happiness is the fundamental concern, whether everyone gets an equal portion or one person gets an equal portion or one person gets the lion's share. Sisyphus, proletarian of the gods, powerless and rebellious, knows the whole extent of his wretched condition: it is what he thinks of during his descent. One
person can hold that the Mona Lisa is bad art, while another can maintain that it is good art-and they both would be right. work experience) work experience work experience) work experience work experience
 Psychology $38,700 $65,300 Fine Art $38,200 $62,200 PayScale, "Highest Paying Bachelor Degree, by Salary Potential." 2017-2018 Coll,g, Sala,, &port, ht t ps:// www. He says that we must be able to acquire knowledge because \Ve can identify false beliefs, and \Ve obviously possess kno\vledge because we can grasp, through reason, mathematical
concep- tual, and logical truths. We could argue that the greater, namely, one that exists in reality as ,vell as in the understanding. The second premise of the argument expresses a belief about what a morally good
being would do under certain circumstances. To in- crease their profits, the bourgeoisie hire more and more workers but pay them less and less, replacing workers ,vith machines ,vhenever possible. You can always pick up ho\v to
read a balance sheet and holv to figure out profit and loss, but it's harder to pick up the other stuff on the Ry."3 Sheila Bair got her philosophy degree from the University of Kansas and went on to become chair of the Federal Deposit Insurance Corporation from 2006 to 2011. Of special interest is Christopher Grau's article chat dra, vs interesting
paral lels beC\veen Descartes' dream and evil genius scenarios and che story chat unfolds in The Matrix. Make sure you are not reading with che intent co prove che conclusions false (or true). had some dominant, over-all goal or goals which gave direction to a great many of the individual's actions and, second, that these actions and possibly others
not immediately related to the overriding goal were performed with a special zest that was not present before the person became attached to his goal or that would not have been present if there had been no such goal in his life. (193) Key Terms 199 moral absolutism The belief that objective moral principles allow no exceptions or must be applied
the same way in all cases and cultures. 96 SWINBURNE: The Existence of God 97 Writing to Understand: Critiquing Philosophical Views 98 2.5 BELIEF WITHOUT REASON 98 James: Pragmatic Fait h 99 JAMES: "The W ill to Believe? You're
 acting li ke a crowd of kids." The booing rose and died again as Piggy lifted the white, magic shell. 14. (Cambridge, MA Harvard University Press, 1999), I 0, 266. Even if it should wholly lack power to accomplish its purpose, if with
its greatest efforts it should yet achieve nothing, and there should remain only the good will (not, to be sure, a mere wish, but the summon- ing of all means in our power), then, like a jewel, it would still shine by its own light, as a th ing which has its whole value in itself. Kelly, ed., Encyclopedia of Ethics (Oxford: Oxford University Press, 1998).
Socrates is often regarded as the noblest of the great philosophers. The officer, surrounded by these noises, was moved and a little embarrassed. I suppose I've made you angry. Which certa inly could never be put into such exquisite pain, by a bare idea or phantom, unless that the pain be a fancy too: Which yet he cannot, when the burn is well, by
raising the idea of it, bring upon himself again. 82 Chapter 2 God and Relig ion 19 What is the most plausible meaning of "exists in the under- standing alone "? They ask, Why do pat- terms of sensations present themselves to us as if they \vere entirely independent of our minds? "I will be good," it says. Plato, Aristotle, and Hume 347 The difference, in the under- standing alone "? They ask, Why do pat- terms of sensations present themselves to us as if they \vere entirely independent of our minds? "I will be good," it says. Plato, Aristotle, and Hume 347 The difference, in the under- standing alone "? They ask, Why do pat- terms of sensations present themselves to us as if they \vere entirely independent of our minds? "I will be good," it says. Plato, Aristotle, and Hume 347 The difference, in the under- standing alone "? They ask, Why do pat- terms of sensations present themselves to us as if they are the under- standing alone "? They ask, Why do pat- terms of sensations present themselves to us as if they are the under- standing alone "? They ask, Why do pat- terms of sensations present themselves to us as if they are the under- standing alone "? They ask, Why do pat- terms of sensations present themselves to us as if they are the under- standing alone "? They ask, Why do pat- terms of sensations present the under- standing alone "? They are the under- standing alone "? Th
is said, is very wide between judgment and sentiment. -Bryant H. Light the fi re." With some positive action before them, a little of the tension died. Figure 9.10 Det ermining w hether your life has meaning usually requires a broad, encompassing view of t hings. Annette C. Each separate mis- fortune, as it comes, seems, no doubt, to be something
exceptional; but mis fo rtune in general is the rule ... • Distinguish between a functional view and a formal view of aesthetic value. All we know is that there are properties that are ontologically independent of physical properties. '8 The biggest challenge facing property dual ism is ho\v to
explain the relationship between the mental and the physical. This kind of kno/vledge has been the main focus of philosophers and is our primary concern in this chapter. But th is seems too counter intuitive. An aged woman who cannot get If women be educated for dependence; that is, to act according to the will of another fall lible being, and submit
right or wrong, to power, where arc we to stop? The term "untouchables" comes from the lowest class will be polluted and must therefore perform rituals cocleanse themselves. Turn-ing to the number which designated the oval portrait, I there read the vague and
quaint words which follow: "She was a maiden of rarest beauty, and not more lovely than full of glee. Jan Crosthwaite, "Gender and Bioethics," in A Companion to Bioethics, ed. Does Camus set any limits on moral decisions? No one is shoving you around or chaining you down. Is this a good argument? Chief among such approaches is the free \viii
defense, which is usually offered as an explanation of moral evi l. N icholas Bunnin and E. I mean moral excellence; for it is this that is concerned with passions and actions, and in these there is excess, defect, and the intermediate. Thus, convinced of the wholly human origin of all that is human, a blind man eager to see who knows that the night has
no end, he is still on the go. And this evi- dence, though not always reliable, suggests that \Ve sometimes do act selAessly and altruistically. Socialism is the political and economic doctrine that the means of production (property, factories, businesses) should be owned or controlled by the people, either communally or through the state. He believes
they give us a way to explore the requirements of distributive justice. Subjection of nature's forces to man, machinery, application of chemistry to industry and agriculture, steam navigation, ra ilways, electric telegraphs, clearing of whole continents for cu ltivation, canalization of rivers, whole populations conjured out of the ground-what earlier
century had even a presentiment that such productive forces slumbered in the lap of social labor? Thus, outside the rational knowledge, which had to me appeared as the only one, I was inevitably led to recognize that all living humani ty had a certa in other irrational knowledge, which had to me appeared as the only one, I was inevitably led to recognize that all living humani ty had a certa in other irrational knowledge, which had to me appeared as the only one, I was inevitably led to recognize that all living humani ty had a certa in other irrational knowledge, which had to me appeared as the only one, I was inevitably led to recognize that all living humani ty had a certa in other irrational knowledge, which had to me appeared as the only one, I was inevitably led to recognize that all living humani ty had a certa in other irrational knowledge, which had to me appeared as the only one, I was inevitably led to recognize that all living humani ty had a certa in other irrational knowledge, which had to me appeared as the only one, I was inevitably led to recognize that all living humani ty had a certa in other irrational knowledge, which had to me appeared as the only one, I was inevitably led to recognize that all living humani ty had a certa in other irrational knowledge, which had to me appeared as the only one, I was inevitable to the other irrational knowledge.
Mind (New York: Ha rperCollins, 1952), 254- 255. Another consequentialist theory is ethical egoism, the view that right actions are those that further one's O\vn best interests. And we have no say in this; what we are as ind ividuals is predetermined. 563-483 BCE). Why should the brevity of life or our relative size matter? As one critic says, "Will ing a
srereoryped, well-rehearsed finger movement is coo si,nple co have 1 nuch bearing on such conscious processes as che decisions made ch rough planning a course of action rhar spans past and future, or analysis of co,nplex events." Also, some invesrigacors seem ro assu,ne char decisions are insrancaneous, but chis may nor be che case. Can you do
it? Over the centuries, two broad categories of ans, vers have arisen among philosophers and other art theorists. When you first begin reading philosophical texts, they may seem to you like dark thickets of proposi- tions into \vhich you may not resemble the
ourside world, but it's the only information \Ve have. You may not have the kind of control you want. But most biologists deny that rhe development of irreducibly complex systems ch rough natura l selection is physically impossible. But inasmuch as reason already per- suades me that I ought no less carefully to withhold my assent from matters
which are not entirely certain and indubitable than from those which appear to me manifestly to be false, if I am able to find in each one some reason to doubt, this will suffice to justify my rejecting the whole . Review Notes 427 WHAT DO YOU BELIEVE? They reject Descartes' skeptical a rgumencs because they are convinced chat knowledge
demands not beyond-all-doubt certainty, but only reasonable g rounds for believing. A posteriori arguments reason from empirical facts about the world to the conclusion that God exists. What are the nature and structure of deductive arguments? As Cole says: One way to react to all this is that prescribed by the femin ist empiricist, who suggests
that philosophy's shortcomings with regard to white women, to women and men of color, to lesbians, and to all the nonprivileged, can be remedied by a more careful adherence to what is after all philosophy's stated mission: the pursuit of wisdom, the search for truth. After completing all substantive changes, you should generate a final draft, the one
you \viii turn in. Phi losophy: The Quest for Understanding 5 WHAT DO YOU BELIEVE? I tell you that virtue is not given by money, but that from virtue comes money and every other good of man, public as well as private. Bue if you are co make any head\vay in philosophy, you need co try your best co counteract these attitudes and feelings. And thus
as you are forced to gamble, you have to have discarded reason if you cl ing onto your l ife, rather than risk it for the infin i te prize which is j ust as l ikely to happen as the loss of nothingness.3' Would you take this bet? It is quite clear, therefore," I continued, "that we must choose not to have common sense, however li ttle common sense may
contribute to Probing Questions our discomfort." Everyone agreed with me, but I found nobody, notwithstanding, who was willing to accept the bargain of becoming a simpleton in order to become contented. 1hey are soon living in squalor, comperiti.on for power sets in, marry neglect their duties, and violence escalates. An objective meaning is one
that is either structurally part of the universe (apart from human evaluation) or dependent on some nonhuman external agency. Only if we can sho, v that someone's dubious traits somehow make the claim dubious are we justi-fied in reject ing the claim because of a person's personal characterist ics. Inspire.cl by the insight behind functionalism.
some theorists have come co chink of che mind as a sophisticated computer chat's running some sore of soft- ware. Moral Theories A large part of ethics and the moral life consists of devising and evaluating moral theories. -... If induc- tive argumenrs succeed in lending probable support to their conclusions, they are said to be strong. Intelligence,
wit, judgment, and the other talents of the mind, however they may be named, or courage, resolution, per- severance, as qualities of temperament, are undoubtedly good and desirable in many respects; but these gifts of nature may also become extremely bad and mischievous if the mind, however they may be named, or courage, resolution, per- severance, as qualities of temperament, are undoubtedly good and desirable in many respects; but these gifts of nature may also become extremely bad and mischievous if the mind, however they may be named, or courage, resolution, per- severance, as qualities of temperament, are undoubtedly good and desirable in many respects; but these gifts of nature may also become extremely bad and mischievous if the mind, however they may be named, or courage, resolution, per- severance, as qualities of temperament, are undoubtedly good and desirable in many respects; but these gifts of nature may also become extremely bad and mischievous if the mind, however they may be named, or courage, resolution, per- severance, as qualities of temperament, are undoubtedly good and desirable in many respects; but these gifts of nature may also become extremely bad and mischievous if the mind, however they may be named, or courage, resolution, per- severance, as qualities of temperament, and the mind of the mi
what is called character, is not good. When a valid (deductive) argu ment has true premises, it is said to be sound. • Critical thinking questions that correspond to relevant passages in the main text or readings. You can weaken your thesis by making it less S\veeping or less probable. Suppose you see a coworker, a good friend, steal money from your
com- pany. As the Roman poet Ovid once said, "Nothing is more useful than the arts, which have no utility." Aesthetics addresses questions that interest not only philosophers but also plenty of nonphilosophers who are affected by what they call beauty in the arts as well as in the natural \vorld. Hume insists that whatever knowledge we have is of two
kinds: "relations of ideas" and "matters of fact." The forme r include truths of mathematics and truths of logic (such as "Either it's ra ining or it's not raining" and "No bachelors are marr ied"); they are derived from reason. Hear- ken ing back to the utopian idea ls of early twentieth-century modernist movements, Feminist artists sought to rewrite a
falsely male-dominated art history as well as change the contemporary world around them through their art, focus ing on intervening in the estab li shed art world and the art canon's legacy, as well as in everyday socia l interactions. In che genetic fallacy, the truth of a statement is supposed to depend on origins ocher than an individual
organizacions, political platforms, groups, schools of thought, even exceptional states of mind (like dreams and intuitions). All these actions would be con- demned by our considered moral judgments, but ethical egoism could countenance them. In che philosophy of mind, Searle has ,nade his mark by offering a widely read and debated criticism of
strong AI and by developing innovative theories of consciousness and incencionalicy. You're serious then. Can you chink of a \vay chat a non- physical mind and physical body could influence each ocher-chat is, interact causally? 414 Chapter 9 The Meaning of life No li ttle part of the torment of existence lies in th is, that Time is con tinually press ing
upon us, never letting us take breath, but a lways coming after us, like a taskmaster with a whip. Indeed, after so long it would probably be wretched without walls about it to protect it, and darkness for its eyes, and its own excrement to sit in. The experience of a bright red color ,vhen you look at a rose is an impression. Why or why not? For I am
more than seventy years of age, and appearing now for the first time in a court of law, I am quite a stranger to the language of the place; and therefore I would have you regard me as if I were real ly From Plato, The Apology, in Dialogues of Plato, trans. "You've got to give them back." "Got to? or, Is the architecture of the world the most pleasant and
convenient possible? Could an omnipotent, omniscient being have prevented the fawn's apparently pointless suffering? or culture to c
truth (s uch as "All bachelors are unmarried") is self-contradictory, and the den ial of the principle of induction is not like that. Beyond these matters, Hobbes and Locke part company. Given a description such as this one tends to make certa in as-sumptions. And of course rhe principles of Buddhist morality do not collide, virh science, because
science is not in that line of work Bur philosophers of science would say something like this: science's job is ro rest theo- ries, and ir judges the worth of theories according ro certain criteria (includ ing how well the theory firs ,virh existing theories or evidence, ho,v many assumptions ir ,nakes, and ,vherher I've developed a new philosophy . (277)
empiricism The view that our kno/vl- edge of the empirical world comes solely from sense experience. For example, in his first-cause argument, Aquinas contends that some things in the universe are caused to exist, and that nothing can cause itself to exist or come into being th rough an infinite series of causes. Chalmers, Conscious Mind, 125. What
would utilitarians and others who prefer secular theories of morality have to say about this claim? Somerset Maugham Reason in man is rather like God in the world. No matter how much one should say to me, "You cannot under- stand the meaning of li fe, do not think, live!" I am unable to do so, because I have been doing it too long before. God and
the notion of material objects because, he says, belief in chem involves a logical contradiction. Then a tremendous remark rings out: "Despite so many ordeals, my advanced age and the nobili ty of my soul make me conclude that all is well." Sophocles' CEdipus, like Dostoevsky's Kirilov, thus gives the recipe for the absurd victory. 337 Do you think
any of these works has aesthetic value? Then rry ro recall if you have ever seriously questioned these beliefs. Once an individual fully understands this ultimate unity, moksha occurs, samsara stops, and the atman attains full union \Vith Brahman. And for a statement to be meaningful, it must ultimately refer to impressions. In the absence of any
evidence that could help us decide an is- sue, when we are presented with a true choice between opposing beliefs (a "genuine option"), believing on faith may be the rational thing to do. They besto\v value; they do not have it bestowed upon them. If your answer is personal experience, explain why you think it is a good basis for not believing in God. It
is both a blessing and a curse. Key Terms aristocracy A society ruled by the best citizens. The answer is yes and no. Is morality relative to cultures? His starting point is che prem- ise (which he thought o bvious) chat science and mathematics do give us necessary, universal knowledge about che world. The essential H indu belief is that at death, one's
soul or self (abnan) departs from the li feless body and is reborn into a new body, residing for a time until death, then being reborn in yet another physical form-a dreary sequence that may be repeated for thousands of lifetimes. Here is an excerpt: Aristotle, The Poetics CHAPTER 7 Now, we have settled that a tragedy is a mimesis [imitation,
representation] of a com- plete, that is, of a whole action, "whole" here implying some amplitude (there can be a whole without ampl itude). The greatest proof of this is that on the stage and in the contests such plays are felt to be the most properly tragic, if they are well managed, and Euripides, even if he is a bad manager in the other points, is attached to be the most properly tragic, if they are well managed, and Euripides, even if he is a bad manager in the other points, is attached to be the most properly tragic, if they are well managed, and Euripides, even if he is a bad manager in the other points, is attached to be the most properly tragic, if they are well managed, and Euripides, even if he is a bad manager in the other points, is attached to be the most properly tragic, if they are well managed, and Euripides, even if he is a bad manager in the other points, is attached to be the most properly tragic, if they are well managed, and Euripides are well managed, and Euripides are the most properly tragic.
any rate the most tragic of the poets. Each one is an attempt to identify che true determinants of rightness or goodness, and each has grasped at lease a piece of the truth about morality. Is the problem fatal to the theory? If it turned out that our purpose was to fight Satan's hordes for eternity or just to have lived as a beacon of fortitude under dures.
on earth before dying, we might not be too pleased that God had a purpose for us after all. His bel ieving it co be right makes it right, and chat's the end of it. The boys made a compact little group that moved over the beach, four plate- like shadows dancing and mingling beneath them. People's moral judgmenrs do d iffer from culture. A God
that can be under- stood is no God. Does chis story suggest chat happiness is essential if you ,vane your life co be meaningful? They argue that the compatibilist conception of freedom must be mis- taken because an agent can do what she wants without external constraints and still not act freely. I will tell you the ta le of my wanderings and of the
"Herculean" labours, as I may call them, which I endured only to find at last the oracle irrefutab le. Those ,vho o,vn and control t he means of production make up the dominant class, possess most of the vield most of the political power, and exploit the lower class. 4 According to Aristotle, what emo tions should a tragedy evoke? This
principle takes precedence over all other considerations (including the second principle), so that basic political liberties cannot be reduced or cancelled just to improve economic well-being. There is always che hope of rising co a higher point through spi ritual effort or of halcing che cycle of rebirths alcogether through nirvana. Dostoievsky said,
God didn't exist, everything would be possible." That is the very starting point of existentialism. And che mere face chat your parents or your society hande.d chose beliefs co you does not mean they are true. The crux of chis reasoning is chat bodies and minds muse be different things (and thus dualism is true) because bodies can be divided into pares
but minds cannot. This equality of moral judgments seems incredible. Do you think it possible to arrive at plausible moral judgments based entirely on emotion and personal experience? And, if they should somehow all lead to greater goods, is it reasonable to believe that an omnipotent, omniscient being could not have brought about any of those
goods without permitting the instances of suffering which supposedly lead to them? The view that the state should protect personal freedoms as well as the right to pursue one's own social and economic \veil-being in a free market without interference from others. These theorists take issue with functionalism on the grounds that it does not do justice.
to the subjective, qualitative nature of our experience-to what is called phenomenal consciousness. Now I have great difficulty in making you understand my answer to this. (209) properties are nonphysical properties are nonphysical properties are nonphysical properties are nonphysical properties. You wouldn't be able to communicate
with others unless you were given Substance Dualism 213 some sort of telepathic ability. If God does so, he may or may not d isclose himself to others who are in a similar situation. And yet I do not see in what manner I can resolve them; and, just as if I had all of a sudden fallen into very deep water, I am so disconcerted that I can neither make
certa in of setting my feet on the bottom, nor can I swim and so support myself on the surface. • Explain the dist inct ion between eth ical egoism, and eva luate eth ical egoism, and eva luate eth ical egoism and psychological egoism, and eva luate eth ical egoism and psychological egoism.
around co sense anything. • Plato's ideal state rests on inequality among citizens \vho are sorte.d into three classes marke.d by unequal shares of power and privilege. There is no evidence that people on welfare are hardworking and re-sponsible. Here is Paul Edwards, The Encyclopedia of Philosophy When we ask whether a
particular person's life has or had any meaning, we are usually concerned not with cosmic issues but with the question of whether certain purposes are to be found in his life. Can a person be happy and live a life, vichouc meaning? everyth ing is relative. But this is not the pleasure proper to tragedy, but rather belongs to comedy; for in comedy those
 who are most bitter enemies throughout the plot, as it might be Orestes and Aegisthus, are reconci led at the end and go off and nobody is killed by anybody.s David Hume's vie, v of aesthetic judgment and value diverges radically from Aris- totle's. 4.4 THE M IND AS SOFTWARE • Functionalism has been accused of faili ng to account for the
subjective, qual itative feel of consciousness. But a mere true belief is not knowledge either, because you can have a true belief and yet not genuinely know. This requirement seems to make sense if the maxim in question is something like "Do not kill the innocent" or "Treat equals equally." But \vhat if the maxim is "Enslave all Christians" or "Kill all
 Ethiopians"? Which theory of art makes the most sense to you-Plato's or Aristotle's? Noc everyone agrees char these experiences have a spiritual or religious cause. Is the state necessary at all-or is it better to live in small communities without state authority? • Understand how quantum physics seems to provide a counterexample to determinism.
 Be aware of common fallacies and know how to identify them in various contexts . (Some might prefer to call a zombie "it," but I use the personal pronoun; I have grown qui te fond of my zombie twin.) To fix ideas, we can imagine that right now I am gazing out the window, experiencing some nice green sensa tions from seeing the trees outside, have
 ing pleasant taste experiences through munching on a chocolate bar, and feeling a du ll ach ing sensa tion in my righ t shoulder. For generations do/its have been official ly outlawed. Edison Thought is a secretion of the brain
 Statement 10 directly sup- porrs the conclusion and in turn is supported by Premise 11. SATAN: But you're omniscient. Critique Descartes' substance dualism. The latter consist of information about t he world and are based entirely on sense experience. Is the hope for a heavenly reward a good reason to obey the moral la,v? Compatibilism claims chat
 although determinism is true, our actions can still be free because determinism and free will are not in conflict. Kane recognizes chat in daily life we often muse use people co achieve our various ends. On some deep questions about the nature of reality-questions that most reli- gions try to address-the Buddha \vas s ilent. No action whatsoever is
inherently right or wrong; only irs costs and benefits make it so. Do the counterexamples of multiple personalities and cerebral commis- surotomy show that the mind can in fact be divided? • Explain the natu re and signifi cance of the Wedas, the Upanishads, and the Bhagavad-Gita. A comprehensive an thology of some of the most influential moral
meaning, life is not worth\vhile- Klemke says that it confuses objective meaning. I shall begin with the speculative, and instance in those magnified principles of dem- onstration; "Whatsoever is, is;" and "It is impossible for the same thing to be and not to be;" which, of all others, I think have the most allowed title to innate. For Furthering to be and not to be;" which, of all others, I think have the most allowed title to innate.
 Reading 353 CHAPTER 8 THE JUST SOCIETY CHAPTER OBJECTIVES 8.1 OVERVIEW: JUSTICE AND POLITICAL PH ILOSOPHY • Understand the nature of polit ical philosophy and why the issues it deals with are important. The mora l principles chat I ,vas raised ro bel ieve are the right ones. In applying the utilitarian moral standard, some moral
           phers concentrate on specific acrs and some on rules covering kinds of acts. He. passion- ate. studious, austere, and having already a bride in his Art; she a maiden of rarest beauty, and not more lovely than full of glee; all light and smiles, and frolicsome as the young fawn; loving and cherishing all things; hating
rival; dreading only the pal- let and brushes and other untoward instruments which deprived her oft he countenance of her lover. As noted earlier, some bel ieve life's meaning has an external source, and disembodied existence.
none so much as in our understanding of God, we bump up against a simplicity so profound that we must assign com- plexities to it to compro- hend it at all. Fr,nkl pi lgrims, monks, dissenters, peasants. The biblical account of che soul is ar odds with che soul- body dual ism of 1 nuch contemporary choughe. I speak rather because I am convinced that I
never intentionally wronged any one, although I cannot convince you- the time has been too short; if there were a law at Athens, as there is in other cities, that a capital cause should not be decided in one day, then I believe that I should have convinced you. Chief among these is the right to property-not just land but your own body and any object that
you change th rough work (\vith \vhich you "mix your labor"). WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL V IEWS SECTION 2.6 1. Overview: Ethics and the Moral Domain 137 Ethics and the Moral Domain 138 Ethics and the Moral Domain 138 Ethics and the Moral Domain 138 Ethics and the Moral Domain 139 Ethics and the M
answers. In administering the lethal injection, her physician would be risk ing both professional censure and criminal prosecution. In enumerative induction, we arrive at a generalization about an entire group of things after observing just some members of the group. The bourgeoisie has through its exploitat ion of the world market given a cosmo-
poli tan character to product ion and consumption in every country. We are morally fallible, and \Ve are rightly suspicious of anyone who claims co be otherwise. VIII ... • Evaluate the strengths and weaknesses of virtue ethics. Does the message add to, detract from, or have no effect on the piece's aesthetic value? Of the theories of soul just
mentioned, which do you think is most plausible? (6) Not only have psychological studies failed to find a significant correlation between frequency of religious worship and moral conduct, but convicted criminals are much more likely to be theists than atheists. The judges, Socrates, who are present in court. Hindus revere the vet&s, even though the
majority of adherents are ignorant of their content, and their meanings are studied mostly by the educated. What is a plausible alternative explanation for the phenomenon? Such failu res suggest that, although outlining, paraphrasing, or summarizing may seem to some to be unnecessary, they are not-at least not to those who are ne/v to
philosophy. See also specific philosophers Philosophic"l beliefs survey, 5 Philosophic as college major, 43 1-36 good of, 2-4 immediacy of, 2 main divisions of, 4-7 meaning of ife and, 407-10, 407/, 409f in news, 34 in politics, 35,
35f as quest for understanding, 2-7, 40, 59-64 reading, 27-32 reasons in, 15-27 th inking philosophy and; Political philosophy and; Political philosophy and; Political philosophy and Feminist Criticism (Cole), 321-23 philosophy and; Political philosoph
draft of, 447 first draft of, 446-47 outline of, 446 research for, 445 revision of, 447 sample, 448-50 Ph)'sica lism. You're not making him do that? Many recencioniscs cake the utilitarian parh by arguing chat the death
penalry has positive effects on sociery- specifically, char it either prevents crim- inals from harrning ochers again or deters ,vould-be offenders from capital crirnes. It compels them to introduce what it calls civilization into their midst, i.e., to become bourgeois
themselves. Plato is an objectivist, but in a unique way. Look first at Premise 2. 14. Jus' you wait- "Jack made a move towards Piggy who scrambled away till a great rock lay between them. In Experiment 3, par ticipants' induced dis- belief in free will caused par ticipants to act more aggressively than others. Winterbottom (Oxford: Clarendon, 1972,
2008). John Locke, A11 Essay Concerning Human Understanding, ed . pan theism The view that God and the universe are one and the same th ing, a divine W hole. In the silence of the broad green meadows one could hear the music winding through the city streets, farther and nearer and ever Copyright 1973 by Ursula K. In the earlier epochs of
history we find almost everywhere a complicated arrange-ment of society into various orders, a manifold gradation order orders, a manifold gradation order order orders, a manifold gradation order order orders, a manifold gradation order o
substance duali sm is true then it seems that one of the most fundamental laws of physics, the law of con- servation, must be false. One way that dualists of any stripe can respond to criticisms concerning mind- body interaction and incompatibility with science is to embrace epiphenomenalism, the view that mental properties do not affect physical
properties. They regarded it as the greatest evil to kill themselves. How can you distinguish such a being from one that is enormously powerful but finite, or one that is enormously powerful but finite, and may facilitate its action, yet which have no
intrinsic unconditional value, but always presuppose a good will, and this qualifies the esteem that we justly have for them, and does not permit us to regard them as absolutely good. That is, in your first draft, Appendix C: How to Write a Philosophy Paper 447 you should write a tentative version of each paragraph and the wording of your thesis
statement, and all premises should be at least close to final form. And with Eve as well. It is not only for studying but also for living-for quiding our lives toward what's true and real and valuable. Throughout history, many H indus have believed there is only one path co liberation-solely through meditation or only th rough asceticism, for example. I
shall further add, that after the same manner as modern philosophers prove certain sensible qualities to have no existence in matter, or without the mind, the same thing may be likewise proved of all other sensible qualities whatsoever. "Who's a thief?" uvou are! 402 Chapter 8 The Just Society Jack wrenched free and swung at Ralph with his spear.
We ought rather to seek to reconceive the notions of o bjectivity, justice, and truth than to discard them and leave ourselves rhetorically helpless. 1 • WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL VIEWS SECTION 6.5 1. He muttered. He sees that a great many things he thought he knew appear now to be false. Just keep this in mind:
There are good reasons why intriqued philosophers have been examining and reexamining Anselm's argument for the past nine hundred suns explode every year in our
Galaxy, at this very moment some race is dying in the depths of space. Russ Shafer-Landau makes the point like this: Figure 3.4 Is morality constituted by the will of God? I, for one, can see no proof; and I simply refuse obedience to the scientist's command to imitate his kind of option, in a case where my own stake is important enough to give me the
right to choose my own form of risk. In the example about the flat tire, one possible (but strange) explanation is that space aliens punctured the tire. They were immensely hot, radiating even now with a fierce vio- let light, but were far too tenuous to do us any damage. In more formal essays, you ,viii nee.cl not only to state your thes is, but also to
spell out ho, v you intend to argue for it. And if the person with whom I am arguing, says; Yes, but I do care; then I do not leave him or let him go at once; but I proceed to interrogate and examine and cross-examine him, and if I th ink that he has no virtue in him, but only says that he has, I reproach him with undervalu-ing the greater, and
overvaluing the less. They may contend char life in prison for 1 nurderers results in greater overall happiness or good- ness for society than sentencing chem co death. [The vote is taken and he is found guilty by 281 votes to 220.) There are many reasons why I am not grieved, O men of Athens, at the vote of condemnation. Philosophers going back as
far as Plato have said that propositional kno\vledge has three necessary and sufficient conditions: to know a proposition, (I) you must believe it, (2) it must be true, and (3) you must have good reasons for be justified in-believing it true. The faces of small children are amiably sticky; in the benign grey beard of a man a couple of crumbs of rich pastry
are entangled, cosmological arguments Argument
utilitarianism coincide. Thus to regulate candidates and electors, and new model the ways of election, what is it but to cut up the government by the roots, and poison the very fountain of public security? [T]he typical current practices of family life, structured to a large extent by gender, are not just. pay sc.a le .com/ col lege-sa la ry-report/majors-
that-pay-you-ba; c k/bache lo rs. Is it not obvious that, although both sets of actions have causes of [free actions] are of a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the causes of [unfree acts]? Is a different kind from the cause of [unfree acts]? Is a different kind from the cause of [unfree acts]? Is a different kind from the cause of [unfree acts]? Is a different kind from the cause of [unfree acts]? Is a different kind from the cause of [unfree acts]? Is a different kind from the cause of [unfree acts]? Is a different kind from the cause of [unfree acts]? Is a different kind from the cause of [unfree acts]? Is a different kind from the cause of [unfree acts]? Is a different kind from the cause of [unfree acts]? Is a different kind from the cause of [unfree acts]? Is a different kind from the cause of [unfree acts]? Is a different kind from the cause of [unfree acts]? Is a different kind from the cause of [unfree a
chat a mental state is defined by its causal role-by che stimuli that initiate it, che resulting interactions \vich ocher mental states, and che behav- ior chat is subsequently produced. To make their case, atheists have usually appealed to both kinds of evil, challenging theistS to explain why a perfectly good and powerful God would allow such horrors.
"I'm Chief! " Viciously, with full in tention, he hurled his spear at Ralph. hem I. So, in the preceding d ialogue, Socrates says in effect, Let's assume that Thrasymachus is right that justice is whatever is in the interest of the powerful, and that people are just if they obey the laws made by the powerful. Both Hobbes and Locke assert that (I) reason
enables people to see the wisdom of forming a state th rough a social con- tract, (2) people must freely consent to be bound by the contract (not be coerce.cl into accepting it), and (3) the state's authority is justified by this consent of the governed. They may brood over it for weeks or years. On the other side are the retentionists, those ,vho ,vane co
retain the death penalty as part of asysce, n of legal punish- ment, ,vho believe that sometimes capiral punish- ment is ,varranced. Using our natural reasoning ability, ,ve can examine ho,v the premises are linked to the conclusion and can see quickly whether the conclusion follows from the premises. Biologi- cally considered, our minds are as ready to
grind out falsehood as veracity, and he who says "Better go without bel ief forever than believe a lie!" merely shows his own preponderant private horror of becoming a dupe. But what an awful fate this means for mankind as a whole! We are like lambs in a field, disporting themselves under the eye of the butcher, who chooses out first one and then
another for his prey. Do you accept or reject his theory? To be fully involved in the moral life and to make informed moral judgmenrs is to engage in moral reasoning. Jolly good show. It has one locked door, and no window. But from the care perspective, moral inquiries that rely entirely on reason and rationalistic deductions or calculations are seen as
deficient .... They were chest to chest, breathing fiercely, pushing and glaring. This means chat philoso- phy, even with its ancient lineage and seemingly remote concerns, applies co your li fe and your world. A man is fa lsely accused of a crime and is faced with the possibility of a severe sentence as well as with the loss of his
reputation; with the help of a devoted attorney his innocence is establ ished, and he is acquitted. Have women in this country been systematically treated unfairly or unequally? Unlike deductive argumenrs, they are not designed to support their conclusions deci- sively. Figure 4.9 The intell igent humanlike machine Sonny from the movie I, Robot. An
moral theories are meant co explain what makes an action right or a person good. I myself, too, shall have a wonderful interest in there meeting and conversing with Palamedes, and Ajax the son of Telamon, and any other ancient here will be no small pleasure, as I think, in comparing my
own sufferings with theirs. SATAN: No, not at all. Assess socialism: Is it a good theory of justice? Finally. (1) The famous trial lawyer Clarence Darrow (1857- 1938) made a name for himself by using the "determinism defense" to get his clients acquitted of serious crimes. 156 Chapter 3 Morality and the Moral life Act~utilitarianism is chc idea, hat the
righmess of actions depends solely on the overall well-being produced by individual actions. The following sections should help you understand what those predecessors are like. Russ Shafer-Landau, 71,e Fundamentals of Ethics (New York: Oxford University Press, 2010), 257. Still less could I recognize them as senselessly living out their
meaningless lives, because every act of theirs and death itself was explained by them. But because a man is not permitted without censure to follow his own thoughts in the search of truth, when they lead him ever so little out of the common road; I shall set down the reasons that made me doubt of the truth of that opinion, as an excuse for my
mistake, if I be in one; which I leave to be considered by those who, with me, dispose themselves to embrace truth, wherever they find it. In ch is srory does God have free ,viii? Devise an argument for the proposition that life is (or is not) meaningful. What meaning or purpose does my li fe have? Here, coo, thinking doesn't make it so."17 What are
some of che things chat objectively matter? Never in all her li fe had she reflected for one single moment on one single point of all those which tormented the Brahmin. GOD: I'm afraid you'll have to give me a better idea of what it is you're after. By utilitar- ian lights, you should stay home and watch the movie, for your only obligation is to maximize
                                                                                                                                                                                                                        .. That doesn't keep them from acting; on the contrary, it is the very condition of their action. It cannot be the latter because no amount of empi rical evidence can show it to be true. It
utility. Ren The essential Confu- cian virtues, including benevolence, sympathy, kindness, generosity, respect for o the rs, and human .....
allows some th ings to happen by chance. This makes him will ing to quit this condition, which, however free, is full of fears and continual dangers: and it is not without reason, that he seeks out, and is will ing to join in society with others, who are already united, or have a mind to unite, for the mutual preservation of their lives, liberties, and estates,
which I call by the general name, property. In s imilar fashion, the universe is a complex mecha- nism with many parts that seem arranged to achieve a specific purpose. What matters are the functional relations embodied in che scuff. You can see, I'm goin' to say, and with both eyes. That's abominable of you, Socrates; you take the words in the sense
which is most damaging to the argument. Yee ac the sa,ne time, a gro,ving number of Americans are choosing not co identify with either political spectrum is increasingly diverse." Here are che results fro,n a recent Pew survey of Americans. 7.3 AESTHETIC VALUE • Define subjectivism and objectivism. Q uestions
and exercises engage the students' lives di rectly and ask chem co explain their own understanding/beliefs about a matter. The conscious mind may nor be involved in initiating actions, but ir ,night be able co veto actions before they happen. Meat sounds. A deductive argument is an argument intended to give logically conclusive support to its
conclusion. One of these is that moral norms have a much st ronger hold on us than nonmoral ones do. (7) Every nation that has taken such a path has imploded within five years. The moment the possibilities I am considering are not rigorously involved by my action, I ought to disengage myself from them, because no God, no scheme, can adapt the
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world and its possibilities to my will. The advance of in- dustry, whose involuntary promoter is the bourgeoisie, replaces the isolation of the laborers, due to competition, by their revolutionary combination, due to association. Ir furthers the University's objective of excellence in research, scholarship, and ed ucation by publishing worldwide. A good
thes is statement must be clear. But the oracle made no sign of opposition, either when I was speaking, at anything which I was speaking which I w
hand has the oracle opposed me. We are drowning in in formation and starved for knowledge. A semicircle of little boys, their bod- ies streaked with coloured clay, sharp sticks in their hands, were standing on the beach making no noise at all. GOD: Don't be absurd. But I have lived an infinite length of time, I have come to know myself pretty well,
and I have found that I have a relatively unchanging character. Kancians see respect for rights as central co the moral life. First, from the fact chat cultures have divergent moral beliefs on an issue, it does not logically follo, v chat there is no objectively correct. He changed the
subject to the only one that could bring the majority of them together. It is matter for much talk. Suppose Descarres plays rhe parr of Al ice in rhis srory. And that being so, even though there were an infinite number of chances of which only one were in your favour, you would still be right to wager one in order to win two, and you would be acting
wrongly, since you are obliged to play, by refus ing to stake one life against three in a game where out of an in fin itely happy infinity of l ife to be won. How has your belief or nonbelief affected your attitude toward science, mor- ality, your educat ion, people who don't share your belief or nonbelief affected your attitude toward science, mor- ality, your educat ion, people who don't share your belief or nonbelief affected your attitude toward science, mor- ality, your educat ion, people who don't share your belief or nonbelief affected your attitude toward science, mor- ality, your educat ion, people who don't share your belief or nonbelief affected your attitude toward science, mor- ality, your educat ion, people who don't share your belief or nonbelief affected your attitude toward science, mor- ality, your educat ion, people who don't share your belief or nonbelief affected your attitude toward science, mor- ality, your educat ion, people who don't share your belief or nonbelief affected your attitude toward science, mor- ality, your educat ion, people who don't share your belief or nonbelief affected your attitude toward science, mor- ality, your educat ion, people who don't share your belief or nonbelief affected your attitude toward science, mor- ality, your education attitude toward science your attitude toward your at
beliefs, atheists, abort ion, and te rrorist acts? Now, standpoint theorists in feminist epistemology look at how these different work responsibilities, men's single-sphere work responsibilities, men's dual-sphere work responsibilities, men's
if it is unsupported by evidence? Ancient wisdom confirms modern heroism. Aquinas's second ,vay is his famous first-cause argument. What is Aquinas's first-cause argument? -Aristotle Since d'Holbach's day, many others have taken the fi nd ings of sci- ence to be undeniable evidence for un iversal determinism. Consciousness just is che b ra in's
cognit ive or behavioral functions. Why, then, has the fool said in his heart, there is no God (Psalms xiv. At the last min- ute, you decide that you \vou ld rather stay home and \Vatch a movie. Therefore, moral standards a re relative to culture (there a re no objective moral standards). Regarding the first claim, he asks what evidence supports it. John
Searle describes the early days of heady specu- lation about this ne,v perspective: John R. Among the warriors Eastern Religions 119 Brahman is the imper sonal, all-pervading spirir that is the universe yet transcends all space and time. By the lights of both Aristotle and modern virt ue ethicists, character is not static. There wil l be no phenomenal
feel. If a bullet is meant co spare you, you ,vill live no matter ,vhac you do. 208 Chapter 4 Mind and Body Consciousness is what makes the mind- body problem really intractable. Bash her in." Lord of the Files 399 Ralph watched them, envious and resent ful. -Will Durant 1 Suppose you had a fundamental belief that the mind, or soul, does not survive
the death of the body. Like the rationalist Descartes, Berkeley the empiricist ultimately brings in God to explain holv knowledge is possible. But from the moment he knows, his tragedy begins. When are we justified in saying that \Ve know something? Elizabeth Ha ldane and G. You can't do otherwise than sit, not because you lack the power to get up
and walk if you should manage to choose to do that, but because you lack the power to choose to get up and walk. The ideal distribution of goods usually follows the classic formula laid do, vn by Karl Marx (1818-1883), the father of modern socialism: "From each according to his ability, to each according to his needs." People should do work that fits
their abilities, and they should reap rewards that match their nee.ds. Summarize and evaluate Locke's case against innate ideas. In che Al ,vorld, such questions are being taken seriously right now-and the answers are, as you 1 nighr expect, varied. He did not observe that with all his efforts he made no advance-meeting no resistance that might, as it
were, serve as a support upon which he could take a stand; to which he could apply his powers, and so set his understanding in motion." Bue Kane cannot simply assert chat synthetic a p riori knowledge is poss ible and leave it at chat. When we are confronted with a genuine option \Vith no evidence to go by, James says, \Ve have the right to let our
 your belief? All the objects of human reason or enquiry may naturally be divided into two kinds, to wit, Relations of Ideas, and Matters of Fact. The conversation that then takes place between Krishna and Arjuna const itutes the most famous part of the Mahabharata: the Bhagavad-Gita, the most highly venerated and influent ial book in H induism. No
one should have to guess about the mean- ing of your thesis. Answer, friend, I say; the question is one which may be easily answered. Those \vho have this disorder a re said to lack the normal unity of consciousness; their m inds appear co be divided. Thus, any moral theory that is inconsistent, vith these aspects of the moral life is deeply problematic
For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul. It is here to help inexperience.cl writers avoid a tempt- ing but nasty trap: picking a thesis out of the air and ,vriting their paper on it. Do not assume
that your readers will automatically see that your paper is \VOrth reading. From such things, counciless mi llions have dra\vn a sense of purpose, meaning, and courage in che face of loss. (65) dharma The Buddha's system of teachings about the true nature of reality and how to live correctly to tran-scend it. Searle replies that \vhether we consider
just the man in the room or the \vhole sys- tem, the result is the same: The man doesn't have access to semantics (the meaning of symbols), just syntax (the physical form of symbols). 4. A human being, then, is a fusion of body and mind, but che essential person, che self, is pure mind, an immortal soul. Then, because both the power structure of the
fami ly and what is regarded as consensual "rational" fami ly decision making refl ect the fact that the husband usually earns more, it will be shared between the spouses. (375) communism Commonly, social ism with in a totalitarian system. -Benjamin Franklin 100
Chapter 2 God and Religion before belief" might cut himself off forever from his only opportunity of making the gods' acquaintance." This is how James makes his case: Wil liam James, "The Will to Believe" Let us give the name of hypothesis to anything that may be proposed to our belief; and just as the electricians speak of live and dead wires, let
us speak of any hypothesis as either Jive or dead. Mackie, The Miracle of Theism We are all fam iliar with dreams. WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL VIEWS SECTION 3.4 I. "Not you!" Tweedledee retorted contemptuously. Evaluate t he argument and formulate a tentative judgment. A femi nist view of distributive justice,
arguing that gender inequal ities preclude any form of social justice. But are the ru lers of states absolutely infallible, or are they sometimes liable to err? "Ralph! Mind me!" Jack made a rush and stabbed at Ralph's chest with his spear. The boys on the neck stood in a pool of their own shadow, diminished to shaggy heads. "We saw your smoke. It is
the dominant system of economics in every age, he says, that determines how society is structured and ho, v history will go. 446 Appendix C: How to Write a Phi losophy Paper • Subjective relativism-the view that truth depends on what someone believes-is self-refuting. So you tesr him. Probing Ouestions I. • Should we allow robots to make some
attack decisions by themselves- choices that would lead to human deaths? They are simply telltale signs. New ,vays of viewing and creating art (and new technology for transmitting ic to che world) have raised the ph ilosophical question chat never seems co go away: What is and is not art? Compatibilism is the view that although de,crminism is true}
our actions can st ill be free. According co some scholars it suggesrs acting effortlessly without straining or struggling and without feverish obsession with che objects of desire. Do you think your bel ief is rational? act-utilitarianism The idea that the rightness of actions depends solely on the overall well- being produced by individual actions. The
central contrast here is between the lifeless bur beautiful painting and the living and beautiful ,von1an. meaningful only if it is immortal. SATAN: You mean to say that you don't know what you are going to do before you do it? Inexperienced \virters, on the other hand, too often dash off a first draft without a second look-then turn it in! A much more
reasonable approach (and the best one for most studencs) is to at least write a first draft and a final draft or-better-several drafts and a final one. The bill ions could be spent co reduce and prevent drug use, drug producers could be legalized. Information L\
not knowledge. 6. Ho\v might a deoncologisc and a utilitarian differ in decid- ing on che morality of dropping the A-bomb on Hiroshima during World War II? Regardless of their authorship, these nvo books laid the ground- work for a Daoism philosophy that influenced Chinese thinkers and nobles and has shaped the \vorldviews of the Chinese right up
to the present. Depending on karma, then, a rebirth may occur at any one of several d ifferent levels- from life in various hells to existence as an animal, ghost, human, or god. If a culture disapproves of them. Actually, things will be as
man wil l have decided they are to be. The struggle itself toward the heights is enough to fill a man's heart. act-utilitarianism The idea chat the rightness of ac- tions depends solely on che overall well-being pro- duced by individual actions. Which seems to you more plausible? __ 8. Happiness is a pig's phi losophy. SATAN: To get to the point: A few of
the angels and I have been discussing this whole matter of your control- ling everything we do. These a re Thomas Hobbes (1588-1679), John Locke (1632-1704), David H ume (1711-1776), and John Stuart Mill (1806-1873). God's t
inkering with people's psychological makeup would be analogous to controlling a person's behavior through hypnosis or d rugs. And you don't know how many of you there are?" 0 No, sir." "I should have thought," said the officer as he visu- alized the search before him, "I should have thought that a pack of British boys- you're all British aren't you?-
 would have been able to put up a better show than that. I mean- "It was like that at first," said Ralph, "before things-" He stopped. Bue compacibiliscs assert chat \Ve can still do otherwise even if determining that the limit of sincere compassion."
for his friend. On this score, O kin is surely right. If nothing can be truthfully stated about something, then any statement about it would be false. re111he essential Confucian virtues, including be- nevolence, sympathy, kindness, generosity, respect for others, and human-heartedness. He taught ,hat the brain cxisL< merely to cool ,he blood and is not
involved in the process of thinking. Is Sartre right about free will being che main factor chat determines who you are-or do such things as genet ics and society have the great- est impact on how you turn out? The man doesn't understand. They coexist. The eventual obliteration of everything, we have
created or strived for is irrelevant co ,vhecher our lives can be ,neaningfu l. The fallacy can easily sneak into an argument if the premise and conclusion say the same thing but say it in different, complicate.cl ways. • If we seek to guide robots in an ethical framework, which ethical theory should we use? • Moral values have co do with right and \vrong
acts and good and bad persons. This is that law of the Gospel; wha tsoever you requi re that others should do to you, that do ye to them. Challenge the statement and correction bring man all sorts of other goods which man's heart in turn declares. Despite
this fancy name, these criteria are basically just common sense, standards that you have probably used yourself. To dace, no human has been successfully cloned (though ,nany species of ani,nals have), and for technical and ,noral reasons none is likely co be cloned any time soon. Does your true belief count as knowle.dge? You can see the trick
better if you assign the same meaning to both instances of man. The Marxist might reply that liberties and righcs don't mean much if people are too poor and oppressed to enjoy them. NY 3.14 Virginia Held 3. Yet somehow your physical body affects your nonphysical mind, as when your drop- ping a brick on your foot causes you to feel a sharp pain
and to ask yourself how you could be so clumsy. Behind them on the grass the headless and paunched body of a sow lay where they had dropped it. In both cases, the guestions are: What is the morally right action? You may then ,vant to go back and rework your outline or tinker with the draft you are working on-and your essay will be better for it.
This mode is what ,ve may call the philosophical method-the systematic use of critical reasoning co cry co find answers co fundamental questions about che external world. Karl Marx and Fried rich Engels, Manifesto of the Communist Party,
trans. Once chis philo- sophical fire was lie, ir spread co lacer thinkers in rhe ancient, vorld, a period of about a thousand years, from approximately 600 BCE co around 500 CE. (364) socialism The doctrine that the means of production (property, factories, busi- nesses) should be owned or controlled by the people, either communally or through the
state. Let's say you argue that the war in Afghanistan is too costly in lives and money, and your opponent replies th is way: My adversary argues that the war in Afghanistan is much too difficult for the United States, and that we ought to, in effect, cut and run while we can. But accord ing to your method of reason ing, these difficulties become all real
and, perhaps, will be insisted on as new in- stances of likeness to human art and contrivance. Premise 2, however, is not obviously true and is often concesce.d. Some critics reject it on che grounds that naturalistic explanations of religious experiences are as good as, or better than, theistic explanations. All liberal arcs majors except economics earn
lower starting and mid-career pay than philosophy does. And rationalism promises access co synthetic knowledge while ignoring sense experience, \vhere such knowledge begins. Can you wish that every- one adopted the theory? We may come to know logical and mathematical truths through reason, but ,ve can kno,v nothing of empirical reality
except through our senses. All events seem entirely loose and separate. Would this be a plausible claim? The all -male panel of judges ru led 7 to 3 that the state may require a woman under eighteen years who wishes to ob- tain an abortion to notify both her parents- even in cases of divorce, separation, or desertion-or to get special approval from a second second
tate judge. In fuct H induism is so elastic and so subtle that the most profound Methodist, and crudest idolater, arc equally at home with it. The rock is still rolling. Fi rst there is a historical starting point (the thesis), which eventually produces a state of affair s directly opposed to it (the antithesis), the con-flict being resolved by a new situation (the
synthesis). Against strong Al, he launched his most fa, nous salvo- the Chinese room argument. GOD: Foreknowledge is the price you pay for cre- ation and control. If God so, villcd, the torture of children or the murder of innocents would be morally right. As Gill igan said, what we need now is a "marriage" of the old male and the newly articulated
female insights.'7 WRITING TO UNDERSTAND: CRITIQUING PHI LOSOPHICAL V IEWS SECTION 3.6 1. They can easily appear sound or cogent, misleading the reader. For H induism, the most important result of the melding of the Aryan and Indus Valley cultures, vas a set of sacred compositions known as the Vedas ("knowledge"), regarded by
 almost all Hindus as eternal scripture and the essential reference point for all forms of Hinduism. le seems obvious chat 1 nany events happen because our actions help bring the, n about. Would you want to live in such a system, wealth goes to
anyone who can acquire it in the marketplace. 5.3 COM PATI Bl LISM • Compatibilism says that determinism is true (incompatibil ism is false), and so is the commonsense belief that we have free \viii. Skinner's novel Walden II depicts another community of happy folk who want only what they can readily acquire or achieve. There is an infinite chaos
 separating us. l!Dcttctrb and ©bcrtb:orun. Thus Aristotle, who defined "man" as a rational animal, claimed that women's reason was defective in that it was "without the power relations by means of civil agreement, still found it obvious that in case of conflict between
husband and wife, "the ru le .. I do not say, "Well , that's the thing about the old arm. For it may well be that even our empirical knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own faculty of knowledge is made up of what our own facu
not several. Marx maintains that this pattern of opposition-this class struggle-repeats irself th roughout history. • Explain the difference between external and internal meaning. You have allowed chance to affect his mind and body. Every year, in our Galaxy alone, more than a hundred stars explode, blazing for a few hours or days with hun-dreds of
times their normal brilliance until they sink back into death and obscurity. And he was a passionate, and wild, and moody man, who became lost in rever- ies; so that he would not see that the light which fell so ghastly in that lone turret withered the health and the spirits of his bride, who pined visibly to all but him. This harmony can be expressed as a
mathematica l relationship. Ab11a1t L~ one's soul or self I must confess to you that when do ubt haunts me, when d L~appo intmcnts stare me in the face, and when I sec not one ray of light on , he horizon, I mrn m the Bhagavad Gita and find a verse to comfort me; and I immediardy begin to smile in the midst of overwhelming sorrow. I can't imagine
life with- out surprises. Very true. This Indus Valley civilization, as it is called, rivaled in many ways the Roman Em- pire, which ,vas to come later. Now we are both agreed that justice is interest of some sort, but you go on to say "of the stronger"; about this addition I am not so sure, and must therefore consider further. Or, when I thought of the
educa- tion of my children, I said to myself. He argues that if \Ve rightfully possess any goods, they are ours only because we are entitled to them-entitled because we are entitled because we are entitled because we are entitled because we are entitled to them-entitled because we are entitled because when the entitled because we are entitled because when the entitled because we are entitled because we are entitled because when the entitled 
is entirely up to God whether to revea l his presence to some human be- ing. One of the social outcasts? Morality Based on Duty and Rights 169 Second, ethical egoism appears co conflict \vich an essential element of the moral life: impartiality. It is one thing for a race to fail and die, as nations and cultures have done on Earth. Swinburne, Is 77,ere a
God> 98. Review Notes 127 128 Chapter 2 God and Religion • The Buddha's teachings are known as the dharma, the heart of which is the Four Noble Truths: 1. (An example from James is, "Either accept this truth or go \Vithout it.") A momentous option is one that really matters, because t he stakes are high, the decision is irreversible, or the choice
offers a once-in-a-lifetime opportunity. And yet he had those notions in him? (338) subjectivism (in art) The view that aes- thetic criteria are purely subjective; the goodness or badness of a \vork of art depends on how the audience responds to it. what does the thinking?" "You're not understanding, are you? !rs scope should be restricted to \vhat you
can handle in the space you have. Or, co put it another \vay, some scientific evidence supports indeterminism, the vie\v chat not every event is determined by preceding events and the laws of nature. Formalism is chc view chat art is defined by its form, the structure or or organiza.. The suit was thro\vn out because Florida's statute of limitations had
run out on the case. He gave orders, sang, whistled, threw remarks at the silent Ralph- remarks that did not need an answer, and therefore could not invite a snub; and still Ralph was si lent. Does the prospect of death undermine life's meaningfulness? Bue son1e rejecr ch is cricicism, de- claring that che va lue and worth of a being does nor depend
on how it is created, but on what chat being is like (its narure). A,nong these, social or ,noral ,vorthiness-,nerit-is probably rhe ,nose contentious. Do you refuse co commie such an ace and thus allow everyone ro die? Why did rhe painter fail co notice char his wife was fading a,vay even as his arr ,vas becoming ,nore lifelike? We studied them for
several of their life spans, which didn't take long. Now it is not possible that the same thing should be at once in actuality and potential ty in the same respect, but only in different respects. Give reasons for your anS\ver. If the argument seems convincing, it is because ocher possibilities are excluded. Chapter 1 Chapter opening photo© iStock
photo.com/Chris Schmidt 1. It is not intellect against all passions, then; it is only intellect with one passion laying down its law. Is evidentialism true? "You could have had everyone when the shelters were finished. Located at the end of each chapter, these useful references point students to sources that \viii enhance their understanding of chapter
argument from evil, denying that unneces- sary evil exists in the \vorld. From which I conclude that if we consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more the question of happiness we must consider still more than the properties of the pr
men .... To say this, when they were certain to be detected as soon as I opened my lips and proved myself to be anything but a great speaker, did indeed appear to me most shameless- unless by the force of eloquence they mean the force of truth; for if such is their meaning, I admit that I am eloquent. Many people, including those \vho accept a
religious worldview, assume chat if life has no external meaning, it has no meaning period. Do not all the motives that assail us, all the futures that offer themselves to our choice, spring equally from the soil of the past; and would not e ither one of them, whether realized through chance or through necessity, the moment it was realized, seem to us
to fi t that past, and in the completest and most continuous manner to in terdigitate with the phenomena already there? • James holds that a free choice is not determined by previous evenrs; it is un- caused. The Pach consists of eight factors, or modes of practice, whose purpose is che development, or perfection, of che three fundamental aspects of
Buddhist li fe: wisdom, moral conduct, and mental discipline or focus. -William Shakespeare An analytic statement is a logical truth whose denial results in a contradiction. This kind of evaluation is precisely what your instructor expects when she asks you to critique an argumentative essay in philosophy. Suppose a rationalist declares that scientists
can know (\vithout once looking through a telescope) about the physical characteristics of planets in our solar system. They, in other words, become critics. David J. But they can also blind us. An act is free if it is voluntary and it is true that had you will led to do otherwise you would have been able to do otherwise. That follows of necessity. They may
be-1, living or dead; 2, forced or avoidable; 3, momentous or trivial; and for our purposes we may call an option when it is of the forced, living and momentous kind. But consider: People can be inspired to be more virtuous by reading compelling works of fiction, but that doesn't show that the ,vorks are true. Do you chink che mind is
essen tially sofnware running on a physical system like che human brain? CHAPTER 4 I. He would have the same rights char an ape does. Cassino for training. A highly regarded concise introduction to eth ics. Thus much of her literary output, vas in response co che views of che famous Edmund Burke, who, vroce in support of aristocratic rights and
privileges, and co Jean-Jacques Rousseau, who considered ,vo,nen inferior to men. Paley articulates the classic design argument, and Hume contends, among other things, that such arguments fail because the analogy is \veak and demonstrates only that the universe has a designer, which may not be the traditional God of theism. from outside
humanity. -Karl liebknecht 17 Do ideas affect his- tory? • Describe the nature of the ethics of care, its most attractive features, and some of the eriticisms that have been lodged against it. Take refuge in nothing o utside yourselves. He then reasons that even if the argument demonstrates that the universe has a designer, the designer may not be the
trad it ional God of theism. It was thus that Plato left the world of the senses, as setting too narrow limits to the understanding, and ventured out beyond it on the wings of the ideas, in the empty space of the pure understanding, and ventured out beyond it on the wings of the ideas, in the empty space of the pure understanding. AD MAIOREM DEi GLORIAM, the message runs, 132 Chapter 2 God and Religion but it is a message I can no longer
your thesis statement is the assertion you must support with reasons. Your \viii irself may be de- te rmined by preceding events and the laws of nature, but if you are able to do \vhat you will, you act freely. (Westerners call this the doctrine of reincarnation.) And with each ne,v incarnation comes the pain of living and reliving all the miseries of mortal
 existence. In this way they can maintain that even though the truth of theism is not backed by reasons, belief in God can nevertheless be rational. Explain how Locke's view can lead to skepticism. This skepticism. This skepticism and effect. George
Anders, "That 'Useless' liberal Arts Degree Has Become Tech's Hotcest Ticket," ForbN, July 29, 2015, https://www. • Understand how compatibilism. Postmodern feminist epistemologies maintain that know-ledge claims will find all the legitimation they need in "localized
practices," in the application they find in contexts socially and historicall y specific, for which they were designed. Still, it has d rawn many criticisms, the most serious one being that the theory Hies in the face of our con- sidered moral judgments, especial ly regarding issues of duty, rights, and justice. According to virtue ethics, character is the key
in determinism leads to antiso- cial behavior, perhaps any research findings supporting determinism should be hidden from the public. For h im, as for many modern virtue ethicists, the highest goal of humanity is the good life, or "human flou rishing" (\vhat he calls eudaimonia, or hap-piness), and developing virtues is the way to ach ieve such a rich
agree to under hypothetical conditions that ensure fair and unbiased choices. This culture's way is not our way; we are unlikely co share these people's non- moral beliefs. It is these pol itical fa ilures that women have for cen- turies been almost
entirely excluded from politics in the conventional sense. •1 WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL V IEWS SECTION 8.5 I. g. The statement about brothers is obviously t rue but does not tell us \whether And seeing ignorance is the curse of God, Know how it must have blazed
God. These include occupations that traffic in weapons of ,var, intoxicants, and poisons; that entail the buying and selling of human beings; that cause harm or death to animals; and that involve greed, dishonesty, or deception. The room is about three paces long 202 Chapter 3 Morality and the Moral life and two wide: a mere broom closet or disused
tool room. This shows that deadness and liveness in an hypothesis are not intrinsic properties, but relations to the individual th inker. 1, ''I CHAPTER 2 GOD AND RELIGION CHAPTER 2 GOD AND PHILOSOPHY • Understand t he importance of relig ious beliefs in the world and how t hey can influence what people t
hink, do, and value. There is only che ,viii ro power char impels us co cry ro ,nake sense of rhe muddle. C., 87 K Kant, Immanuel, 83, 137, 169-73, 309, 312-15, 318 Ken nedy, Joh n F., 335 Kierkegaard, S0ren, 115 King, Ma rtin Luther, Jr., 355 Kitcher, Philip, 8 1 Klemm, W. I have a theory about the human mind. Exercise 1.2 For each passage that
follows, list the conclusion and premises. But after he has made it. [C]onsider the logical possibility of a zombie: someone or something physically identical to me (or to any other conscious being), but lacking conscious experiences altogether.
Thus, utilitarianism is not bothered by unusual cir- cumstances, nor is it hobbled by conflicting moral principles or rules that demand a uniform response to extraordinary situations. It is the exis- tence of the child, and their music, the profundity of
their sci- ence. By definition, what society judges to be morally right is morally right a claim must be t rue not because it is backed by good rea- sons, but simply because many people believe it. For one rhing, he conrrasred reason and rhe senses. In
Cartesian du- alism, mind and body are thought to be two radically different kinds of substances that someho\v interact causally. And one ocher: You are a bad writer. Is not the exact op- posite the truth? Later script ures are thought to be smriti ('\vhat is remembered'')-of human authorship. Feminise poscmodernism is skepti- cal of such notions as
 objective or scien tific truth, objective reality or face, un i- versal propositions, foundational kno, vledge, ultimate justification, and traditional conceptions of rationality. Or they could have none of that: it doesn't matter. They typically deny that death renders life meaningless or that a life can be Optimism: life Can Have Meaning 419 PHILOSOPHY
NOW Is Religion Necessary for a Meaningful Life? "Your only hope is keeping a signal fire going as long as there's light to see. Thus what will be made by me, and those im- mediately surrounding me, in the work we do; it will be
circulated to the extent that others' practices encourage such interaction, and will grow or change in this interactive process. Satan exits with a flutter of his mighty wings. We can represent the form of an argument by analogy in this way: X has properties P1, P2, P3, plus the property P4. But it is not poss ible to know or explain mental states by
knowing or explaining brain states. But it is by no means an indispensable condition to the acceptance of the utilitarian standard; for that standard is not the agent's own greatest amount of happiness, but the greatest amount of happiness, but the greatest amount of happiness altogether; and if it may possibly be doubted whether a noble character is always the happiness, but the greatest amount of happiness altogether; and if it may possibly be doubted whether a noble character is always the happiness, but the greatest amount of happiness altogether; and if it may possibly be doubted whether a noble character is always the happiness.
be no doubt that it makes other people happier, and that the world in general is immensely a gainer by it. Would this mean that there is no supreme being w ho made biological life possible? Make it interesting, informative, and pertinent to the question at hand. 2.2 ARGUMENTS FOR THE EXISTENCE OF GOD We can sort the argumenrs for God's
existence into two categories: (1) those that appeal to logical relations (called a priori arguments) and (2) those that appeal to logical relations (called a priori arguments) and (2) those that appeal to logical relations (called a priori arguments) and (3) those that appeal to logical relations (called a priori arguments) and (3) those that appeal to logical relations (called a priori arguments) and (3) those that appeal to logical relations (called a priori arguments) and (3) those that appeal to logical relations (called a priori arguments) and (4) those that appeal to logical relations (called a priori arguments) and (5) those that appeal to logical relations (called a priori arguments) and (6) those that appeal to logical relations (called a priori arguments) and (6) those that appeal to logical relations (called a priori arguments) and (7) those that appeal to logical relations (called a priori arguments) and (8) those that appeal to logical relations (called a priori arguments) and (8) those that appeal to logical relations (called a priori arguments) and (8) those that appeal to logical relations (called a priori arguments) and (8) those that appeal to logical relations (called a priori arguments) and (8) those that appeal to logical relations (called a priori arguments) and (8) those that appeal to logical relations (called a priori arguments) are sufficiently appeal to logical relations (called a priori arguments) are sufficiently appeal to logical relations (called a priori arguments) are sufficiently appeal to logical relations (called a priori arguments) are sufficiently appeal to logical relations (called a priori arguments) are sufficiently appeal to logical relations (called a priori arguments) are sufficiently appeal to logical relations (called a priori arguments) are sufficiently arguments.
raining" is true, but the proposition tells The Empiricist Turn 303 The posses.. 'iion of know ledge docs not kill the sense of wonder and mys .. • Define samsara, atman, brahmin, and Brahman. -Alfred North Whirehead Moral relativism is the view that moral standards do no r have independent status but arc rdarivc to what individuals o r cul- tures
believe. Will, journalise, author (Men at Work: The Craft of Baseball) Juan Will iams, journalise Philosophy Majors and the GRE Philosophy majors score higher than all other majors on the Verbal Rea- soning and Analytical Writing sections of che GRE (Graduate Record Examinations). Clearly, the moral beliefs of people from diverse cultures often do
differ drasti- cally on the same moral issue. Argument 3 is valid, and if its premises are true, it is sound. Or our concept of good may not be God's, for his morality is of a higher, purer kind than ours. The arcs need not fulfill a function to be valuable-they are to be cherished for their own sakes; that is, art for art's sake. Smiles, bells, parades, horses, and if its premises are true, it is sound. Or our concept of good may not be God's, for his morality is of a higher, purer kind than ours.
blah. But the fact of the matter is that ideal viewing conditions simply do not obta in for all potential viewers; in our society, knowledge conditions are vastly d ifferent for members of groups d 
other's ferocity. You want to state it in a single sentence and do so as early as possible. 4 19 BAGG/NI: What's It All About? Feminists of different political leanings and in a variety of academic disciplines have revea led and analyzed the multiple interconnections between women's domestic roles and their inequality and segregation in the workplace.
and between their socialization in gendered families and the psychological aspects of their oppression. In the room a child is sitting. Now there is no a rgument, just an expression of exasperat io n or anger. Recalls, signs of anger, warnings were of no avail. He's looking to his right toward a berry bush. Two things result from th is fact: I. But Mill
thinks that pleasures can vary in quality as well as quantity. Each premise must be clearly stated, carefully explained and illustrated, and prop- erly backed up by examples, statistics, expert opinion, argument, or other reasons or evidence. He walked between the trailing butts, therefore, the conch held carefully between his two hands. From
hurricanes, floods, earthquakes, fires, d isease, and drought come vast sums of evil in the form of human and animal suffering. Jc seems possible, they argue, chat a being (an alien life- form, for example) could possess a mind (have desires, ideas, emotions, sensations, etc.) without having a brain (the human organ). 12 ©Timewatch Images/Alamy 2.
You are a member of rhe cre,v, no,v commanding a life- boat filled co capacicy, virh rh ircy of rhe ship's passengers. Such is the first principle of existence of external objects, causality, and scientific laws. To ans\ver
th is question, he proposes an ingenious thought experiment. Most people believe that Jones is guilty, so he's gui lty. Right thoughts each carnot tell us which actions are right or \vrong. What do I take to be the explanation of this silence?
Clive Bell, A rt (London: C hatto and W indus, 1914). An elderly person who has already lived a full life? Reflecting that I was really too honest a man to be a politician and live, I did not go where I could do no good to you or to myself; but where I could do the greatest good pri- vately to every one of you, thither I went, and sought to persuade every
man among you that he must look to himself, and seek virtue and wisdom before he looks to the interests of the state before he looks to the interests of the state; and that this should be the order which he observes in all his actions. A thor- ough, accessible survey of the main issues in the philosophy of religion. That is, what can ,ve
know about matters of fact? Figure 1.10 How much is a watch like the uni- verse? Organ transplant operations are incredibly expensive, organs are in very short supply, and transplants are desperately needed by far ,nore people than can be acco1n1nodared. If only they had had a little more time! They could travel freely enough between the planets
of their own sun, but they had not yet learned to cross the interstell ar gulfs, and the nearest Solar System was a hundred light- years away. I will refer you to a witness who is worthy of credit; that witness shall be the God of Delphi- he will tell you about my wisdom, if I have any, and of what sort it is. Public life is the realm of politics, careers,
econom- ics, and law. Does it prove that the universe had a first cause? What was your reaction at the time? For him, an essential part of tragedy is catharsis, Review Notes 349 350 Chapter 7 Aesthetics the purging of the emotions of pity and fear by experiencing them vicariously in a theatrical context. These judgments are fall ible, and they are
often revised under pressure from trusnvorthy principles or theories. But not only has the bourgeoisie forged the weapons that bring death to itself; it has also called into existence the men who are to wield those weapons that the
separate substances interact. Are art objects valuable in themselves, without any functions? David Hume, for example, speaks of an architect who is try- ing to plan a house that is to be as comfortable and convenient as possible. Do not the good do their neighbours good, and the bad do them evil? Some of them assumed that since knowledge must be
based on sense experience, and since sense experience can vary from person to person Figure 6.2 Plato (c. Before the fight begins, as Arjuna contemplates the bloody fratricide to come, he thro, vs do, vn his bo, v in anguish and despair. Rene: Descartes, Discourse 011 the Method of Rightly Conducting the Reason, in Philosophical \fforks of Descartes,
ed. But his in terests and talents spread far beyond these books. Then I went to one man af- ter another, being not unconscious of the enmity which I provoked, and I lamented and feared this: But necessity was laid upon me, the word of God, I thought, ought to be considered first. Thus, moral laws embody t\VO characteristics thought to be essential
to morality itself: universality and impartiality. O'Connor also subscribes co agent causation, and like everyone \vho cakes this view he holds that free actions a re caused by the agent. Does his a rgument show t hat the fi rst cause is in fact God? Cole characterizes feminist postmodern epistemologies are thus
essentially critica l. Man has a human nature; this human nature, which is the concept of the human, is found in all men, which means that each man is a particular example of a universal concept, man. 1 Are you bothered by the thought of a rigidly determined existence? Tolstoy, My Confession. Feminist postmodernism has been accused of being a
form of cogni- tive relativism. H ence it is p lain chat they achieve their end, not fortuitously, but designedly. Oust as in the- in this case necessary- proposition "7 is identical with the smallest prime number greater than 5.") When I say that a sensation is
 somehow spatia lly or tempo rally continuous with the brain process or that the lightn ing is just spa tiall y or temporall y continuous with the discharge. The identity theory avoids some of the cr iticisms directed at Cartesian dualism (that m ind-body interaction is mysterious and that the causal closure principle is violated) and at logical behaviorism
omnipotent being without the loss of a greater good seems an extraordinary, absurd idea, quite beyond our belief. Argument 11 Sixty percent of the Bostonians I have interviewed in various parts of the city are pro-choice. Do you think the brain is a computer running some sort of sofnware? • Incernalists believe they can have meaningful lives without
relying on the concepts of God or transcendent realms. A random action is not a free action. 5.3 COMPATIBILISM • Explain the compatibil ist possible to know everything about a person's mental states just by knowing all the facts regarding his physical states? The vin uc of justice consists in
been taken to task in ethics by religious and nonreligious th inkers alike. • Understand why Descartes' theory seems to violate the principle of the causal closure of the physical and the law of the conservation of mass-energy and be ab le to explain why such violations would render the theory implausible. She ,vas pulled from her chariot, hauled to a
church, stripped naked, and skinned alive, vith oyster shells. Bue women have largely been relegace.d co the private sphere, , vhere issues of righcs and equality are not supposed to apply. It is the extinguishing of the flames of desire and all that accompanies it-greed, hatred, pride, delusion, and more. principle of induction The presumption chat
events char followed one another in the past will do the same in the future, that the fu- ture will be like the past. No one can bestow upon you what your favorite foods are supposed to be. Consider the issue of racis, n, a 1 nonscrous evil co d ispel from society and often a hard topic co
discuss ,vichouc raising voices and elevating blood pressures. In the real world, they say, actions chat seem co conflict with our moral intuitions almost ahvays produce such bad consequences chat the actions cannot be justified even on util itarian grounds. __ ....
appeared to me in a new light. Taxes are extremely lo,v, raised only to fund the military and whatever forces are needed ro secure people's social and economic rights. Whether you do or not depends, in countless in-stances, on whether I meet you half..vay, am wi lling to assume that you must like me, and show you trust and expectation. *Peter
Dockrill, "Artificial Intelligence Should Be Protected by Human Rights, Says Oxford Mathcmaticiant Science Alert, May 31, 2016, hnps://www.scicncc-alcrt.com/artificial intelligence Should Be Protected by Human Rights, Says Oxford Mathcmaticians are methodical ly
scrutinized to uncover the truth. They agree chat infinity can be perplexing, but they point out chat mathematicians kno\v how co work \vich infinity without inviting contradictions. Other scien- tists can interpret them as easily as I can, and I am not one who would condone that tampering with the truth which often gave my order a bad name in the
olden days. This world, for aught he knows, is very fau lty and imperfect, compared to a superior stan- dard, and was only the first rude essay of some infant deity who afterwards abandoned it, ashamed of his lame performance. The Third Noble Truth is that suffering can be extinguished if desire is extin- guished. Other skeptics raise doubts about
the reliability of what we take to be our normal sources of knowledge-perception, and reasoning. Night fall s; the traveler mus t pass down vill age streets, between the houses with yellow-lit windows, and on out in to the darkness of the fields. To exchange all the goodness and grace of every life in Ornelas for that single, smal
improvement: to throw away the happi-ness of the chance of the happiness of one: that would be to let guilt within the walls indeed. The s, vicch in meaning can deceive che reader and disrupt che argument, rendering it invalid or weaker than it would be ochenvise. This is the who le that appears to the outward senses. Nevertheless,
 vhile generally taking the egalitarian approach, son1e ph ilosophers and His Shadow (1880), Daybreak (1881), 1he Gay,
Science or Joyful Wisdom (1882), Beyond Good and Evil (1887), and 1 freedom, ,vhac philosophers call free wil l. At rivial thesis statement is one that either concerns an insignificant issue or makes an insignificant claim. Certainly not, Athenians,
nor could any other man. What is che ,veakesc? What reasons support chis position? Are there cultur- ally ingrained differences in moral thinking? We obviously are not going to legalize all drugs, so we have to spend bill ions on anti-cartel operations. Berkeley's ans/ver is that things are never unperceived, for God continually perceives them and thus
causes them to be as they are. But it is tragic only at the rare moments when it becomes conscious. Is it reasonable to suppose that this is a genuine possibility? In most cases, you are tracing the steps in an argument, trying to see ,vhat conclusion the ,vriter wants to prove and whether she succee.ds in proving it. and to end with something so para-
doxical that no one will believe it. But the questions began to repeat themselves oftener and oftener, answers were de-manded more and more persistently, and, like dots that fall on the same spot, these questions, wi thout any answers, thickened into one black blotch. 12. Such a society requires che full develop1nent of the moral and rational
faculties of both 1nen and women. Consider che skeptic's charge chat we can never be confident about che reliability of our normal sources of knowledge (perception, memory, introspection, and reasoning). What fallacies have they been guilty of using? The rationalise argues, says Locke, chat since all people seem co possess knowledge of cer- Figure
                                                                                                                                       •••;yl'-. If morality is relative to persons (that is, if moral rightness or wrongness depends on what people believe), then moral disagree- ment between persons would be nearly imposs ible. Is this charge valid? moral judgments, disagreeing with
 others on moral issues, being mistaken in our moral beliefs, and giving reasons for accepting moral beliefs. Buddhist Surtas, trans. After all, The Rationa I ist Road 2 87 PHILOSOPHY NOW Living in the Matrix Descartes' evil genius scenario is the forerunner of some similar what-if tales cold by philoso- phers and ochers in our o,vn rimes. Spot is
barking. After all, right actions are by definition what moral exemplars do. If I say that my hand causes my pencil to move, then I am saying that the motion of the pencil. (4) Hence one and the same action can evidently be determined to have-simultaneously-radically
Agency," in 7he System of Nature, trans. But if experience does not have, in additio n to its subjective character, an objective nature that can be apprehended from many differ- ent points of view, then how can it be supposed that a Martian investigating my brain might be observing physical processes which were my mental processes (as he might
observe physical processes which were bolts of lightn ing), only from a different point of view? Right now you have complete control over everything we do. le then claims chat the best explanation of such amazing faces is chat God designed the universe. The spears fell out because they hadn't barbs on. 3.3 MORALITY BASED ON CONSEQUENCES
 In deontological theories, the rightness or wrongness of an action is based on irs na-t ure, not on the consequences that follow from it. Men of Athens, this reputation of mine has come of a certa in sort of wisdom which I possess. Clarke (1917- 2008) was one of the world's great masters of science fiction. They have posited an abstract, fully rational
 "agent as such" from which to construct morali ty, while miss- ing the moral issues that arise between interconnected persons in the contexts of family, friendship, and social groups. -Ludwig \'7iugenstein 20 Chapter 1 Philosophy and You PH I LOSO PH ERS AT WORK Philosophy Takes on Racism So,ne people have no patience for philosophy's
 preoccupation, vith conceptual analysis, fine distinctions, and argument niceties the fussy murmurings of pedants and bores, they might say. -----... Can you believe in God simply by deciding co? The intellectual creations of individual nations become com- mon property. The utmost we say of them, even when they operate with greatest vigor,
is, that The Empiricist Turn 305 306 Chapter 6 Knowledge and Skepticism David Hume, An Enquiry Concerning Human Understanding 18 Hume thinks that all knowledge are meaningless. For over forty years he has been a philosophy professor at che University of Cal ifornia
 Berkeley, ,vhile occasionally serving as a visiting pro- fessor at ,nany ocher universities both in che United Scares and abroad. Le Guin is an award-winning author of several genres, most notably realistic fiction, science fiction, and fantasy. Only by shattering chis ignorance \vith knowledge of t rue reality can they escape che torturous cycle of death
 and rebirth. 3.1 OVERVIEW: ETHICS AND THE MORAL DOMAIN Ethics is part of philosophy; it is also part of life-a very large, vital, inevitable part of life. Therefore, any moral theory that is seriously inconsistent with our most basic considered judgments must generally be regarded as fla\ved, perhaps fatally so, and in need of revision. But even
moral exemplars sometimes differ on \vhat to do in the Vices arc sometimes only virtues carried to excess! -Charles Dickens 180 Chapter 3 Morality and the Moral life same situation. He that sees a fire, may, if he doubt whether it be any th ing more than a bare fancy, feel it too; and be convinced by putting his hand in it. Once more the silvery
laughter scattered. "There was a ship." Jack, faced at once with too many awfu l implica- tions, ducked away from the civilized ones, nations of peasants on nations of bourgeois, the East on the West. Here's the newstance away from them. Just as it has made barbarian and semi-barbarian countries dependent on the civilized ones, nations of peasants on nations of peasants on nations of bourgeois, the East on the West. Here's the newstance away from them.
reality: All these assumptions are FALSE. Figure 2.2 Some people think the world so wondrous that a divine designer must have brought it forth, but others have thought the world so wondrous that a divine designer must have brought it forth, but others have thought the world so wondrous that a divine designer must have brought it forth, but others have thought the world so wondrous that a divine designer must have brought it forth, but others have thought the world so wondrous that a divine designer must have brought it forth, but others have thought the world so wondrous that a divine designer must have brought it forth, but others have thought the world so wondrous that a divine designer must have brought it forth, but others have thought the world so wondrous that a divine design that we might well con-
personal matter, deliberately crying ro destroy yourself rhrough reckless living, or failing ro save a drowning chi ld (when you easily could have), nay be irnmoral-but nor illegal. 18 Does existence al- ways add greatness to an ent ity? It seems that we can also come to kno, v many propositions a posteriori-for instance, that John the bachelor has red
hair, that he just d re,v a tri- angle on paper, that he is holding five pencils, and that Tabby the cat is on the mat. So what are you going to do with Bigfoot? Cole, Philosophy a11d Feminist Criticism, 94-95. as great a difficulty as those who ask me this question. A moral question not of what sensibly exists, but of what is good, or would be
good if it did exist. What is the difference between an argument and an explanation? He declared chat social contracts a re h istorical fictions-no such concracts have existed in reality. Cosmological Arguments Cosmological Argum
and Spinoza to contem- porary philosophers such as Richard Swinburne and William Lane Craig. Whether that race has done good or evil during its lifetime will make no difference in the end: there is no divine justice, for the end:
ing co chis view, moral standards are not objective, but are relative co what individuals or cultures believe. They are defective arguments that appear so often in writing and speech that phi-losophers have given them names and offered instructions on how to recognize and avoid them. Does his view imply that we must discard all inductive
reasoning or scientific research? But this subjectivism need not lead to wholesale relativism in which any aesthetic judgment is as good as any other, and if they are notions imprinted, how can they be unknown? (209) identity theory The view that men-tal states are identical to physical brain states. 11!.:bt ~,,unb e, 'l,io:~; ; crctri:]. Not a very helpful
bit of information, you must admit. monotheism Bel ief in one God. Do you accept the first premise in the consequentialist argument? Something that seems an obvious fact of the moral life is that sometimes people have moral disagreements. Something that seems an obvious fact of the moral life is that sometimes people have moral disagreements.
your hands. Science L'i organized knowledge. 21. Messerly, The Meaning of Life (Washington Scace: Durant & Russell, 2012). On the other hand, if there is such a thing as moral progress, then there must be objective moral standards. A person who believes in the existence of God is a theist, and belief in the existence of God is theism. There, yould,
of course, also be possible negative consequences to take into account. An objectivist might say that helping others and creating art are generally believe.cl to give meaning to life, and the best explanation for such beliefs is objectivism-some things are inherently \VOrthwhile. (1) If they lack good reasons, then their actions are arbitrary, and can't
possibly serve as the standard of mora lity. Suppose American serial killer and Moral Relativism 149 What is morality in any given time or place? Many philosophers reject chis view be-cause, among ocher things, it i1nplies chat \Ve \Vould never be able to experi- ence anything ne\v or surprising. Not so are victories either over enemies or over
nature gained, grated there from central Asia. A nthony, all of whom agitate, cl for justice and moral progress. "I'm call ing an assembly." He ran his eye over them, tion of ics pan s. Ho, v do you think a utilitarian would view the morality of human cloning (discussed in the accompanying box)? C-onsider: I do not, as a matter of fact, understand any
Chinese at all. He whistled softly. So some functionalists claim that co have a mind is just co run che appropriate type of soft- ware. But some philosophers have d rawn d ifferent conclusions from these facts. But there is no known Epicurean theory of life which does not assign to the pleasures of the intellect, of the feelings and imagination, and of the
moral sentiments, a much higher value as pleasures than to those of mere sensation. (62) panentheism The vie\v that God is in the universe and the universe and the universe and the universe is in God. Right actions are those chat are right in themselves because they are consistent with universe and the universe and the universe is in God. Right actions are those chat are right in themselves because they are consistent with universe and the univ
out of a sense of duty, simply because they are our duty. Or, to put it another way, \Ve should do \vhat results in the greatest balance of good over bad, everyone considered. Thar is, our senses are nor ,nere recorders Figure 6.13 What do you see here-a duck or a rabbit? Another important criterion is conservatism-ho, v well a theory fies with
established faces, with what scientists already know. A slippery slope scenario becomes fallacious \when there is no reason to believe that the chain of events predicted will ever happen. How does Locke an-swer it? It is merely the positing of a thing, or of certain determinations, as existing in themselves .... And how this immaterial reality relates co
material things such as human bodies and the external world is almost as baffling as Descartes' interacting substances. Some one will say: And are you not ashamed, Socrates, of a course of life which is likely to bring you 52 Chapter 1 Philosophy and You to an untimely end? Feminist Ethics and the Ethics of Care 183 Early on, the ethics of care dre\v
inspi ra- t ion from the notion that men and \vomen have d ramatically different styles of moral decision- making, with men seizing on principles, duties, and empathy. Is it possible to build good moral decision-making into them? Searle, Mind: A Brief Introduction (Ne,v York: Oxford
University Press, 2004). (65) polytheism Belief in many gods. To reject the theory is to give up the idea that God is the maker of the moral law and to acknowledge that morality is independent of God's will. Let us look at the question from another point of view.
suits at law? 6.3 THE EMPIRICIST TURN • Summarize Locke's critique of innate ideas. Your motives for being good then are self. Marx thinks the dialectic struggle in modern times is between those who o,vn the means of production (the bourgeoisie, or capitalists) and those who do not (the proletariat). All ocher social or economic benefits a re che
respo nsibil ity of individu als. I crept, on hands and knees. Things aren't meaningful just because we say they are. These are the lessons by which I corrupt the youth, as you say. How many women's hearts are vanquished by the mere sanguine insistence I respect fuith, but doubt is what gets you an education. Here is Locke's critique of innate ideas:
John Locke, An Essay Concerning Human Understanding 1. Can conclusions reached through inductive logic be rationally justified? Imagine a space alien coming co earth and scientists being able co examine its internal organs. Median end-of-career salaries for philosophy majors (ten co nineteen years' experience) is $92,665-noc che highest pay
among college graduates, but far higher than many philosophy-is- useless critics \vould expect. 8 Another factor co consider is the increase in salaries over time. I will arc assured. Do you think the argument is successful?
Thinking Philosophically 33 Fallacious Reasoning You can become more proficient in reading and ,vriting philosophy if you kno,v to identify fallacies ,vhen you see them. We must then grant that . Abortion takes the life of an innocent person. In many philosophy papers, the background information includes a summary or sketch of the views of
other philosophers-what they have said that is relevant to the issue or to your thesis. For Socrates, an unexamined life is a tragedy because it resulrs in grievous harm to the soul, a person's true self or essence. False answers are eliminated, opinions are improved, and perhaps the truth is a little closer than before. The programs just mentioned are
generally nor considered means of production. Virtues help us fare better in life; they enable us to attain \vhat is truly valuable. In contrast to the orthodoxies of the time, the Buddha rejected the caste system, ext reme asceticism, the practice of animal sacrifice, the authority of the Vedas (Hindu scriptures), submiss ion to the Brahmins (members of
the Hindu priestly caste), and the existence of the soul (a permanent, unchanging identity). Suppose H itler approved of kill ing mill ions of Je\vS during World War II. On the ocher hand, you may discover chat you do not have an adequate ans\ver co the objections. Therefore, Rex is a mammal. Figure 3.13 Raphael's renowned painting The School of
Athens shows an array of great moral exemplars, including Ari stotle (center, in blue robe), Plato (conversing with Arist otle), Socrates, Epicurus, Hypatia, and Pythagoras. At times one of the adolescent girls or boys who go to see the child does not go home to weep or rage, does not, in fact, go home at all. And the virtue which enters into this
competition is justice? Which is better God only knows. Philosophy In order to begin the great difference between mind and body, inasmuch as body is by nature a lways di-visible,
and the mind is entirely ind ivisible. I had found the spell of the picture in an absolute li fe-likeliness of expression, which, at first startling, finally confounded, subdued, and appalled me. In one word, it creates a world after its own image. We are alone, with no excuses. Mora I standards are relative co what individuals or cu ltures believe. An eye can
i1nprove the survival prospects of organis, ns only if it functions, and if that, than which nothing greater can be conceived, can be conceived not to exist, it is not that, than which nothing greater can be conceived not to exist, it is not that, than which nothing greater can be conceived. If, in the sound state of the organ, there be an entire or a considerable uni- formity of sentiment among men, we may thence derive an idea
of the perfect beauty; in like manner as the appearance of objects in day-light, to the eye of a man in health, is denominated their true and rea l colour, even while colour is allowed to be merely a phantasm of the senses. 6 WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL VIEWS SECTION 7.4 1. -Epictetus There are a lso common
argument forms that are invalid. At least, it must be acknowledged, that there is here a consequence drawn by the mind; that the re is a certain step taken; a process of thought, and cry a good deal, but now it only makes a kind of whining, "eh-haa, eh- haa,"
and it speaks less and less often. Why or \vhy not? But we \vould find this conclusion almost impossible to swallow. AnS\ver , vich chese numbers: 5 = true; 4 = probably crue; 3 = neither probable; 2 = probably false; I = false. When Descartes said, "Conquer yourself rather than the world," he meant essentially the same thing ... Its
authority over those bound by the social contract is absolute, its po,ver is fearsome (enough to deter any tendency to disorder), and irs contractual agreement, vith irs subjects is irrevocable. As in Plato's republic, people have their proper place in society, and no one is permitted or expected to deviate from it. Most of the topics covered in the
preceding chapters-God, free will, kno\vledge, ethics, and justice-can inform your thinking about this important sort of meaning. Anything chat interferes with this noble quest muse be overcome and case as ide. Copernicus proposed a reversal of t he old earth-centered theory. Bue our considered judgment, yould likely be chat the chief did wrong by
violating the man's rights and perpetrating an injustice. DACS 2015. A bel ief that we were created by God for a purpose does not then provide us with the kind of adequate account of life's meaning we might expect. Do you agree with Danco that an object is art only if museums and art shows exhibit it? The very trans itory nature of life b rings
suffering, d issatisfaction, and pain. It seemed to me that that was all well known and that if I ever wanted to busy myself with their solution, it would not cost me much labour, that now I had no time to attend to them, but that if I wanted to I should find the proper answers. Again, men have no pleasure (but on the contrary a great deal of grief) in
keeping company, where there is no power able to over-awe them all. Huxley 282 Chapter 6 Knowledge and Skepticism 4 Is the number five an object ive entity? Classification: LCC 8 031 .V38 2018 I DOC 100-dc23 LC record available ar 9 8 7 6 5 4 3 2 I Printed by LSC Communications, Inc. Figure 9.8 Suppose you are not relig ious, yet you have
always felt t hat your life has meaning Gust as many atheists believe their lives have meaning). dharma The Buddha's system of teachings about the true nature of reality and how co live correctly to transcend it. Would contemporary scientists accept Hume's view? "They begin to form in rank along the starting line. GOD: As you wish. (Re,nember
"Carresian coordinates"?) He developed a rarional isric theory of knowledge ,vhose scarring point was a recognition of personal existence ("I ch ink therefore I a,n"). Here is a rypical state- ment of this view: In this physical world that we live in, we all li ve by faith, whether we know it or not. Indeed he felt like telling them to wait and doing it the re
and then; but that was impossible. • Be able to assess the strengths and weaknesses of Plato's theory. Likewise, the un iverse manifescs countless parts, all seemingly formed and arranged to achieve various ends. Well, the arrangement of tragedy at its best should be complex, not simple, and it should also present a mimesis of things that arouse fear
and pity, as this is what is peculiar to the tragic mimesis. In va in I pointed to my three papers in the Astrophysical Journal, my five in the Monthly Notices of the Royal As- tronomical Society. C., 2 17-18 Snow, C. The trouble is that we have a bad habit, encouraged by pedants and sophisticates, of consider- ing happiness as something rather stupid.
He who refuses to embrace a unique opportunity loses the prize as surely as if he tried and failed. If we no lo nger have a standpoint from which to make these claims, with what justification can we continue to decry the attitudes? Most philosophers believe we have some knowledge but differ on its extent. Kant, on t he other hand, ins ists that
synthetic a priori knowledge is possible. Norman Daniels, "Health Ca re Needs and Distributive Justice," in justice and justification (Cambridge: C ambridge University Press, 1996). Critics, who reject an absolute prohibition of rorrure may argue char if killing people is nor an absolute prohibition of rorrure may argue.
self- defense and ,var), and if killing people is ,vorse than rorruring rhe,n, then ir ,nakes no sense co maintain char rorrure is an absolute ,noral wrong. Ho\v these goods are distributed among the citizens of a state is a function of ho\v the state is a function of ho\v the state is a function of ho\v these goods are distributed among the citizens of a state is a function of ho\v the state is a function of h
nonethe less rationa l? Klemke and Steven M. -Scott Adams 2 60 Chapter 5 Richard Taylor, Metaphysics Free Will and Determinism is sufficient for the motion of my arm and hand, since these are the only things about me that are moving. The Master said, He cultivates in himself the capacity to ease the lot of other people .... Further those who are
contented with their lot are certain of their con- tentment, whereas those who reason are not certain that they reason correctly. This contention can be vie, ved as an empirical claim about the psychological tendencies of theists and nontheists. Smart, "Sensations and Brain Processes" Let me first try to state more accurately the thesis that sensations
are brain processes. 5.5 SARTRE'S PROFOUND FREEDOM • Understand Sartre's existentialist freedom. It only marks a certain conformity or relation between the object and the organs or faculties of the mind; and if that conformity or relation between the object and the organs or faculties of the mind; and if that conformity or relation between the object and the organs or faculties of the mind; and if that conformity or relation between the object and the organs or faculties of the mind; and if that conformity or relation between the object and the organs or faculties of the mind; and if that conformity or relation between the object and the organs or faculties of the mind; and if that conformity or relation between the object and the organs or faculties of the mind; and if that conformity or relation between the object and the organs or faculties of the mind; and if that conformity or relation between the object and the organs or faculties of the mind; and if the organs or faculties of the mind; and if the organs or faculties of the mind; and if the organs or faculties of the mind; and if the organs or faculties of the mind; and if the organs or faculties of the mind; and if the organs or faculties of the mind; and if the organs or faculties of the mind; and if the organs or faculties of the mind; and if the organs or faculties of the mind; and if the organs or faculties of the organs or faculties or faculties of the organs or faculties or facul
Never mind the manner, which may or may not be good; but think only of the truth of my words, and give heed to that: let the speaker speak truly and the judge decide justly .... Long before his forn1al education at King's College, Cambridge, he ,vas chinking about difficult ques- t ions in philosophy, logic, machen1acics, and science. They were all
shipped off to concentration camps; only Anne's father survived.) for saving an innocent life seems far more important morally than blindly obeying a rule. He turned quickly. According to virtue ethics, character is the key to the moral life, for it is from a virtuous character that moral conduct and values naturally arise. mind-body problem The issue of
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what mental phenomena are and how they relate to the physical world. And from this diffidence of one another, there is no way for any man to secure himself, so reasonable, as anticipation; that is, by force, or wiles, to master the persons of all men he can, so Jong, till he see no other power great enough to endanger him: and this is no more than his

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own conservation requi res, and is generally allowed. Do you agree with James that faith in the religious hypothesis can bring about a "vital good" in one's life no\v? We realize that all Overview: The Problem of Knowledge 2 77 WHAT DO YOU BELIEVE? But how do I know that He has not brought it to pass that there is no earth, no heaven, no
extended body, no magni tude, no place, and that nevertheless [I possess the perceptions of all these things and that I they seem to me to exist just exactly as I now see them? Knowledge is po,ver. - Immanuel Ka.m 1 How is discrimina-t ion against a group of people contrary to morality's demand for impartiality? The more taboos there are in the
empire The poorer the people; The more sharpened tools the people have The more skill s the people 
Not q. Suppose, for example, he is not a carbon-based life-form like us, but a silicon-based creature. 12. Allotmencs of goods based on people's hardship or indigence are common elements in many societ ies, often combined with other d istribution prin- ciples. But you can't even build hu ts- then you go off hunting and let out the fire- "He turned is the fire- "He
away, silent for a moment. It seems then that although we cannot prove that premise 1 is true, it is, nevertheless, altogether reasonable to believe that 1 is true, that it is a rational belief." Some theisrs reject Premise 1 by appealing to human ignorance. No\v there's coverage of the pre- Socratics Thales, Empedocles, and Parmenides, as well as four
early women phi- losophers: Hypatia, Themistoclea, Arignote, and Theano. Doctors and other personnel are threatened with death, clinics have been bombed, there have even been cases of doctors being murdered.-Letter to the editor, Arizona Daily Wildcat 7. Is time trave I possible? Now this is, on the face of it, a dubious conception of what a person
is. But they are not the only views on the subject. Needless to say, this characterization of God as the heavenly Father is not a merely random illustration but an analogy that lies at the heart of the Christian faith. And whatsoever is not unjust, is just. -Galileo Galilei 3 Suppose you, like many people, have come by your beliefs about religion acciden-
tally (because you were born at a part icular place and t ime). Does the perception of beauty have anything to do \vith moral concerns? slippery slope The fallacy of argui ng errone- ously that a particular action should not be taken because it will lead inevitably to other actions resulting in onesthat an action resulting in onesthat an action should not be taken because it will lead inevitably to other actions resulting in onesthat an action resulting in onesthat a particular action should not be taken because it will lead inevitably to other actions resulting in onesthat an action resulting in onesthat a particular action resulting in one action resulti
thousand units of hap-piness for ten people is better than an action yield ing only nine hundred units of happiness are distribute.cl among them. Theistic philosophers assess the case for and against God's existence. Giving money and power to government is like giving whiskey and
car keys to teenage boys. Appeal to Popularity The appeal to popularity (or appeal to the masse.s) is another extremely common fallacy. Give the writer the same attention and respect chat you would give a friend who is discussing a serious issue with you. After a few months, he recovered, having gained a new perspective on his life and his previous
, vay of th inking. But accord- ing to cultural relativism, there are no objective moral standards, just norms relative to each culture. Can only philosophers use it? Remem- ber, Cartesian minds have no physical attributes, not even a location in space. After all, it is not obvious that it is better for, say, a thoroughly evil being to exist than not to exist. And
if our dreamer pleases to try, whether the glowing heat of a glass furnace be barely a wandering imagination in a drowsy man's fancy; by putting his hand into it, he may perhaps be wakened into a certa inty greater than he could wish, that it is something more than bare imagination. Someone might be continually and bl issfully happy because she is,
for example, tak ing psychotropic drugs, but few would call such a life meaningful. In the light of modern anthropological knowledge some form of two-stage concep- tion of the creation of man has become an almost unavoidable Christian tenet. Roger Trigg, Reason and Commitment (Cambridge: Cambridge University Press, 1973). For if the consent
of the majority shall not, in reason, be received as the act of the whole, and conclude every individual; nothing but the consent is next to impossible ever to be had, if we consider the infirmities of health, and avocations of business, which in a number, though much
less than that of a commonwealth, will necessarily keep many away from the public assembly. • Before feminism, the majority of women artists were invisible to the public eye. It seems to me that you have to pick one or the other. The rigging of the boats in harbor sparkled with Aags. C., 171 T ryon, Edward, 69 Tur, Katy, 433 Twain, Mark, 122 u
Unknown, 299 Urlaub, Ivan, 304 v Vanbrugh, Joh n, 151 van l nwagen, Peter, 257 Vaughn, Lewis, I 41, 277 Voltaire, 82, 143, 319, 429-30 von Braun, Wernher, 78 w \Y/aithe, Mary Ellen, 31 \Vest, Rebecca, 323 \Y/hitehead, Alfred North, 16, 149 \Y/ittgenstein, Ludwig, 19 \Y/olf, Susa n, 425 \Y/olfs tonecraft, Mary, 187, 321 \Y/right, Frank Lloyd, 347
                                                            By expressing themselves through these non-traditional means, women sought to expand the definition of fine art, and to incorporate a wider variety of artistic perspectives.* Which example of feminist art shown here impresses you the most? 38 Chapter 1 Philosophy and You Philosophy is at once the most
sublime and the most trivial of human pursuit\. Do you accept or reject the divine command theory? They lived under the ,veight of a damaging presumption: W0mm exist for the sake of mm. Such a conception of socially embedded selves refocuses th inking about autonomy, shifting the emphasis from independent self-determ ination towards ideals of
integrity within relatedness .... From that I was a substance the whole essence or nature of which is to that for its existence there is no need of any place, nor does it depend on any material that I was a substance there is no need of any place, nor does it depend on any material that I was a substance there is no need of any place, nor does it depend on any material that I was a substance there is no need of any place, nor does it depend on any material that I was a substance there is no need of any place, nor does it depend on any material that I was a substance there is no need of any place, nor does it depend on any material that I was a substance there is no need of any place, nor does it depend on any material that I was a substance there is no need of any place, nor does it depend on any material that I was a substance there is no need of any place, nor does it depend on any material that I was a substance there is no need of any place, nor does it depend on any material that I was a substance the whole essence or nature of which I was a substance that I 
is the latter; and even if body were not, the soul would not cease to be what it is. Descartes reasons that it is conceivable that he could exist without his body, and that whatever is conceivable is logically possible. q. Such things in themselves cannot have moral value. This arrangement means that each premise of the pri- mary argument may be a
conclusion supported in turn by premises citing evidence or reasons. Speak then, you who have ever known me hold forth in few words or in many 48 Chapter 1 Philosophy and You upon such matters .... Locke sums up trad itional com- pacibilism like this: John Locke, An Essay Concerning
Human Understanding But though the preference of the Mind be always determined . - John F. A little boy who wore the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and who carried the remains of an extraor- dinary black cap on his red hair and his red hair and his red hair and his red hai
CHARACTER • Virtue ethics focuses not on duty but on the development of virtuous character-not on \vhat to do but on \vhat to be. But I cannot in a moment refute great slanders; and, as I am convinced that I never wronged another, I will assuredly not wrong myself. C-ould \Ve then conclude that such experiences sho\v that God exisrs? Here the
problem is that you can't wil l to do any-thing other than sit. It is naked. How, then, could your actions be free? For every man looks that his companion should value him, at the same rate he sets upon himself: and upon all signs of contempt, or undervaluing, naturally endeavors, as far as he dares (which amongst them that have no common power to
keep them in quiet, is far enough to make them destroy each other), to extort a greater value from his condemners, by the example. degree than all others. I am old and move slowly, and the faster runner, who is unrighteousness, has overtaken
them. Early Pythagoreans viewed the cosmos or universe as orderly and harmonious. • Sartre paints a compelling picture of radical freedom, but given our experience and the evidence of science, many find it implausible. The purpose of an is washing the dust of daily li fe off our souls. For him, there are lower and higher pleasures-the lo\ver and
inferior ones indulged in by the glutton and his ilk and the appreciation of art and music. First, the theory seems to be inconsistent (Vith our considered moral judgmenrs. A student-friendly introduction co epistemology. It is thought to be supported by the
empirical theory cal led psychological egoism. Our apparent sensations, thoughts, perceptions, and emotions (so-called phenomenal consciousness) are not immaterial phenomena d istinct from the material brain. Thinking Philosophically 23 The observed members of the group are simply a sample of the entire group. There was the brilliant world of
hunting, tactics, fierce exhilara-tion, skill; and there was the world of longing and baf- Aed common-sense. Belshaw, JO Good Quesrio11s, 116. Incompatibilism is the view that right actions are those endorsed by one's culture. How can both a good God and evil exist
simultaneously? The nameless was the beginning of heaven and earth; The named was the mother of the myriad creatures .... We get a glimpse of the gentleman in the Analects, the main Confucian text: Confucia
might shine above Bethlehem? There are no comparable imagi native obstacles to the acquisition of knowledge about the human brain than we ever will. We landed, and we found the Vault. But cultural relativism cannot countenance any progress in
our moral views. Recall that the hypothetical meaning is that you \vould have been able to do something if you had desi red to (i f you desired to and nothing prevented you from doing it). Because of our lo ng experi- ence of seeing one event repeatedly follo\v on ne another.
After severa l generations, th is useful trait, or adaptation, spreads throughout a whole population of individuals, differentiating che population from its ancestors. Harmony and order exist when things are in their proper relationship to each other. He laid a hand on the pig and drew his knife. And if you possess it, how much do you possess-that is,
what is the extent of your kno, vledge? He remained a ucilicarian, but he left behind n1any of che less desirable features of Bentham's theory. Men. It is possible that it does not exist. To know these things, we must rely on our senses. In a case like chis, says Kane, you muse do your duty-you muse cell the truth, though murder ,vi ii be the result and a
lie would save a life. • Define distributive justice and explain the purpose of devising theories of justice. Certainly not. "What is clear come," she says, "is chat there can be no sense co che idea of meaningfulness without a distinction benveen more and less \vorchwhile ways co spend one's time, \vhere che cesc of \vorch is at lease parcly independent
of a subject's ungrounded preferences or enjoymenc. "14 This vie\v belies che often-expressed notion chat what someone does doesn't mat- ter as long as che person enjoys it or prefers it or gees satisfaction out of it. Thesis statemenrs should be worthy. Plato's answer- and the ans, ver of most other rationalises-is the doctrine of innate knowledge.
The basic idea behind reductio ad absurdum is if you assume that a set of statements is true, and yet you can deduce a false or absurd statement from it, then the original set of statements as a whole must be false. In that all our knowledge is founded." 11 Rationalists like D escartes would say that our most important items ofknowle.dge must be
innate because they could not possibly have come from sense experience. Like other empiricisrs, he believes chat the mind is empty-a blank slate-until experience gives it content. Kle,nm, "Free Will Debates: Simple Experience and ochers
of failing ro distinguish between conscious awareness (the intention co do son1eching) and ",neca-conscious a,vareness" (the awareness that you are intending co do something). The argument says chat a person seems co have experienced God; the experience muse have actually been a genuine encounter with God; therefore, God probably exists.
Here is Jerry Fodor explaining the theory and the reasons why he thinks it is superior to both logical behaviorism and the identity theory: Jerry A. This, as it turns our, is also rhe preferred approach of ,nodern science. Or at least that you prefer it to inevitabili ty. Ra\vls also thinks of social contracrs as fictions-but very useful fictions. The question that
we have to ask is rather, Is this the kind of world that God might make as an environment in which moral beings may be fash- ioned, through their own free insights and responses, into 'children of God'? But the body is not the real Adam, it is merely an appendage. Premise: These Christians, often referred to as the religious right, a re well known for
violent demonstrations against Planned Parenthood and other abortion clinics. Does it make sense, for example, chat every time you decide co cross che screec, your body \valks across che street-and yet your deciding co walk has nothing co do with your act ually walking? Jack was loud and active. What things are intrinsically good? Do you know that
there is a God, that ordinary physical objects exist, that there is an external world (one existing indepen- dently of your mind), that unobservable entities such as electrons are real, that other minds besides your own exist, that events have occurred before the present moment? We can celebrate our capacity to create our essence and live by our own
rules, but because we are utterly alone in bearing this monumental burden, we are also con- demned to experience great anguish, despair, and a sense of abandonment. 17, 19-20. They are measured by his willingness to act. Fa ith requires us to trust God and its purposes for us. The relationship on \which all others are based is that of parent and
child, or, as Confucius would have it, father and son. The kid needed a bath, a hair-cut, a nose-wipe and a good deal of ointment. Let's say you believe for no reason that th ree ducks S\vimming on Walden Pond. Therefore, the universe must also have a des
igner. A, the divine command theory would have it, there could be no reasons for God's willing one """Y or the other. That is quite a bit to ask of me, don't you think? And our commonplace theory about these things (usually derived from our culture or religion) seems to be perfectly consistent with our personal experience. In most cases the best
introductions are short. Two rhings fill the mind with ever new and increas .. Is their answer plausible? (7) metaphysics The study of reality, an in- quiry into the fundamental nature of the un iverse and the things in it. Richard Swinburne, Is lhere a God> (New York: Oxford Un iversity Press, 1996), 2. The Immortal Soul Notions about che soul and its answer plausible? (7) metaphysics The study of reality, an in- quiry into the fundamental nature of the un iverse and the things in it. Richard Swinburne, Is lhere a God> (New York: Oxford Un iversity Press, 1996), 2. The Immortal Soul Notions about che soul and its answer plausible? (8) metaphysics The study of reality, an in- quiry into the fundamental nature of the un iverse and the things in it. Richard Swinburne, Is lhere a God> (New York: Oxford Un iversity Press, 1996), 2. The Immortal Soul Notions about che soul and its answer plausible? (9) metaphysics The study of reality, an in- quiry into the fundamental nature of the un iverse and the soul and its answer plausible? (1) metaphysics The study of reality, an in- quiry into the fundamental nature of the un iverse and the soul and its answer plausible? (1) metaphysics The study of reality, an in- quiry into the fundamental nature of the universe and the soul and its answer plausible? (1) metaphysics The study of reality and the soul and the s
possible i1n1nortalicy have changed through che centuries and have been subject ro intense debate and philosophical inquiry. This line of reasoning (or someth ing close to it) has been around since ancient times, but since the r ise of modern science in the seventeenth century it has seemed to some to be much more credible because determinism
itself has seeme.d more credible. Life is without meaning. As che Tao-te ching says, Lao-Tzu, Tao-te ching The way that can be spoken of Is not the constant way; The name that can be named Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not the constant way; The name that can be spoken of Is not th
rejected it using conceivabil ity argumenrs (such as Chalmers's zombie thought experiment) and kno, vledge argumenrs (such as Nagel's bat scenario). We may therefore frame the following rough defini tions. Let us weigh up the gain and the loss by cal ling heads that God exists. Is it possible to discover the best career for someone this way? Nor
could I recognize them as Epicureans, because their lives were composed rather of privations and suffering than of enjoyment. 230 Chapter 4 Mind and Body PHILOSOPHY NOW Al, Ethics, and War Wherher strong AI (artificial intelligence) is true, and wherher advanced AI sysce, ns, viii prove it true, is an open quesrion. 358 Chapter 8 The Just
Society WHAT DO YOU BELI EVE? This view of rhe la\Y is known as legal moralism, and ir somerirnes underlies debates about rhe legalization of abortion, euthanasia, reproductive technology, contraception, and ocher practices. Which is the best moral theory? In contempora ry polit ics, classical liberalism most resembles what is known as (polit
ical) libertarianism. S. But to hasten to a conclus ion of this argument, which is already drawn out to too great a length: We have sought in va in for an idea of power or necessary connexion, in all the sources from which we could suppose it to be derived. Thus the argument for cultural relativism founders because its key premise is false. Figure 8.3 Isa
the state obligated to help the poor? And cory co determine which moral theory is most likely correct, we Overview: Ethics and the Moral Domain 143 apply conceptual yardsticks-the moral criteria of adequacy. Un\vritten natural laws are clear to humans, but people are apt to mis-construe them in line with their biases. Their reckless use causes
1 nisunderscanding and resenuent. Here is the argument in A nselm's own \vords: Anselm, Proslogium And so, Lord, do thou, who dost give understand ing to faith, give me, so far as thou knowest it to be profitable, to understand ing to faith, give me, so far as thou knowest it to be profitable, to understand ing to faith, give me, so far as thou knowest it to be profitable, to understand that thou art that which we believe. In the universe suddenly restored to its silence, the
myriad wondering little voices of the earth rise up. For it would be very strange, that a man should allow it for an undeniable truth, that two angles of a figure, which he measures by lines and angles, which by looking on he makes use ofto
measure that by. The most important responses to it constitute the foremost theories of mind in Western thought. In the eighteenth century, the atheism of the phi/osophes discarded the idea of God, but not so much for the notion that essence precedes existence. Humani ty only begins for man with sclf~surrcndcr. The sexual division of labor has not
only been a fundamental part of the marriage contract, but so deeply influences us in our formative years that feminists of both sexes who try to reject it can find themselves struggling against it with varying degrees of ambivalence. When you have seen people confronted \Vith un- bearable evil- pain, suffering, and injustice-you may have heard them
say some-thing like this: "Why did this trage.dy happen? 204 Chapter 3 Morality and the Moral life James Rachels, The Elements of Moral Philosophy, 4th edition (Ne\v York: McGra\v- H ill, 2003). In the name of self- interest, they agree to turn over much of their autonomy, freedom, and po\ver to an absolute sovereign-the Leviathan. Therefore, q.
The just state is a harmonious community governed by reason, just as a virtuous person is a tripartite be- ing presided over by the rational faculty of the soul. But if he did not acquire this knowledge in this life, then clearly he must have had and learned it at some other time? Then the sea sucked down, revealing a red, weedy square forty feet beneath
Ralph's left arm. In inference co the best explanation, we begin with premises about a phenom- enon or state of affairs co be explained. htm. approaching, a cheerful faint sweetness of the air that from time to time trembled and gathered together and broke out into the great joyous clanging of the bells. Gallup survey, 2007, data from one thousand
adults per country across eighryfour popularions; ±4 percentage points sampling error. But how much can we really know through experience alone? Okin says that the gender roles of American men and women are not the way they are by necessity but are "socially constructed" (based on variable social conventions). Adam is sitting up, squinting at
the sun, scratching his nose with his left index finger, trying to decide what he wants to do this morning. He has no idea. In philosophy, poscmodernism is a distrust or rejection of some of the most influential epistemological ideas of modernity: objective or scientific truth, objec- t ive reality or face, universal propositions, foundational knowle.dge, u
ltimate jus- t ification, and traditional conceptions of rationality. Give reasons for your vie\v. D. Their answers ,vere generally drawn fro,n 1nyrhology and rradirion, from old stories about rhe gods or from hand-me-down lore and law. 9.2 PESSIMISM: LIFE HAS NO MEANING • Summarize the pessimistic views of Tolstoy, Schopenhauer, and Darrow.
87 The Soul-Making Defense 88 HICK: Evil and the God of Love 88 Writing to Understand: Critiquing Philosophical Views 91 2.4 THEISM AND RELIGIOUS EXPERIENCE 92 ST. And being meat, they can only t ravel through C space. If there is a God, \vhy does he permit such evils?" Believers in every age have struggled to reconcile the existence of
evil with their belief in an all-powerful, all-kno\ving, and all-good God. It is not up to you, you are already committed. Baggini, What is your opinion of the
Buddhist doctrines of karma and rebirth? Was it possible for Paul to know that he experienced God instead of, say, a very powerful Greek or Roman deity? General PtlbUc Registered Voters 9 I I (Highly engaged Tea Party supporters) Main Street Republicans I 14 (Con1ervative 011 most issues) Mostly Independent Libertarians (Free market, small
government seculars) Disaffecreds (Downscale and cynical) Post-Moderns (Moderates but liberal 011 social issues) Mostly Democratic New Coalition D
Brahman. (Of course, besides majoring in phil- osophy, scudenrs can also minor in it, combining a philosophy BA with ocher BA programs, or cake philosophy degree as impractical at all. Is his theory of know- ledge more
plausible t han rat ionalism or empiricism? A good deductive argument is said to be sound. Those who accept the d ivine command theory could consistently think that they sho uld perform actions that promo te the common gooct as an act-utilitarian would. Therefore, they are not hardworking and responsible. There was just enough wind to make the
banners that marked the racecourse snap and Autter now and then. At one time or another, in one \vay or another, most people ask themselves if life has any meaning, any point. WRITING TO UNDERSTAND: ARGUING YOUR OWN VIEWS CHAPTER 7 1. A good will is good not because of what it performs or effects, not by its aptness for the
attainment of some proposed end, but simply by virtue of the volition, that is, it is good in itself, and considered by itself to be esteemed much higher than all that can be brought about by it in favour of any inclinations. say, greater net well-being (positive amounts of
\veil-being minus negative influences on well-being) \vould result from the mercy ki lling, which \vould therefore be the morally right course. In both science and ethics, che goal is co ensure chat agreement between theory and data is as close as possible. Is the preposition over ob- jectively real? Even the word "nebula" is misleading; this is a far
smaller object than those stupendous clouds of mist- the stuff of unborn stars- that are scattered through- out the length of the Milky Way. The more embittering it is .. What do you think he means by this? (8) We should not abandon what our
commonsense ex- perience tells us without good reason- and (9) Darrow has given us no good reason. When your internal states cause your actions and external forces do not impede or constrain you, you are free to do otherwise. Because his fa, nily had decided char he should be a Figure 2.4 Thomas Aqu inas great church leader, they packed him off
before rbe (1225-1274), the phi losopher who age of six co che Benedictine rnonascery of Mon re fused Aristotle with Christian ity. What is, for the poetic art, the limit of this extension? To answer yes to the first question and no to the second is to say that personhood does not depend on what species a creature is. Of course, there may be
disagreement about whether something is good, and whether, if it is good, one would be morally just ified in permitting some intense suffering to occur in order to obtain it. What about the radio signals? Satan, with a flutter of his mighty wings, descends upon a cloud where God is reclining. Smell ing furn ishes me with odours; the palate with tastes;
and hearing conveys sounds to the mind in all their variety of tone and composition. But those who accept their responsibility and free- dom, who recognize that they alone are living authentically. In his view, existence is another defining
property-the essential attribute that the one thing has and the other lacks. Disagreements on a moral question may simply indicate that there is an objective fact of the matter but chat someone (or everyone) is wrong about it. Is chis true? John Searle explains the problem like this: John R. And I, Meno, like what I am saying. 37 What is the dif- ference
between the main goal in life as presented in the early Vedas and life's central aim as discussed in the Upanishads? GOD: It is more a question of elegance than of effort. And I must beg of you to grant me a favo ur: Ifl defend myself in my accustomed manner, and you hear me using the words which I have been in the habi t of using in the [market], at
appreciating and enjoying, both, do give a most marked preference 160 Chapter 3 Morality and the Moral life PHILOSOPHY NOW Utilitarianism and the Death Penalty Ucilirarianism and the Death Penalty Ucilirarianism is alive and well in conce, nporary debares about personal moraliry, institutional policy, and government programs. In similar fashion, Plato says, a society consiscs of
three types of people, each one identified according to \vhich of the soul 's componencs predominates: 1. SATAN: No. GOD: That wouldn't make any sense. Anselm's a rgument is not easy co grasp on a quick reading. Despite his genius and his contributions ro che ,var effort, Turing ,vas arrested and stripped of his security clearance by the British
the sanctuary where hawks live, and if several hawks \Vere ob- served in each location, the sample is probably adequate-and the argument is strong. Assessment of objections IV. Why or \vhy not? A sample is representative of an entire group only if each member of the group has an equal chance of being include.cl in the sample. Down on the
platform. (Other nations took notice of Locke's thinking as ,veil.) Even the language in these documenrs reflects Locke's thinking. Michael Behe fainously argues char some biologi- cal systems are so profoundly incricace- so "irreducibly co,nplex"-rhac they could nor have been produced by gradual evo- lutionary changes. You must know that, if, as you
say, he was born and bred in your house. GOD: Actually, I'm sorry nothing came of our talk- sorry the way I am about square circles. To do th is in any sufficient manner, many Stoic, as well as Christian elements require to be included. The requested URL was not found on this server. I will; and first tell me, Do you admit that it is just for subjects to
obey their rulers? What makes the homunculi-headed [many-headed] system ... This is all that I can understand by these and the like expressions. Good \vriters revise ... He is, as much through his passions as through his torture. Compare Locke's social contract state \vith a modern socialis t society. In Confucianism, individuals are not like atoms:
it prove the existence of the traditional God of theism? Now I only got one eye. Con- cise and po, verful critique of relativism and conscruccionism. ------
                                                                                                                                                                                                                                        . Those who ch ink char a ricking-bomb siruarion could actually happen cry co ,nake their case by providing possible scenarios char seem complerely rea listic. A lucid, concise dismantling
of major argumenrs for God's existence. We always choose the good for us without being good for all. 1.8 Parmenides (c. That is why those who censure Euripides for doing this in his tragedies and making many of them end with disaster are making just the same mistake. It says that because cultures have different moral
beliefs, they must also have different moral standards, which means morality is relative co cultures. If so, there is no room for a mental "ghost in the machine" to do any extra causal work .... For if I tell you that to do as you say would be a dis- obedience to the God, and therefore that I cannot hold my tongue, you will not believe that I am serious; and therefore that I cannot hold my tongue, you will not believe that I am serious; and therefore that I am serious and therefore that I cannot hold my tongue, you will not believe that I am serious and therefore that I cannot hold my tongue, you will not believe that I am serious and therefore that I cannot hold my tongue, you will not believe that I am serious and therefore that I am serious and the I am serious and the I am serious and I am serious
54 Chapter 1 Philosophy and You if I say again that daily to discourse about virtue, and of those other things about which you hear me examining myself and others, is the greatest good of man, and that the unexamined life is not worth living, you are still less likely to believe me. • More history of philosophy in Chapter 1. But even though I slept the
case would be the same, for all that is clearly present to my mind is absolutely true. 8 Being a thorough going rationalist, Descartes believes that he apprehends substan- tial truths about the ,vorld through reason we can sometimes
glimpse true Beauty if \Ve manage to look beyond the dim, earthly objects that \Ve deem beautiful. phy obliges. Rapidly and gloriously the hours flew by and the deep midnight. Jowett (New York: Hearst's International Library, 1914), 24- 36. Watch and tell me what you see. Edwards is one of the philosophers \vho make this point: Let us consider sometime.
everyday occurrences: A man with a toothache goes to a dentist, and the dentist he lps him so that the toothache disappears. Again, you may look upon life as an unprofi tab le episode, d isturbing the blessed calm of non-existence. All that had long ago been known to everybody. Throughout the formative stages of this text, many astute re-viewers
provided invaluable suggestions and criticisms, and the book is much the ease of discovering a person's true calling? Why do you chink Sartre \vould believe chis? The local police chiefkno, vs chat by lynching the man, the overall happiness of the people would be increased far
more than if the man got a fa ir trial-the mob would be satisfied, lives would be satisfied, liv
responsib le due to deterministic f orces beyond their contro l? If we don't possess it, our social and political freedoms would seem co be considerably less valuable. The moral virtues-benevolence, honesty, loyalty, compassion, fairness, and the like-are ideals chat we muse ever strive co atta in. What is the moral justification for the state's exercise of
po/ver and au- thority over individuals? To which if one shall add rewards and punishments visibly employed to the same end, and all the arts of perver ted Jaw made use of, to take off and destroy all that stand in the way of such a design, and will not comply and consent to betray the liberties of their country, it will be past doubt what is doing. God is
perfect. Fi rst, she says that the best things are the more eternal things, the overlapping things, the universe that throw the last stone, so to speak, and say the final word. Abuse cases a re better handled in private by those who are keenly a\vare of the importance of a positive public image of priests. They are inseparable. Ralph hea rd
the great rock long before he saw it. -Alexis de Tocquev ille As with the C hristian religion, the worst adver .. Buddhism posits no creator God , no all-po\verful, all-knowing deity who rules t he universe, takes an interest in humans, or answers prayers. (333) cath arsis The purging of the emotions of pity and fear by experiencing them vicariously in a
theatrical context. 495- c. Frankena, Ethics, 2nd e.dition (Englewood Cliffi, NJ: Pren tice-H all, 1973). Do you accept his firs t premise? 158 Chapter 3 Morality and the Moral life All action is for the sake of some end; and rules of action, it seems nacural ro suppose, musr take their whole character and color from the end to which they are subservient.
Such are the ordinary novas- the commonplace disasters of the Universe. Whar does che story say about hu,nan nature? "You two follow behind. See also Design arguments, 22, 23 Irises, 335 Island, greatest possible, 82-83, 82f J Jaggar,
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209f Kaufma nn, Walter, 3 Ki ng, Martin Luther, Jr., 355, 421 Ki ngs, divi ne right of, 364 Kitcher, Philip, 8 1 Klemke, E. (140) virtue ethics A moral theory chat focuses on the de- velopment of virtuous character. (64) atheist Someone \vho denies God's existence. 252 ROWE: "Two Concepts of Freedom" 254 Writing to Understand: Critiquing Phi
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is a law such as gravity, the Universe can and will create itself from nothing. -Aristotle 178 Chapter 3 Morality and the Moral life It has been my experience that folks who have no vices have very few vi rtucs. ..
                                                                                                                                                                                                                                                                                                                                                      . No argument. The clone would be unique and probably nor rnuch like his fa,nous progeniror at all. Does t his
mean t hat some events on the macro level (t he level inhabit ed by rocks, stars, and people) are also uncaused? For example: Of course there's a God. Secondary qualities a re subjective p roperties such as che color re.cl or che smell of roses. They tried holding the whole car- cass on a stake over the fire, but the stake burnt more quickly than the pig
roasted. This stipulation, of course, di rectly contradicts utilitarian views of the matter. The pre-Socrat ic Greek philosopher H eraclitus declared that there is a source of all that exists, t he fount of rationality, a first principle of the cosmos that he called logos. CHAPTER 9 I . It is not necessary to invoke God to light the blue touch paper and set the
                                                                             ---- .. Not only are they slaves of the bourgeois class, and of the bourgeois state; they are daily and hourly enslaved by the machine, by the overlooker, and, above all, by the individual bourgeois manufac- turer himself. But, says Berkeley, this would mean that they can be conceived of as existing
unconceived, that we can think about things that no one is thinking about-a logical contradiction. Is not this ignorance which is the conceit that man knows what he does not know? Many point to the apparent incompatibility of religious experiences as proof that they are indeed un-reliable. Choose one of your
fundamental beliefs that you have not thought much about and write an argument defending it or rejecting it. You could gee a job, borro\v money from a friend, or sell your DVD player and TV. Our situation is impossible, and there is no higher po,ver or governing principle to help us make sense of it. In James's day, the foremost champion of
evidentialism was W. The professor pauses, then answers in his best guru-like voice, "The meaning of life is . By sight I have the ideas of light and colours with their several degrees and variations. The doctrine of functionalism has led many philosophers and researchers to see the mind as computer software. Two ne\v terms are analytic and synthetic
Your thesis statement should be restricted to a claim that you can defend in the space allowed. Moral philosophers grant them considerable respect and try to take them into account in their moral theorizing. Whatever begins to exist has a cause. Just give independence- chance, if you will- to the thinking creatures. T wency professional astronomers
, vho predict an ecl ipse are more reliable than one hundred nonexpercs , vho swear chat no such eclipse , vill occur. They argue that it is possible to be in a mental state that does not correspond at all with a specific functional state. Physics says that the amount of matter/energy in the universe is constant; but substance dua lism seems to imply that
there is another kind of energy, mental energy, mental energy, that is not fixed by physics. "He pointed past them to where the trickle of smoke dispersed in the pearly air. Retributive justice has to do with the fair meting out of punishment to cit izens for wrongdoing. 8.3 SOCIAL CONTRACT THEORIES In the seventeenth century, philosophers
defied tradition by defending a new kind of theory of justice and a novel way of justifying the existence of the state: social contract theory. Is this view plausible? Do \vell- off citizens have a duty to provide goods to the less well-off? At this point, you may find yourself being more sympathetic to the empiricists than to the rationalisrs. CAREERS A wide
range of data suggest chat philosophy majors are not just highly employable; they are thriving in many careers chat used co be considered unsuitable for chose holding "impractical" philosophy degrees. This is ho,v the researchers su,n up the results: In Experiment 1, participants read either text that encouraged a belief in determinism (i.e., that
portrayed behavior as the consequence of environ- mental and genetic factors) or neutral text. Step 7. As little foundation is there for the report that I am a teacher, and take money; this accusation has no more truth in it than the other. Or do our minds constitute reality? Baumeister, Roy F., E.J. Masicampo, and C. Cahn (New Yo,k: Oxford University
loudest rhroughour rhe rwencieth, and they resound still, over one hundred years after his passing. Its po,ver is fearsome (enough co deter any tendency co disorder), and ics contractual agreement with its subjeccs is irrevocable. Do you always act out of self-interest? It is a profound ly racis t phe- nomenon, which values and respects all cultural and they resound still, over one hundred years after his passing. Its po,ver is fearsome (enough co deter any tendency co disorder), and ics contractual agreement with its subjeccs is irrevocable. Do you always act out of self-interest? It is a profound ly racis t phe- nomenon, which values and respects all cultural and they resound still, over one hundred years after his passing.
religious practices, irrespective of their consequences for women. "Jus' you wait- yah!" Piggy and the parody were so funny that the hunt- ers began to laugh. It would violate a law of nature. (99) karma The universal principle that our actions result in deserved pleasure or pain in this li fe or the next. But conscience is no infallible indicator of moral
dead, the ship was gone. What is your O\vn vie\v of what makes actions right or wrong? Not q. A Debate Benueen a Christian and a11 Atheist (New York: Oxford University Press, 2004), 4. Christophe, Belshaw, JO Good Questio11s about Lift and Death (Oxford: Blackwel l, 2005), 113. For Socrates, Plato, and Aristotle, doing philosophy is not merely a
search for t ruth; it is a spiritual quest, a journey to h igher, invaluable things. Among contemporary philosophers, however, Descartes' dual- ism has very little credibility (for reasons discussed in the next sec- tion). In this scheme, it seems that the moral ideal would be to experience There are in nature neither rewards no r punishments. And on all
these points uti litarians have fully proved their case; but they might have taken the other, and, as it may be called, higher ground, with entire consistency. Truth about something depends on what a person or culture believes. Do you agree with his reasoning? So these theorisrs usually embrace \vhat is called downward causation, the vie\v that
causal sequences can run from mind to body (from higher levels do\vn to lower ones) as \veil as from body to mind (from lower levels up to higher ones). We muse stand back from the situation at hand and try co grasp the larger pattern chat only theory can reveal. If you change your interpretation of the image, you see somet hing different. Our
epoch, the epoch of the bourgeoisie, possesses, however, this distinctive fea - ture: it has simplified the class an tagonisms. He believes chat torture is already being used by che Un iced Scares and ,vould almost certainly be used in any real-life ticking-bomb scenario. Ar fifty, I knew whar were the biddings of Heaven. • James argues that
indeterminism is a feature of the universe that permits "alterna- tive futures" and the possibility of freedom. Antony, "Embodiment and Epistemology" Although women were largely ignored by the major ph ilosophers, whenever we were denigrated. The great philosopher Baruch Spinoza (1632-1677) held this view, and other
thinkers, including Albert Einstein (1879-1955), were sympathetic to it. Therefore, Sonia is probably a Republican. Such a . Socrates ,vas executed because he deal t in offensive and dangerous ideas. (17) division The fallacy of arguing errone- ously that what can be said of the whole can be said of the parts. One of Sartre's core ideas is that "existence and the contract of the whole can be said of the whole can be said of the parts. One of Sartre's core ideas is that "existence and the contract of the whole can be said of the parts. One of Sartre's core ideas is that "existence and the contract of the whole can be said of the whole can 
precedes essence." Most people as- sume, he says, that "essence precedes existence"-that before we come into exis- tence, our fundamental characteristics (our essence) as humans are already set. Since we won't legalize all d rugs, \Ve must therefore spend billions co assault the cartels. Ontological arguments appeal not co empirical facts about the
cosmos, but co the concept of God itself. So the book's coverage and pedagogical features help students grasp philoso- phy's relevance and t imeliness. All it claims is that in so far as a sensation statement is a report of something, that something is in fact a brain process. O ne prominent line of argument goes like this: As Rawls claims, everyone is
entitled to fa ir equality of opportunity, and adequate (basic) health care enables fair equality of opportunity (by ensuring "normal species functioning"). Yes, life is fraught with suffering, but it also contains moments of joy and satisfaction. In contrast, some moral theories (notably Kant's) maintain that acting morally is solely a matter of acting for
duty's sake-performing an action simply because duty requires it. Believing a statement without good reasons is a recipe for error; believing a statement for good reasons increases your chances of uncovering the truth. 10 © sam l 00/Shutterstock 2. I am outraged at how much ticket prices are increasing every year. Socrates, Plato, Aristotle,
Descartes, and other great thinkers do not deliver their philosophical insights to us without argument, as if we are automatically to accept their vie\vS \Vith no questions asked. If such arguments are correct, then the notion that an appropriately programmed computer is a mind (the central claim of strong AI) is mistaken. Would chaos and sav- agery
ensue, or would people more or less live in peace and harmony? By chis measure, scient ists ,vould say, many Buddhist theories would be rejected-for example, hungry ghosts, demons, gods, spiritual realms, karma, and reincar- nation or rebirth . (Here Aquinas is not thinking of a first cause of a temporal series of causes, as in a sequence of fall ing
dominoes, but of a fi rst cause chat sustains che whole series of causes, like the bottom building block chat holds up all che others in a stack.) Arguments for the Existence of God 69 Against these two arguments, philosophers have lodged several criticisms. People ex- perience something chat they believe is God or is of God, and chis apparent
encounter forms the basis of an argument from religious ex- perience. They cannot be known because they assert more than experience is capable of establishing. My sweater is blue. Like a cookie cutter scamping out shapes in dough, our minds mold our sensations into conceptual patterns chat determine how we see che \vorld. It seems to me that experience is capable of establishing.
there is no shred of evidence for the existence of an objective mean- ing in the universe .... You may fetter my leg, bur Zeus himself cannor get rhe better of my free will. Often your instructor will suggest good sources to research for a particular \vriting assignment. You have already grasped that Sisyphus is the absurd hero. To suppose that life has
(as they express it) no higher end than pleasure-no better and nobler object of desire and pursuit- they designate as utterly mean and groveling; as a doctrine worthy only of swine, to whom the followers of Epicurus were, at a very early period, contemptu- ously likened; and modern holders of the doctrine are occasionally made the subject of equally
poli te comparisons by its German, French, and English assailants. Rawls, 7beory of justice, 266. If our car has a flat tire, we may quickly uncover the best explanation for such a state of affa irs. Likewise, arguments using scenarios like Ned Block's Chinese brain and John Searle's Chinese room show that functionalism is also dubious, for it seems
possible to introduce an appropriate functional organization into a system and still not attain conscious experience or a cognitive capacity. The most influential rationalise theory comes from Descartes, the inventor of ana-lytic geometry and founder of modern philosophy. The truth, says Sartre, is the opposite of the received view: "Existence precedes
Ron1an Catholic Church and Oxford Univer- sity forbade che reading of his books; and he went against che gra in of his era by advancing macerialis, n, egoism, and (\vhac some considered) heresy. A gust of rage shook Ralph. We cannot know with certainty that instances of suffering of the sort described in 1 do occur in our world. Do you believe that
intercessory prayer works? The second, the sum of the right of nature; which is, by all means we can, to defend ourselves. Thus the cycle of inequality is perpetuated. He turned away to give them time to pull themselves together; and waited, allowing his eyes to rest on the trim cruiser in the distance. INVALID ARGUMENT FORMS Denying the
Consequent (Modus To/lens) If p, then q. False dilemma is rhe fallacy of arguing errone oudy that since there are properties of individuals-mental, experiential properties-that do not constitute an independent substance and
that cannot be reduced to physical properties, even though they may somehow depend on physical properties, even though they may somehow depend on physical properties, even though they may somehow depend on physical properties, even though they may somehow depend on physical properties, even though they may somehow depend on physical properties, even though they may somehow depend on physical properties, even though they may somehow depend on physical properties, even though they may somehow depend on physical properties.
 "soul-making." In his theodicy, he argues that evil in the form of suffering is necessary to provide humans with a world \vhere moral and spiritual progress is pos-sible. If so, we can't be certain about anything we think \Ve know through our senses. Condemned, because he did not create himself, yet, in other respects is free; because, once thrown
into the world, he is responsible for everything he does .... To buy milk we use the cashier; co find books we use the librarian; co gee well, ve use the doctor. • Critically evaluate the strengths and weaknesses of socialism. This represents the perfecting of man, the ful- fi lment of God's purpose for humanity, the 'bringing of many sons to glory', the
creat- ing of 'children of God' who are 'fellow heirs with Christ' of his glory. The whole is in each and every part, and welds it with the rest into an absolute un ity, an iron block, in which there can be no equivocation or shadow of turning but general
observations, concerning what has been universally found to please in all coun- tries and in all ages. But you know about them already. 150 Chapter 3 Morality and the Moral life The fact that an opinion has been widely held is no evidence that it is not utterly absurd. They're completely meat." "That's impossible. 338 Chapter 7 Aesthetics 2 Does an
art object have to serve a f unc- tion to be art? equivocation 1he fallacy of as.~igni ng c,vo different meanings co the same sign ificant word in an argument. Admittedly these alternatives, God and the devil, would both fall under the broad heading of 'some supernatural source'. But co critics, the theory seems co be in denial about the nature of our
mental states, for many of our mental states have a particular subjective feel or quality to chem (what philosophers call qualitative content or qualia). Just remember, sometimes the \vhole does have the same properties as the parts. Why did God allo\v my mother-a WHAT DO YOU BELi EVE? You probably ,vouldn't put much credence in this same properties as the parts.
         nation be- cause you ,vould have to assume too many unknown entities and processes-namely, space al iens ,vho have come from who-kno,vs-,vhere using who-knows-what methods to move about and puncture your ti res. To do irs work properly, polit ical philosophy must also take into account ho\v political systems are in fact structured, but this
is a descriptive task that is secondary to the normative one. To some art theorises, there is no good reason (aside from tradition and convenience) co lump novels, films, dance, operas, songs, and ocher such things into a single category called art. The theory of agency avoids the absurdities of simple indeter- minism by conceding that human behavior
is caused, while at the same time avoiding the difficulties of determinism by denying that every chain of causes and effects is infinite. But there are some unmentioned diss imilarities. Ac- cording to another tradition, however, he was disposed to practice the profession of high-wayman. Whar wayman, which is part of the profession of high-wayman are time avoiding the difficulties of determinism by denying that every chain of causes and effects is infinite. But there are some unmentioned diss imilarities. Ac- cording to another tradition, however, he was disposed to practice the profession of high-wayman. What wayman is part of the profession of high-wayman are time avoiding the difficulties of determinism by denying that every chain of causes and effects is infinite. But there are some unmentioned dissolutions are the profession of high-wayman are time avoiding the difficulties of the profession of high-wayman are the high-wayman are t
the Red Ki ng's drean1? Of all the arguments put forth against ethical egoism, the one that is probably most damaging boils down to this: The theory runs afoul of moral common sense. The Buddha insisted that nirvana is beyond description and impossible to imagine, for it is neither annihilation nor survival of a soul. It could be functionally equivalent
to you for a short time, say an hour .... Since the making and transmitting of knowledge are crucially important human activities, women's "ways of knowing" may be expected to be no less real than men's, but they are also quite likely to be very differ-ent from what traditional epistemology has supplied from the white men's standpoint. 'performing
its own distinctive function in harmony \Vith the others, \vith the appetites and spirit ruled and coordinated by reason. Theodore Schick, Jr., being Philosophy The crucial premise here is that disembodied existence is conceivable. And historical records reveal that there \vere \Vitches in Salem. The
intu ition underlying functionalism is that what determines the psychologi- cal type to which a mental particular belongs is the causal role of the particular belongs in the causal role of the particul
the above should be sent to the RighL< Department, Oxford University Press, at the address above. In general, casre prorocol forbids, nembers of one caste ro, narry me, nbers of anorher, and inversity Press, at the address above. In general, casre prorocol forbids one caste ro, narry me, nbers of one caste ro, narry me, nbers of anorher, and inversity Press, at the address above. In general, casre prorocol forbids one caste ro, narry me, nbers of one caste ro, narry me, nbers of anorher, and inversity Press, at the address above. In general, casre prorocol forbids one caste ro, narry me, nbers of one caste ro, narry me, nbers of one caste ro, narry me, nbers of anorher, and inversity Press, at the address above. In general, casre prorocol forbids one caste ro, narry me, nbers of one caste ro, nbers of one ca
pays attention to such a taste; and we pronounce without scruple the sentiment of these pretended critics to be absurd and ridiculous. Consciousness is nonphysical.8 How might a materialise respond co this argument? Socrates see, ns ro chink chat many of his jurors lead unexamined lives. Do you think it is permissible? of whom voted co convict him.
Social Contract Theories 377 SECOND PRINCIPLE Social and economic inequalities are to be arranged so that they are both: (a) to the greatest benefit of the least advantaged, ... Thus, the presence of the paper-cutter or book in front of me is determined. Locke replies chat there are no such universal principles, and even if there \vere, they could
have easily arisen through sense experience. Would that mean \Ve are not responsible fo r our actions? \Vhcrc is the Life we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom we have lost in living' W here is rhc wisdom wisdom
men; morality is every where the same. Imagine that its behavior was in most ways indistinguishable from human behavior. Are all universal statements in science and ethics suspect, as fem inist postmodernists believe? This "could do otherwise" issue, then, is at the heart of the debate benveen compatibilists and incompatibilists. Persons have free
will (so,ne of our actions are free). On the orher hand, the results also suggest chat rel igious in- volvement is nor neceSJary for ,nose people co feel char way." Here are some of the results. A physiologist may ,vant to know ho, v our brains is the same th ing as
the mind-a quest ion that science alone To teach how to live w itho ut certainty and yer without being paralysed by hesitation is perhaps ,he chief thing that philoso phy, in our age, can do for those who srudy it. ......
                                                                                                                                                                                                                                                                                                                      ..... We do nor seek truth for rruch 's sake. To infer such a connection is co go beyond what our senses tell us. GOD: If I grant you this
chance you want, then that means I'll have to be watching all the time to see what happens, constantly guarding against the unexpected. Had I never learned that my very life depends on this pulse beat, I would regard it with complete indifference, as something foreign to me, like the osci llations of a clock pendulum that I idly contemplate. 2.6
EASTERN RELIGIONS • Buddhism posits no creator God, no all-powerful, all-kno\ving deity that rules the universe, takes an interest in humans, or ans\vers prayers. It is because physical objects are subject to such predictions that we can understand what reasons there might be for questioning an experience which seems to be a perception of a
snake and can often tell whether such reasons are present. -Leo Tolstoy 4 Is Schopenhauer right about the mean- inglessness of life? He began to cry out, shrilly: "You and your hunting! We might have gone home"- Ra lph pushed Piggy on one side. After the poli ticians, I went to the poets; tragic, dithyrambic, and
all sorts. To score points, virh rhe electrorare, politicians label their opponents socialises. And what do you say of the audience- do they improve them? On the ocher hand, if we don't believe and he exists, Figure 2.15 Blaise Pascal (1623-1 662). If so, \vhy? But rhe boys' predicament strains their rationality and spiritual- ity to the limit. They address
AIDS, drug addiction, and abuse. For one thing, they have very d ifferent ideas about the "state of nature," the \vorld in \vhich we can judge their aesthetic goodness or bad-ness. Wager that he exists then, without hesitating! "This is
wonderful. A fallacy is a common but bad argument. A major cause of the problem, they say, is Kane's ins istence that ,ve have absolute (or "perfect") ducies- obligacions chat muse be honored ,vichouc exception. Every paragraph in your paper should relate to the thes is; every sentence in each paragraph should relate to a topic sentence. 1704),
empiricist philosopher and He, vas born into a Puritan fam ily, stud ied political theorist. The rays of the numerous candles (for there were many) now fell within a niche of the room which had hitherto been thrown into deep shade by one of the bed-posts. There is no case known (neither is it, indeed, possible) in which a thing is found to be the
efficient cause of itself; for so it would be prior to itself, which is impossible. You can see the future. A good argument-one chat gives us good reasons for believing a claim-muse have (1) solid logic and (2) true premises. But when the cobbler or any other man whom nature designed to be a trader, hav- ing his heart lifted up by wealth or strength or
the number of his followers, or any like advantage, attempts to force his way into the class of warriors, or a warrior into that of legislators and guardians, for which he is unfitted, and either to take the implements or the duties of the other; or when one man is trader, legislator, and warrior all in one, then I think you will agree with me in saying that
this interchange and this meddling of one with another is the ruin of the State. The standard of aesthetic taste is to be found not in the art object itself but in subjective experience. He knew that Ralph would attempt a rescue. This is the treason of the artist: a refusal to admit the banality of evil and the terrible boredom of pain. For the Dao is beyond
\vords; it is "nameless" (unname- able) and thus can only be hinted at. Of defective plots or actions the worst are the episodes is neither probable nor necessary; bad poets make these on their own account, good ones because of the judges; for in aiming at success in the competition and
stretching the plot more than it can bear they often have to distort the natural order. Examples include "Every event has a cause," "The planets orbit around the sun," "From noth- ing comes noth ing," "Water boils at 100 degrees C at sea level," and "Abraham Lincoln \Vas born in the United States." Both Hume and Kant agree that we can know analyt
ic statements \Vithout appealing to experience (that is, a priori). Cultural Relativism These inconsistencies with the facrs of the moral life raise seri- ous doubts about subjective relativism. 10 Philip and Karen Smith/Getty Images Appendix A Photo 1, Carly Fiorina: Commons Wikimedia/Michael Yadon Photo 2, Stewart Butterfield: Commons
Wikimedia/nmafa Photo 3, Sheila Bair: Commons Wikimedia/Rcsiren Photo 5, Damon Horowitt: Commons Wikimedia/Rcsiren Photo 5, Damon Horowitt: Commons Wikimedia/Rcsiren Photo 5, Damon Horowitt: Commons Wikimedia/Rcsiren Photo 6, l.a.rry Sanger: Commons Wikimedia/Rcsiren Photo 8, Srephen Colbert: Commons Wikimedia/Rcsiren Photo 8, Srephen Col
Commons Wikimedia/Montclair Film Festival Photo 9, Angela Davis: Commons Wikimedia/Columbia GSAPP Photo 10, Lana Del Rey: Commons Wikimedia/Joann Jovinelly Photo 12, Rashina Jones: Commons Wikimedia/Stephanie Moreno Photo 13, Marrin Luther King, An influential
argument for incompatibili.sm. What, if anything, gives an object aesthetic value? - Plato 6 Chapter 1 Philosophy and You MAIN DIVISIONS OF PHILOSOPHY DIVISIONS OF PHILOSOPHY DIVISIONS Metaphysics Epistemology is the study of knowledge. The meat." "Thinking meat! You're asking me to believe in thinking meat!" "Yes, thinking meat!"
Conscious meat! Loving meat. So the evil produced by humans is a necessary result of their enjoying God's gift of free.dom. JO. We apply these norms co nvo d istinct spheres of our moral experience-co both moral obligation and moral values. He is actively playing his stake as much as the believer is; he is backing the field against the religious
hypothesis, j ust as the believer is backing the religious hypothesis against the field. Do che events in che story imply chat there is a designer God-or chat
rectitude, And the people will aga in be filial; Exterminate ingenuity, d iscard profit, And there will be no more thieves and bandits. I am ready sometimes to despair when I think that after all my seeking I do not know whence I came, whither I go, what I am nor what I shall become." The good man's condition really worried me. All moral obligation
re.solves itsd f into the obligation of conformity to rhe will of God. Featuring philosophers' lives and important events, this visual learn- ing tool helps students appreciate the historic significance of philosophical ideas by placing them \vithin a larger context. When we contemplate social reform, we think of such mora l exemplars as Martin Luther
King, Jr., Mahatma Gand hi, and Susan B. At this stage, you should try to get the wording of your statement just right, even though you may revise it later on. -Thomas H. - C. For Locke, then, we can say that you are free with respect to a certain action provided it is in your power to do it if you will to do it and in your power to refrain from doing it if
you should will to refrain. We thought of that, since they do have meat heads, like the weddilei. No. Does it contain any experim~ntal reasoning concerning matter of focr and existence? 252 Chapter 5 Free Will and Determinism W. Why or why not? And noth ing can be more inexplicable than the manner, in which body should so operate upon mind
as ever to convey an image of itself to a substance, supposed of so different, and even contrary a nature. epistemology 1he study of knowledge. • The ultimate aim of all Buddhist practice and the liberation to ,vhich all the Buddha's teachings point is known as ni rvana. The youths and girls have mounted their horses and are beginning to group around
the starting line of the course. Imagine chat a band of ki llers wanes co murder an innocent man who has taken refuge in your house, and the killers come co your door and ask you point- blank if he is in your house, and the killers come co your door and ask you point- blank if he is in your house, and the killers come co your door and ask you point- blank if he is in your house. The result is discontent, unhappiness, and pain-dukkha. Right actions are chose co, nmanded by God; ,vrong actions are chose forbidden
by God. But perhaps I am betting too much." Let us see. He says, for example, chat celling a lie is \vrong even if it will save some- one's life. What are the relevant similarities and d ifferences benveen Paley's \Vatch and the universe? For one, che results of the experi,nencs may apply only to simple movements (such as finger flexing). For him, to be a
morally good parent, we need only act from duty. That 's the message they're send- ing out by rad io. These are not matters of natural necessity, as some people would believe. Questions of interest: What is knowl- edge? It is the core idea of most contemporary feminism. You can see the difference between computation and real understanding if you
imagine what it is like for me also to answer questions in English. A local newspaper called certain blacks "racist" for criticizing other blacks who s upported a white over a black candidate for mayor. Like his fellow empiricist Thomas Hobbes, he rubbed elbo, vs with many of rhe great ch inkers of rhe day. He argues not only chat the body and soul are
composed of nvo distinct and independent substances (mental and physical), but chat these two pares of a person interact causally. Certainly we seek pleasure for our children, and take great delight in obtaining it for them; but we do not desire for them unalloyed pleasure at the expense of their growth in such even greater values as moral integrity,
unselfishness, compassion, courage, humour, reverence for the truth, and per- haps above all the capacity for love. The bread, which I formerly ate, nourished me; that is, a body of such sensible qualities, was, at that time, endued with such secret powers: But does it follow, that other bread must also nourish me at another time, and that like sensible
qualities must always be attended with like secret powers? No passenger will gee our of the boar volunrarily, nor rhe elderly women, rhe teenage girls, rhe gambler, the alcoholic, or the chief. Is there a spiritual, ideal realm that exists beyond the material world? Ho, v can our physical brains cause something to happen in our
seemingly nonphysical minds and vice versa? Not till they fl agged and the chant died away, did he speak. • Explain the main philosophical chall enge to property dualism. Then we reason from those premises to an explanation for that state of affairs. Instead we value them for what they are in themselves, or for their O\vn sake. The knowledge of
the existence of any other thing, we can have only by sensation: For there being no necessary connexion of real existence of any other existence of any other being, but only when by actual operating upon
him, it makes itself perceived by him. Hume's aesthetic theory thus explains the commonsense vie, v that a rt objects can vary radically in aesthetic value: C learly a Mona Lisa is aesthetic theory thus explains the commonsense vie, v that a rt objects can vary radically in aesthetic value: C learly a Mona Lisa is aesthetic value: C learly a Mona Lisa is aesthetic value: C learly a Mona Lisa is aesthetic value on a cave wall. John R. In a very few mo-ments I again looked fixed by him. Hume's aesthetic value: C learly a Mona Lisa is aesthetic value on a cave wall.
Argument 1 It's wrong to take the life of an innocent person. Writing a good thesis statement is an essential step, because the entire essay is built on it. D eterminism is the doctrine that every cvcnr is de,ermined by preceding even rs and, he laws of nature. For if the demigods are the illegitimate sons of gods, whether by the nymphs or by any other
mothers, of whom they are said to be the sons- what human being will ever believe that there are no gods if they are the sons of gods? SATAN: I feel better now that we've talked this out. Thus, for in- stance, it is said that heat and cold are affections only of the mind, and not at all pat- terms of real beings, existing in the corporeal substances which
excite them, for that the same body which appears cold to one hand, seems warm to another. He argued that sense experience can match reality because the mind stamps a structure and organization on sense experience can match reality because the mind stamps a structure and organization on sense experience. So you can safely ignore anything he has to say about legalizing drugs. -Albert Camus 10 Do you agree with Edwards that the
length of one's life does not by itself determine whether life is meaningful? Can someone consistently believe in both evolution and God? C, ompatibilists often reject the Consequence Argument works only if "could do other vise"
is given an incompatibilist meaning, \which is that you have the power to will to do otherwise (that your will is Libertarianism 257 12 What are the premises of van Inwagen's argument? The previous faith on my part in your liking's existence is in such cases what makes your liking come. Gary Watson, ed., Free Will (Oxford: Oxford University)
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Press, 2003). 2 Chapter 1 Philosophy and You Science gives us know ledge, bur only philosophy can give us wisdo m. Are they an accurate depiction of the human predicament? And this, Omen of Athens, is the truth and the whole truth; I have concealed noth ing, I have dissembled nothing. The number of people, who believe a claim, ho, vever, is
irrelevant to the claim's truth. He was punished for this in the underworld. Perhaps most notoriously of all, Kant, who made acting from apprehens ion of the categorical imperative the essence of moral agency, averred that "I hard ly bel ieve that the fair sex is capable of principles." 26 Fem inist epistemology focuses most of its attention on the
 "situated knower" and "situated knowle.dge"-that is, on ho\v knowledge a rises from the unique perspec- t ives and practices of those involved in knowing. How describe the citizens of Ornelas? Will my report on the Phoenix Nebula end our thousand years of history? Someone might hold, for example, that no good is great enough to justify permitting
an innocent child to suffer terribly. • Explain how Descartes arrived at his skepticism and how he later came to the conclusion that he did possess knowledge. Would you believe in God whether or not you had good reasons? They felled the twins clumsily and excitedly. SATAN: You mean you don't know exactly what your answer will be? In such
condition, there is no place for industry; because the fru it thereof is uncertain: and consequently no cu lture of the earth; no navigation, nor use of the commodities that may be imported by sea; no commodious building; no instruments of moving, and removing such things as require much force; no knowledge of the face of the earth; no account of the earth; no navigation, nor use of the earth; no account of the earth; no navigation, nor use of the earth; no account of the earth; no account of the earth; no navigation, nor use of the earth; no account of the earth; no navigation, nor use of the ea
ime; no arts; no letters; no society; and which is worst of all, continual fear, and danger of violent death; and the l ife of man, solitary, poor, nasty, brutish, and short. But the statement "No unrestricted un iversal generalizations are true" is itself an unrestricted universal generalization. It requires no nice discernment or meta-physical head to mark
the distinction between them. 19. He claims that primary qualities are just as mind-dependent as secondary qualities are inseparable from secondary qualities are just as mind-dependent as secondary qualities are just as mind-dependent as secondary qualities are inseparable from secondary qualities are just as mind-dependent as as mind-depen
substance dualism and the identity theory. Premise: They are ment ioned in the Bible. Salary Potential for Liberal Arts Bachelor Degrees Major Economics Philosophy Political Science Modern Languages Median Early Pay {0-5 yrs. Welfare programs, lo\ver tax rates for people with low incomes, disaster re- lief, low-interest loans to the disadvantaged
such programs are strictly need-base.cl. An imperative is a command to do something; it is categorical if it applies without exception and \Vithout regard for particular needs or purposes. But either I do not corrupt them, or I corrupt them unin-tentionally; and on either view of the case you lie. As for th is myth, one sees merely the whole effort of a
body straining to raise the huge stone, to roll it and push it up a slope a hundred times over; one sees the face screwed up, the cheek tight against the stone, the shoulder bracing the clay-covered mass, the foot wedging it, the fresh start with arms outstretched, the wholly human security of two earth-clotted hands. Dupery for dupery, what proof is
there that dupery through hope is so much worse than dupery through fear? Ques- tions of interest: W hat are the rules for d rawing cor- rect inferences? Philosophical Terrain Figure 1.2 Aristotle (384-322 BCE). This is the time to make substantive changes. When we want something, we always have to reckon with probabili ties. (193) rule-
utilitarianism The doctrine that a right action is one that conforms to a rule that, if follo\ve.d con-siscencly, \vould create for everyone involved che most beneficial balance of well-being over suffering. He argues chat not only do we know just our own ideas, but there is no reason co suppose that they resemble or are cause.cl by material objects.
Francis Coll ins (1950-) I am very astonished that the scientific picture of the real world around me is very deficient. Not at all, my good sir, I sa id; I am trying to understand them; and I wish that you would be a little clearer. Explain \vhy you agree or disagree \vith this vie\v. They use various criteria to make these decisions, some explicit, so,ne
inforrnal or unspoken, some plausible (such as che patient's need and likel i- hood of benefit), and so,ne controversial (such as abil ity co pay, social ,vorthiness, and health habits). What justifies our assumption that the future \vill be like the past? So that the nature of justice, consists in keeping of valid covenants: but the va lidity of covenants begins
not but with the constitution of a civil power, sufficient to compel men to keep them: and then it is also that propriety begins. • Locke Locke's social contract theory has some points in common (Vith Hobbes's-but also much that Hobbes's-but also much th
you agree with the criticism of James's indeterminism? Plato taught chat che soul is an essential, nonphysical part of an organism and, unlike 1 narerial things, is not subject co dissolution. -Mahatma Gandhi said to be sruti ("that which was heard")-reveale.d directly to H indu seers (rishis) and presumed to be of neither human nor divine authorship
Beauty is no quality in things themselves: It exists merely in the mind which contemplates them; and each mind perceives a different beauty. 96. What really matters is how much Appeal to popularity is the fallacy of arguing that a claim must be true not because it is backed by good reasons, but simply because many people believe it. Only pain is
intellectual, only evil interesting. They hold chat they can confer meaning on their own lives. That for me is the long and short of the situation, no matter what the kinds of truth might materially be. '& 30 Is it reasonable to expect that by first having faith in God you can confirm his existence in your expe- rience? For ,he meaning of
life differs from man to man, from day, o day and from hour, o hour. Can your life be lived meaningfully? If intuition must conform to the constitution of the latter a priori; but if the object (as object of the senses) must conform to the constitution of our faculty of intuition, I have no difficulty in
conceiving such a possib il ity.'! 23 W hat is Kant's Copernican revolution? Jan C rosthwaite says that the old notion is that of "abstract ind ividuals as fundamentally autonomous agents, a,vare of their own preferences and values, and motivated by rational self-interest (though not necessarily selfish)."13 But, she says, many feminists Jan Crosthwaite,
 "Gender and Bioethics" present a richer conception of persons as historically and cultura lly located, socially related and essentially discounts the existence of subjective mental states, he cannot countenance any cause-and-effect relationship
between our inner life and our outer behavior. There does not exist an omnipotent, omniscient, wholly good being. Wage labor res ts exclusively on competition between the laborers. Iltmau One's soul or self. Such a constitution as this would make the mighty leviathan of a shorter duration than the feeblest creatures, and not let it outlast the day it
was born in: which cannot be supposed, till we can think, that rational creatures should desire and constitute so- cieties only to be dissolved. 60 What Do You Believe? A proposition is a statement that is ei- ther true or false, an assertion that something is or is not a fact. The thoroughgoing egalitarian maintains that, contrary to Plato, there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- there are no vertically a statement that is ei- the no verticall
morally relevant d ifferences among persons, so everyone should be apport ioned an equal share of society's benefits. Arguments for the Existence of God 83 lovely palm trees, blue \Yater, etc.). Department of Philosophy. Joh n Rawls, A 7heory of justice, rev. a one. propositional kn owledge Knowledge of a proposition. Why do you assume that the
\vorld exists \vh ile you are sleeping? An action is right only if it conforms to such a rule, and we are morally praise\vOrthy only if \Ye per- form it for duty's sake alone. For several reasons, ,nany Buddhists believe ir does nor. It seems quite unlikely that all the instances of intense human and animal suffering occurring daily in our world lead to greater
goods, and even more unlikely that if they all do, an omnipotent, omniscient being could not have kept it shining for a mill ion years. I know in
 what year the light of this colossal conflagration reached the Earth. What is the difference benveen moral objectivism and moral relativ- ism? Oxtoby, ed., World Religiom: Eastern Traditions (Oxford: Oxford Univer- sity Press, 2002). For each argument, specify both the conclusion and the premises. Now and then the workers are victorious, but only
for a time. "I got the conch!" He shouted. Nirvana, or Enlighren- mcnt} is rhc ultimate aim of all Buddhist practice and rhe final liberation to which all the Buddha's teachings po int. As if that little private silence were the signal, all at once a trumpet sounds from the pavilion near the start- ing line: imperious, melancholy, piercing. Upa11ishads Vedic
literature concerning the self, Brahman, samsara, and liberation. If therefore these two propositions, "Whatsoever is, is," and "I t is impossible for the same thing to be and not to be," are by nature imprinted, ch ildren cannot be ignorant of them; infants, and all that have souls, must necessarily have them in their understand-ings, know the truth of
 them, and assent to it.'0 For Locke, the mind does not come into the world already inscribed \Vith ideas or knowledge. To be sure I must; and therefore I may assume that truth is object ive-chat it depends on the way the world is. When a st rong (inductive) argument has true premises, it is also a
good argument. Thus a H indu may bring an offering of flowers co a scone image of Krishna and pray for help or healing, expecting that Krishna himself \viii be pleased and perhaps answer che plea. ethics (moral philosophy) The study of mor- ality using rhe methods of ph ilosophy. argument A statement coupled with other state- ments that are mean
to support that statement. Figure 6.10 The movement of one billiard ball may accompany that of another- but where is the evidence of a causal connection? For example, "All brothers are male" is analytic. Yes; that is their principle. You may even run into a whole chain of arguments. Fairh consists in being virally concerned with that ultimate reality
to which I give the symbolical name of God. Why should I? Searle 228 Writing to Understand: Critiquing Philosophical Views 234 REVIEW NOTES 235 Writing to Understand: Critiquing Philosophy Now: Al, Ethics, and War 230 4.5 THE MIND AS PROPERTIES 230 CHALMERS: The Conscious Mind 232 Philosophy Now: Al, Ethics, and War 230 4.5 THE MIND AS PROPERTIES 230 CHALMERS: The Conscious Mind 232 Philosophy Now: Al, Ethics, and War 230 4.5 THE MIND AS PROPERTIES 230 CHALMERS: The Conscious Mind 232 Philosophy Now: Al, Ethics, and War 230 4.5 THE MIND AS PROPERTIES 230 CHALMERS: The Conscious Mind 232 Philosophy Now: Al, Ethics, and War 230 4.5 THE MIND AS PROPERTIES 230 CHALMERS: The Conscious Mind 232 Philosophy Now: Al, Ethics, and War 230 4.5 THE MIND AS PROPERTIES 230 CHALMERS: The Conscious Mind 232 Philosophy Now: Al, Ethics, and War 230 4.5 THE MIND AS PROPERTIES 230 CHALMERS: The Conscious Mind 232 Philosophy Now: Al, Ethics, and War 230 4.5 THE MIND AS PROPERTIES 230 CHALMERS: The Conscious Mind 232 Philosophy Now: Al, Ethics, and War 230 4.5 THE MIND AS PROPERTIES 230 CHALMERS: The Conscious Mind 232 Philosophy Now: Al, Ethics, and War 230 4.5 THE MIND AS PROPERTIES 230 CHALMERS: The Conscious Mind 232 Philosophy Now: Al, Ethics, and Conscious Mind 232 Philosophy Now: Al, Ethics, a
Writing to Understand: Arguing Your Own Views 235 KEY TERMS 236 FICTION: Terry Bisson, "They're Made out of Meat" 237 PROBING QUESTIONS 238 FOR FURTHER READING 238 CHAPTER 5 FREE WILL AND DETERMINISM 240 5.1 OVERVIEW: THE FREE WILL PROBLEM 241 What Do You Believe? To excel in the use of reason in all of
life's endeavors is co possess che virtues in full, and the virtues are the key co a flourishing, happy life. Government docs not solve problems; it subsi .. No one ever tells the truth," and you want to sho\v that those statements are false. Both the expectation and the experience of the division of labor by sex make women vulnerable. p . If \Ve save a
drowning friend, \Ve should do so out of genuine feel ings of compassion, kindness, or loyalty-not merely because of the prodding of moral rules or social expectations. (242) Key Terms 269 2 70 Chapter 5 Free Will and Determinism FICTION A Little Omniscience Goes a Long Way Thomas D. They could not know \vhat they thought they kne\v. How
was Kant's epistemological system just as revolutionary? Is Aquinas's firsr-cause argument doomed? You can make our the craft's nose and rail, the outline of rhe ,vings, and tiny dors char must be the windows. "The Oval Portrait," first published in 1842, includes a theme that recurs in several stories as well as in his later critical essay "The
Philosophy of Composition": that "the most poetical topic in the world" is "the death. And now, Meletus, I will ask you another question- by Zeus I will: Which is better, to live among good ones? Contrary to common perceptions- in which the situation of never-married mothers looms largest- 65 percent of single-parent families
are a result of marital separation or divorce. Introduces topic. (111) evidentialism The view that we are justified in be-lieving something only if it is supported by sufficient evidence. A moral theory is a , heory thar explains why an ac-tion L,;: right or wrong or why a person or a person's character is good or bad. We certainly can't reason that
because the bricks of a house are light in weight, the whole house is light in weight. When you do these things, you are in the realm of ethics and will need philosophy's resources to sort out good ans, vers from bad, justified beliefs from nonsense. Some have thought that Kant's theory can yield implausible results for another reason. Society as a whole
is more and more split-ting up into two great hostile camps, into two great classes directly facing each other: bourgeoisie and proletariat. Without any one teaching him he will recover his knowledge for himself, if he is only asked questions? But doing so requires an honest acceptance that they have no more idea as to what the purpose of life is than
the atheist has. Through reason, we can access the Form of "table" and thus know the ideal template of table and use this understanding to make judgments about all physical tables. 382 Chapter 8 The Just Society Karl Marx and Friedrich Engels, Manifesto of the Communist Party
Democracy and socialism have nothing in common but one word, equality. (117) The Star Arthur C. If satisfying our strongest desires leads to obviously immoral or trivial acts, subjectivism is implausible. Then someone tells you that your life cannot possibly have meaning because you are not religious. But in Meno, Plato
attempts a brilliant demonstration of it. Do you accept each of the soul accept each each of the soul accept each each each of the soul accept each each each each each each e
evidence of experience. Therefore, the universe has a cause. Your so remaining, Locke would say, is a voluntary act. Is capital punishment ever morally permissible? Central to this socially created inequality are two commonly made but inconsistent presumptions: that women are primarily responsible for the rearing of children; and that serious and
committed members of the work force (regardless of class) do not have primary responsibility, or even shared responsibility, for the rearing of children. one body, which is only by the will and determination of the majority. Can actions be both free and deter- mined? But consider this inductive argument: Argument 4 1. "Prosocial benefits of feel ing
free: Disbel ief in free will increases aggression and reduces helpfulness." Personality and Social Psychology Bulletin 35(2):260-268. The process can be challenging because in the real world, a rgumenrs can be s imple or complex, clearly stated or perplexing, and apparent or hidden. They can establish only that, if their premises are true, their
conclusions are probably true (more likely to be true than not). His father Figure 5.5 William James (1842- was a philosopher of religion, and his brother Henry 1910), philosopher, psychologist, was the fan1ous novelise.
                                                                                                                                                                                                                                                                                                                                           . Unlike deontological and consequentialist theories, existentialism does not offer ru les or principles to
guide moral action. The subject of the religious experience need not in such a case withdraw his original claim to have been aware of some supernatural being, not necessarily Dionysus (as originally claimed). What are the ru less for drawing correct inferences? How is
 disagreement a problem for moral relativism? We humans wonder, and that's often all the reason we need to search for ans\vers. This list is even longer and includes: Wes Anderson, filmmaker, screenwriter (The Royal Tenenbaums, The Grand Budapest Hotel) Stephen Breyer, Supreme Court justice Mary H iggins Clark, novel ist (All By Myself, Awne)
Ethan Coen, filmmaker, d irector Stephen Colbert, comedian, TV host Angela Davis, social activist Lana Del Rey, singer, songwriter Dessa, rapper, singer, songwriter Dessa, rapp
(Plato at the Googleplex) Matt Groening, creator of The Simpsons and Futurama Chris Hayes, MSNBC host Kazuo Ishiguro, Nobel Prize-winning author (The Remains of the Day) Phil Jackson, NBA coach Thomas Jefferson, U.S. president Charles R. Craig says chat infinit ies may exist in mathematics (as in che series 0, 1, 2, 3, . Its buttocks and thighs
are a mass of festered sores, as it sits in its own excrement continually. But there is considerable debate about whether we can actually do this. What does it matter ,vhether I make a mill ion pars or none? But in itself th is does not mean that their d ifferent descriptions are in conflict. God may be known under different names to different cultures (as
both Old and New Testaments acknowledge- see Exo- dus 6:2- 3 and Acts 1]:23). other cultures. contradictory to suppose- that God could give us such free will may sound like a serious restriction of God's po\ver (a denial of h is omnipotence), but most philosophers, \vhether theist ic
or not, have not taken that vie\v. Locke's theory of knowle.dge, however, has been sharply criticized by both ratio-nalises and empiriciscs. Intentionally, I say. The seven-hundred-verse Bhagavad-Gita (Song of the Lord) is no mere war story. Adam in control. To acquire knowle edge, he said, che mind does not conform to real ity-rather, rea lity
conforms to the mind. So,ne political rheorisrs say char a lirrle socialism won't hurr and mighr help, and a few declare char rhe debate is silly because rhe United Scares is already a socialise country. The sections are (1) samhitas: hymns, or chants, of praise or in-vocation to the gods (including many Aryan deities), mostly to be uttered publicly samhitas: hymns, or chants, of praise or in-vocation to the gods (including many Aryan deities), mostly to be uttered publicly samhitas: hymns, or chants, of praise or in-vocation to the gods (including many Aryan deities), mostly to be uttered publicly samhitas: hymns, or chants, of praise or in-vocation to the gods (including many Aryan deities), mostly to be uttered publicly samhitas: hymns, or chants, of praise or in-vocation to the gods (including many Aryan deities), mostly to be uttered publicly samhitas: hymns, or chants, or 
during sacrifices; (2) brahmanas: treatises on, and ho,v-to instructions for, rit uals; (3) Aranyakas: "forest treatises" for those who seek a reclusive religious speculations. It would take decades before the unaided eye could detect any motion in these tor- tured wisps and eddies of gas, yet the
sense of turbu- lent expansion was overwhelming. The superior theory is che one chat fares best ,vhen judged by generally accepted yardst icks kno,vn as che scientific criteria of adequacy. Infinitesimal, in fact." "So we just pretend there's no one home in the Universe." "That's it." Probing Questions "Cruel. Now do you believe in them? Explain your
reasons. Is it not as reasonable to say, that motion is not without the mind, since if the succession of ideas in the mind become swifter, the motion, it is acknowledged, shall appear slower without any alteration in any external object. Consider two recent front-page stories that appeared on subsequent days in the New York Times. Bue how is such a
thing possible? (243) determinism The doctrine that every event is determined by preceding evencs and the laws of nature. A "general statement" means [in th is context] one that tells us what sort of man would, probably or necessarily, say or do what sort of things, and this is what poetry aims at, though it attaches proper names; a particular
statement on the other hand tells us what Alcibi- ades, for instance, did or what happened to him .. But Hume does: As to past Experience, it can be allowed to give direct and certain information of those precise objects only, and that precise period of time, which fell under its cognizance: But why this experience should be extended to future times,
and to other objects, which for aught we know, may be only in appearance similar; this is the main question on which I would insist. That is, God is finite, a less powerful deity than the traditiona l God. Bue many d ispute chis, insisting chat there is no logical reason why che u niverse could not be uncaused. Judg- ing from our perceptions, for example
we think we have good evi- dence for the existence of physical objects. 'No appearances whatever are infallible proofs of grace .... Socrates died for his principles. The horses rear on their slender legs, and some of those faculties,
which are fitted to apprehend even what knowledge is. And what shall I propose on my part, 0 men of Athens? Review Notes 2.1 OVERVIEW: GOD AND PHILOSOPHY • The impact of religion on the world is reason enough to examine irs claims critically and dispassionately-that is, philosophically. Bentham thinks that happiness is one-dimensional: It
is plea- sure, pure and simple, something that va ries only in the amount that an agent can experience. The fi rst nvo statements are extraneous. Libertarianism says chat some actions are free, for they are ultimately caused, or controlled, by the person, or agent. Socrates, Mahanna Gandhi, Marie Curie, and Confucius led mean ingful lives. If so, \vhy
\vould chis be a problem for che cognitive relativist? 3.4 MORALITY BASED ON DUTY AND RIGHTS • Kant's theory says that right actions are those that are right in themselves because they are consistent with universal moral rules derived from reason, and the actions have moral \vorth only if we do them out of a sense of duty. Many people- perhaps
you are one of them-have thought or said something along these lines: "If God doesn't exist, how d id the universe come into being? Somerset, 66, 87 McCarthy, Cormac, 255 McGi ll, Bryant H., 366 Michelangelo, 333 Mi ll, John Stuart, 46, 157-64, 216 Mi ller, David, 392 Mi nsky, Marvin, 210 Mizner, \Y/i lson, 103 Montague, Ph illip, 45 Montesquieu,
Cha rles de, 83 Morris, Richard, 69 N Nagel, Thomas, 208, 220-21 Namazie, Ma ryam, 153 Nehru, Jawaharlal, 244 Nietzsche, Friedrich, JOI, 163 N in, Anais, 303 Noddings, Nel, 185 Noss, John B., 195 Novalis, 34 2 N ussbaum, Martha, 2 0 O kin, Susan Moller, 388-91 O'Rourke, P. Any revision of the verdict must depend upon lengthening the
perspective out until it reaches a new and better conclusion. To them it seems that for any island thought to be the greatest possible, ,ve can ahvays imagine how it can be greater by enhancing its properties. The latter, they insist, is the more reasonable reading of "exists only in the understanding," and it does not yield any contradictions about the
nat ure of God. 318 Chapter 6 Knowledge and Skepticism 24 What does Kant mean by "Thoughts without concepts are blind"? -Soren Kierkegaard 116 Chapter 2 God and Religion 2. Is there a third alcernacive? The First Noble Truth is that living brings suffering, or dukkha. 20. They mainly are con- cerned with
providing an ans/ver to this question: What should we do?That is, what is our moral duty? When this hap- pens, the three particles exist for a brief t ime, and then annihilate each other, leaving no trace behind .... 11 Ft.d.i1/Shutterscock 3.12 © iStockphoto.com/Jaap2 3. At that subtle moment when man glances backward over his li fe, Sisyphus return
 ing toward his rock, in that slight pivoting he contemplates that series of unrelated actions which becomes his fate, created by him, combined under his memory's eye and soon sealed by his death. If not, why not? Understand inferences to the best explanat ion and how their strength is evaluated. To this end, Phiwsophy Here and Now emphasizes
philosophical writing, reinforced with step- by-step coaching in how to \vrite argumentative essays and supported by multiple opportunities to hone basic skills. Get back." No one answered him. (Like many ocher substance dualisrs, Descartes uses the ,vord soul instead of mind, but both terms refer roughly co the nonphysical, mental aspect of a
person.) The mind, though immaterial, can in-fluence the material body, and the body can affect the mind. This background kno, vledge includes ocher, veil-founded theories, highly reliable findings, and scientific (natural) la, vs. This vie\v has been argued vigorously by che philosopher and femin ise Susan Moller Okin (1946-2004) in her book justice
Gende,; and the Family: Susan Moller Okin, Justice, Gender, and the Family We as a society pride ourselves on our democratic values. According to evolu-tion, rhe eye ca, ne abour through slow, incre, nencal changes. The universe is infinite and entirely material. But Hume argues that we have no good grounds for believing that causes and effects are
related the \vay we think they are. Do you think such a govern ment is necessary for people to live in peace? Pleasure and Pain, which accompanies not the return ing of those ideas, without the external objects. Based on this linchpin, "gender"- by which I mean the deeply entrenched institutionalization of sexual
difference-still permeates our society. Would such acts still be free if the "psychological states" were secretly controlled by someone else through hypnosis? That's what you'll get! I meant that! There isn't a tribe for you any more! The conch is gone- "He ran forward, stooping. And now to decide whether this is really so; whether mankind does
desire nothing for itself but that which is a pleasure to them, or of which the absence is a pain; we have evidencly arrived at a question of fact and experience, dependent, like all similar questions, upon evidence. •: ,, 188 Chapter 3 Morality and the Moral life To these concessions many moral philosophers would add a cautionary note: The ethics of
care is not the whole of morality, and to view it that ,vay is a mistake. And for that end it will not be requ isite that I should examine each in particular, which would be an endless undertaking; for owing to the foundations of necessity brings with it the downfall of the rest of the edifice, I shall only in the first place attacked that the destruction of the foundations of necessity brings with it the downfall of the rest of the edifice, I shall only in the first place attacked that the destruction of the foundations of necessity brings with it the downfall of the rest of the edifice, I shall only in the first place attacked that I should examine each in particular, which would be an endless undertaking; for owing to the first place attacked that I should examine each in particular, which would be an endless undertaking; for owing to the first place attacked that I should examine each in particular, which would be an endless undertaking; for owing to the first place attacked that I should examine each in particular, which would be an endless undertaking; for owing to the first place attacked the firs
those principles upon which all my former opinions rested. Descartes soon finds reason to doubt all beliefs base.cl on sense experience, arriv-ing at the same time to say, that the mind is ignorant of it, and never yet took notice of it, is to make this
impression nothing. This view may seem d reary, but Lucretius thinks the opposite. All of them. 11 nearandfar/iStockphoto 2. Atheistic existentialism, which I represent, is more coherent. At last Ralph sat up straight and drew back his hair. The U.S. Senate is considering a proposal to reform affirmative action, but you know their ideas must be
the mind is the functions chat the brain performs. On the first count, they contend that there is no good reason to think that existence adds to the value of an entity. The main point of the exercise for Socrates, ho, vever, was not to win arguments but to get closer to the truth. Now, we certa inly do not know that a human being is anything more than an
 assemblage of physica l things and processes that act in accordance with those laws that describe the behavior of all other physica l things and processes. We do this so often and so extensively that we are hardly a\vare of the process. William K. Abolition of property in land and application of all rents of land to public purposes. He says we must d
escaped Meletus. SATAN: Just a minute. Acts freely done are those whose immediate causes are psychological states in the agent. You leave me alone." The jeering died away. __ 9. I believe in the gods as no one of my accusers be-lieves in them: and to you and to God I commit my cause to be decided as is best for you and for me. Suppose someone
her conqueror. The rational knowledge brought me to the recognition that life was meaningless,-my life stopped, and I wanted to de- stroy myself. So what's the problem? Has not that been admitted? For centuries, hu,nans had been devising allS\vers co fundamental questions: What is rhe nature of the world? Piggy's arms and legs twitched a bit, like
a pig's after it has been killed. (New York: Routledge, 1998). Lewis Vaughn, Great Philosophy (Ne,v York: Oxford University Press, 20 12). theism Belief in the existence of God. (Indianapolis: Bobbs-Merrill, 1960). Aquinas's great concribucion co both philosophy and Christian ity, vas his fusion of Aristotle's applied in the existence of God. (Indianapolis: Bobbs-Merrill, 1960). Aquinas's great concribucion co both philosophy (Ne,v York: Oxford University Press, 20 12).
marvellous when they look as if they were meant to happen- take the case of the statue of Mitys in Argos kill ing Mitys in Arg
all-good, his commands would not be arbitrary- they would be good. problem of free will The challenge of reconcil- ing determinism with our intuitions or ideas about personal freedom. There was silence again. For couples ,vho va lue chis
genetic connection and also wanr co avoid passing on a genetic disease or health risk ro their child, cloning, vould be an arcraccive option-perhaps che only option. Among these th inkers, Hume probably has been the most influential, arguing for an uncompromising empiricism chat leads to a far-reaching skepticism chat not all empiricists have
shared. We'll go with you." "He'll be painted," sa id Sam, timidly. The Kantian Compromise 317 conceptualize.cl sense data, a world chat Ka ne calls phenomena. Key Ideas • Feminist artists sought to create a dialogue between the viewer and the artwork through the inclusion of women's perspective. In ancient Greece he and his new ,vay of chinking
garnered a great deal of Figure 1.6 Thales of Miletus (c. Such simplicity makes utilitarianism an appealing theory, especially \vhen compared to others that require the use of abstract principles or elusive moral concepts. "We were together then- " The officer nodded helpfully. Validity is a structural matter, depending on how an argument is put
together. organism, a pensioner, as it were, who dwells with the body. 11 In response to Locke's point about children, suppose a rationalist insists that children's minds are not fully developed and so cannot yet have knowledge of innate principles-therefore, their lack of innate knowledge does not prove anything. Free-will and simple wishing do
seem, in the matter of our credences, to be only fifth wheels to the coach. A fourth characteristic of the ethics of care is that like much feminist thought in many areas, it reconceptualizes traditional notions about the public and the private. The extremes of selfish individual and should be an area of selfish individual and selfish individual and should be an area of s
overlooked. If over time a culture goes from condoning racial d iscrimination to condemning it, that does not represent moral progress. Bailey Saunders (1851). This view is kno,vn as generic derermin ism, and iris a ,nych. No? Jack shouted above the noise. Man was predestined ro have free will. For just as for a flute-player, a sculptor, or any artist
and, in general, for all things that have a function or activity, the good and the "well" is thought to reside in the function, so would it seem to be for man, if he has a function. Ra lph stood facing them, a little to one side, his spear ready. • Liberalism is the political doctrine chat puts primary emphasis on the liberty and rights of individuals against
encroachments by the state. All instructor and student resources are also available as cartridges for Learning Management Systems. If women have souls just as men do, they can- and should- aspire co possess these sa,ne qual ities and in the sa,ne measure. Ho, v is it that we seem to have kno, vledge of the Forms, however dimly, even though our
senses can tell us nothing about them? Each person should get a maximum degree of basic liberties, but no more than anyone else. From this fundamental law of nature, by which men are commanded to endeavor peace, is derived this second law; that a man be will ing, when others are so 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 against himself. GOD: But you do have control. • 22 Chapter 1 Philosophy and You 7 Before read ing this chapter, would be
no cars or he-licopters in and above the streets; th is follows from the fact that the people of O rnelas are happy people. A central source of injustice for women these days is that the law, most notice- ably in the event of divorce, treats more or less as equals those whom custom, workplace discrimination, and the still conventional division of labor
within the family have made very unequal. Prominent deists of the past include George Washington, Thomas Paine, and Voltaire. By touch I perceive, for example, hard and soft, heat and cold, motion and resistance, and of all these more and less either as to quantity or degree. Figure 9.6 Friedrich Wilhelm Nietzsche (1844-1900)
There can be no reward so fitting as maintenance in the Prytaneum, 0 men of Athens, a reward which The Trial and Death of Socrates 53 he deserves far more than the ci tizen who has won the prize at O lympia in the horse or chariots were drawn by two horses or by many. A synt hetic statement is one that is not analytic
For there is not ordinarily a greater sign of the equal distribution of any th ing, than that every man is contented with his share. And so man, created as a personal being in the image of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is only the raw mate- rial for a further and more difficult stage of God, is
false? Establishment of industrial armies, especially for agriculture. Would you do so? So mental states must be physical states or some- how reducible co physical states or some- how reducible co physical states or some- how reducible co physical states. • A final chapter on "The Meaning of Life." This chapter on "The Meaning of Life." This chapter discusses how philoso- phers have clarified and explored the topic of life's meaning. "That was a dirty trick." Jack broke out
of his gyration and stood facing Ralph. It says a right action is one that conforms to a ru le that, if followed consistently, would create for everyone involve.cl the most beneficial balance of ,veil-being over suffering. Do you agree with this assessment or \vich Kane? "One fo r his nob!" "Give him a fourpenny one!" Then Maurice pretended to be the pig
and ran squealing into the centre, and the hunters, circling still, pretended to beat him. To light a fire for the pig roast, jack's hunters need n magnifying glass, so jack and two of his band attack Ralph and Piggy and take Piggy's glasses by force. This view holds that arc is a ,vay of communicating the anise's feelings and prompt ing ochers co
experience chose same feelings. He hoped chat kno, vledge could be given a foundation as sturdy as chat , vhich buttressed mathematics. theist Someone who believes in God. ka rma The universal principle chat our actions result in deserved pleasure or pain in this life or the next. Various forms of utilitarianism differ in how they define the good, \vith
some equating it with happiness or pleasure (the hedonistic view), others with satisfaction of preferences or desires or some other intrinsically valuable things or states, such as kno\vledge or perfection. Nagel decla res, Thomas Nagel, "What Is It Like to Be a Bat?" Whatever may be the status of facts about what it is like to be a human being, or a
bat, or a Martian, these appear to be facts that embody a particular point of view .... To the celestial thunderbolts he preferred the benediction of water. Political power, properly so called, is merely the organized power of one class for oppressing another. And I shall re-peat the same words to every one whom I meet, young and old, citizen and alien,
possible exiscs only in the understanding (in the mind, as a mental object). 25 Why does Rowe doubt that Swinburne's principle of credulity can be successfully applied to religious ex- perience? What ,vould a skeptic say about this distinction? Is the argument's premise true? Rowe (b. I see no contradiction in this. I should be very sorry if Meletus
could bring so grave a charge against me. That possibly I am dreaming (an objection I myself made a little while ago), or that all the thoughts which I now have are no more true than the phantasies of my dreams? While arguing for equal rights, such as the vote or access to education, most accepted the prevailing assumption that women's close
association with and responsibility for the care of the family was natural and inevitable .... The third answer to the problem of free \vill is libertarianism (not to be con- fused with the political doctrine of the same name). A man's ethical behavior should be based effectively on sympathy, education, and social relationships; no religious basis is
necessary. We are therefore incapable of knowing either what he is, or if he is. "30 So Pas- cal insists chat, ve can have only a prag- matic justification for believing in God. What happened? -Charles M. Many feminists think that the familiar principles of Western ethics-autonomy, utility, freedom, equality, and the like-are too broad and abstract to help
us make moral judgments about specific persons who are enmeshed in concrete social situations. Virtues are ingrained dispositions to act by standards of excellence, so having the proper virtues leads as a matter of course to right actions properly motivated. Of all the nasty outcomes predicted for women's lib- eration. What is the difference between
the way philosophy approaches impor- tant questions and the \vay that religion does? Consider chis bit of history: The Feminist art movement emerged in the late 1960s amidst the fervor of anti-war demonstrations and civil and queer rights movement. If there are moral standards of behavior, then it seems that anyone can live by them. 2 72 Chapter
5 Free Will and Determinism GOD: Not the future proper. The commonplace theory-the one that you likely hold and may never have doubted-is known as substance dualism. He was the first to articulate a precise statement of an ontological argument, and other thinkers since him have offered their O\vn vers ions. Modern theorises point out that
representation in a rt does not mean making an exact copy of an object. Indicator words are scarce in this argument, unless you count the words "fi rst" and "second" as signifying premises. In classic utilitarianism, the emphasis is on maximizing the total quantity of net happiness, not ensuring that it is rationed in any particular amounts among the
people involved. That is, is evil necessary for good to exist? We seem to have special obli- gations (partiality) to close friends, family members, and others we care for, duties that \Ve do not have to strangers or to universal humanity. In any case, they hold that many or all of our beliefs are false or unfounded. What reasons do you have for your views?
 14 Chapter 1 Philosophy and You Red11ctio ad abs11rdu111 is an argument form in which a set of statements to be proved false is as sumed, and absurd or false statement must be false. Do You Live by Faith? According ro many surveys, belief in God, or gods, is ,videspread
on rhe planer bur is neither universal nor unchanging. David Hume, Dialogues Concerning Natural Religion (1779). A child of nine or ten sits at the edge of the crowd, alone, play- ing on a wooden flute. If we ig no re the distinc- tion between genuine arguments and nonargumentative material, critical reasoning is undo ne. So you muse make some
decisions: Do you rhro, vone person overboard? Le Guin Born in 1929, Ursula K. Arc has been defined as representation, expression, and formalism. If you are a bad writer, then you are a bad boy. Ross (Cambridge, England: Cambridge University Press, 191 1), 101. He be-lieves that we can indeed acquire knowledge, and that the only path to it is
through sense experience. Is it what we usually mean when we say \Ve could have done otherwise? I do not, indeed, consider the Epicureans to have been by any means faultless in drawing out their scheme of conse- quences from the utilitarian principle. classical liberalism The view that the state should protect personal freedoms ~~ ,veil as 457 458
Glossary the right ro pursue one's own social and eco- nomic well-being in a free market w ithout interference from ochers. Your duty is to look out for yourself by doing what yields the most favorable consequences for you, even if the interests of others are ignored or th\varted. 276 Chapter 6 Knowledge and Skepticism Propositional knowledge is
knowledge of a propos1no n. Composition Sometimes what is true about the parts of a thing is also true of the whole-and sometimes not. Why will he give up this empire, and subject himself to the Social Contract Theories 373 dominion and control of any other power? That is, the truth about God is unknowable. These arguments try to demonstrate
that it is possible for a system to be in a par- ticular functional state and yet be in no mental, qualitative state at all. There is, then, so truly a being thou art, O Lord, our God. They are moral ideals to strive for, affirmations to oneself for a system to be in a par- ticular functional state and yet be in no mental, qualitative state at all. There is, then, so truly a being thou art, O Lord, our God. They are moral ideals to strive for, affirmations to oneself for a system to be in a par- ticular functional state and yet be in no mental, qualitative state at all.
living a more compassionate, mindful life. The method, however, is not a master key used exclusively by professional philosophers co unlock mysteries hidden from common folk. The method, however, is not a master key used exclusively by professional philosophers co unlock mysteries hidden from common folk. The method, however, is not a master key used exclusively by professional philosophers co unlock mysteries hidden from common folk.
include moral principles, rules, theories, and judgmencs. M. The need of a constantly expanding market fo r its products chases the bourgeoisie over the whole surface of the globe. But throughout my whole life, both in private and in public, whenever I have had to take part in pub- lic affairs, you will find I have always been the same and have never
yielded unjustly to anyone; no, not to those whom my enemies falsely assert to have been my pupils. Is Aristotle's ethics sufficiently action guiding? Rerenrionists ,nay dispute these claims by questioning the evidence for chem, or they may rake a rerriburivist line by arguing char the consequences are beside rhe point. Would you consider yourself an
from its consequences, the judgment of those who are qua li fied by knowledge of both, or, if they differ, that of the majority among them, must be admitted as final. Sometimes I tell them that everything is as well as can be, but those who have been ruined and broken in the wars do not believe a word of it- and no more do I. Yes. 344 Chapter 7
 Aesthetics PH I LOSO PHY NOW Feminist Art Aesrherics, rhe arr world, and arc itself in their many forms are nor ,vhar they used to be-and much of rhe credit for the universe a re p roduced in virtue of the properties that objects possess. 428
Chapter 9 The Meaning of life WRITING TO UNDERSTAND: ARGUING YOUR OWN VIEWS CHAPTER 9 1. They must refer to an independently existing, immaterial reality that is beyond sense experience. To the virtues that is beyond sense experience. To the virtues means having the proper mo-tivations chat nat urally accompany chose virtues. Therefore, no
woman has morals. He formu lates it in different ways, the first one being: "I am never to act orher\vise than so that I could also will that my maxim should become a universal law." 6 For Kant, our ac- tions have logical implications-they imply general rules, or maxims, of conduct. The good of the soul is attained only through an uncompromising search
for what's true and real, through the wisdom to see what is most vital in life. A companion website {www.oup.com/us/vaughn) contains study materials for students, including level-one and level-nvo practice quizzes with multiple-choice and true/false questions taken from the Test Bank, essay/discussion questions, read- ing summaries, flashcards of
key terms from the text, and suggested Web links. This is how Chalmers outlines the argument: 1. The serf, in the period of serfdom, ra ised himself to membership in the commune just as the petty bourgeois, under the yoke of feudal absolutism, managed to develop into a bourgeois. 80 Chapter 2 God and Relig ion PHILOSOPHY NOW Evolution and
Intelligent Design Science maintains char che best explanation for the apparent design of biological life is rhe the- ory of evolution, which says char living things, in all their variery and co, nplexiry, arose ch rough natural processes. Megan definitely understood the material, for she could answer every question on the test. Our judgments about moral
matters-actions, principles, and people- are often wide of the mark. And evil was the hour when she saw, and loved, and wedded the painter. But this is not so. If we look but ever so little in to our thoughts, we shall find it impossible for us to conceive a likeness except only between our ideas. For something co cause itself, it would have co exist prior
to itself, which is impossible. But if death is the journey to another place, and there, as men say, all the dead abide, what good, 0 my friends and judges, can be greater than this? 30. Ross (Ca mbridge University Press, 191 1), 196. And so he proposes death as the penalty. II. The result is a breakdown in communication between
che hemispheres, concc1vmg sue a c mg as a soul. I wish I cou ld lift that burden from my shoulders, but I call to you in vain across the centuries and the light-years that lie between us. It is often said that we are here to do God's will. If he endorses infanticide as a method of population control, then infanticide is morally permissible. They concluded
chat "there is some support in Gallup's data for War- ren's premise char rel igious involvement makes devotees rnore likely co feel their lives have a purpose. One arm poin ted at the empty horizon. The four books are the Rig-Veda, the Yajur-Veda, the Yajur-Veda, and the Atharva-Veda. The rest of the people own no property and occupy the lowest
rungs of society, selling their labor to the ruling class, the property o, vners. To live well is co go \vich the current of che Dao; co struggle against fate because of their privations and their suffering, these people
 accepted diseases and sorrows without any perplexity or opposi- tion, but with the calm and firm conviction that it was all for good. (Aristotle a lso taught chat the good life is a virtuous one balance.cl benveen having too much and not having enough.) Here a re the eight factors sorted into their three basic categories: For the perfection of ,visdom: 1
In our lives we recognize che work of deterministic forces: Every cause does seem co regularly and lawfully produce an effect, and every effect seems co have a cause. Even if they had not been so disturbingly human as their sculpture shows, we could not have helped admir- ing them and grieving for their fate. Support your anS\ver. (62) atheism The
denial of the existence of God. Rel igion yes, clergy no. Or they may recognize a universal obligation for all parents to care for their ch ildren. See Logica l behaviorism Belief in free will, 252-53 in God, 58-109 ha rd-wired, 63 insufficient evidence for, 99, 102-3 in intercessory prayer, 96 justi fication of, 276 ph ilosophical, survey of, 5 without reason,
98-109, 127 Bell, C live, 335 Below, meaning from, 421-25 Belshaw, C hristopher, 425 Bentham, Jeremy, 157-58, 165 Berkeley, George, 299/ criticism of, 303 empiricism of, 203 subjective idealism and, 280 Bhagt1ut1d-
Gitt1, 120-22, 457 bhaltti, 122 Bible, soul in, 214 Big Bang, 70-71, 70/ Bigfoot, 233 Bios (biological life of man), 90 Bisson, Terry, 237-38 Block, Ned, 223, 226 Blum, Lawrence, 20-21 Body. Let me first understand you, I [Socrates] replied. His vie\v is chat Beauty is a Platonic Form, an ideal entity existing in a perfect, nonphysical, unchanging realm
apart from the ephemeral, physical world we inhabit. Why or why not? (148) moral relativism The view that moral standards do not have independent status but are relative to \vhat individuals or cultures believe. 12 Profile of Greek Ma1..he.matician Hypatia © Be«mann/CORBIS 1. Therefore, every part of the house is heavy. 254 Chapter 5 Free Will
and Determinism Man is a being with free will; therefore, each man is potentially good or evil, and it's up to him and only him (through his reasoning mind) to decide which he wants to be. The candidates for these characteristics include unity, coherence, intensity, radiance, and complexity. What is the nature of causal ity? Conclusion: The Au
of industry the proletariat not only increases in num- ber; it becomes concentrated in greater masses, its strength grows, and it feels that strength more. Then in making their laws they may sometimes make them rightly, and sometimes mot? For example, our experience may consist only of red sensat ions in d im light, but because \Ve have reason to
bel ieve we are looking at a red rose and already have in mind the relevant concepts, we perceive a red rose. Kant says that Plato took this latter route and, like a The Kantian Compromise 313 PHILOSOPHERS AT WORK Immanuel Kant 11n1nanuel Kant 11n1nanuel Kant 11n1nanuel Kant 11n1nanuel Kant 11n1nanuel Kant 12n1nanuel Kant 12n1nanuel
earned the cicle of che greacesc philosopher of che lase three hundred years. Immanuel Kant, Critique of Pure Reason (London: Macmillan & Compa ny and St. Martin's Press, 1929), 504-505. See Representation Tiu Imitation Game, 227 Immortal soul, 214 Impartiality, 137, 158, 169, 183, 184-85 Impermanence, 111-12, 113 Impressions, 304-6 In ti
Different Voice (Gill igan), 183 Incompatibi lism defi ned, 243,269,459 free will and, 243,269,459 free will and, 243,269,459 free will and, 243,269,459 determinism defi ned, 243,269,459 free will and, 243,269,459 free will and an an analysis and an an
enumerative, 22-23 principle of, 308-9, 329, 459 problem of, 309 Inductive argument analogical induction, 25-26 Infallibility problem, 149-51, 278 In ference to the best explanation, 25-26 In finite chain, of Movers
67-71 In finity, logical contradictions of, 71 Inherent value, of persons, 173-74 Injustice laws of nature and, 369-70 in political philosophy, 387 Innate knowledge, 282-84, 283-95 Instagram, 334/ Intelligent design, 61-63, 62/, 80-81. The ancient certainties-the authority of the brahmins, the stat us of the Vedas, the caste system, the sacrificial rites,
and the nat ure of the deities-were being called into question. Philosophers have subjected all the preced- ing arguments co critical examination, ques- tioning both their premises. Do your answers to these ques- tioning both their premises. Do your answers to these ques- tioning both their premises. Do your answers to these ques- tioning both their premises.
absolute worth; but if all worth were conditioned and therefore contingent, then there would be no supreme practical principle of reason whatever. If you believe in God, why do you believe? (210) substance dualism The notion that mind and body consist of two funda- mentally different kinds of stuff, or sub- stances. 2.2 ARGUMENTS FOR THE
EXISTENCE OF GOD • Cosmological arguments begin with the empirical fact that the universe, or one of its essential properties, exists-and end with the conclusion that only God could be responsible for this fact. We've come to say this. They became aware of the noise that was the background to this fight, the steady shrill cheering of the tribe
                                       ueathed co che world moral and legal codes, explanations of how che universe works, and conceptual maps sho\ving \vhere ind ividuals belong in a divine plan. What makes a society just? Abolition of all right of inheritance. At the outset, they institute a rudimentary social sys- tem. This seems to sho\v that the mind is
indeed divisible. WRITING THE ESSAY: STEP BY STEP No, we examine the steps involved in crafting a good thesis defense essay. We are often in the position where in the light of our experience and knowledge it is rational to believe that a certain statement is true, even though we are not in a position to prove or to know with certainty that the
statement is true. Hume contends that aesthetic judgments (,vhat he calls "judgments of taste") are ultimately based on the sensibilities of the individual. Requi rement (I) means that the conclusion should follo\v logical ly from the premises. Through the centuries, people have claimed that such significant value is derived from being part of God's
plan, serving the greater good of humankind, helping others, caring for and protecting fam ily, giving and receiving love, creating for kno\vledge, and many other activ ities and states. But let's now suppose that instead of paralyzing your legs I had hooked up a machine to your brain so that I can and do cause you to will to sit, thus
depriving you of the capacity to wil l to do otherwise. In a well-kno\vn essay, "Living Without Appeal: An Affirmative Philosophy of Life," he responded to those who claim that (1) there exists a "transcendent ultimate" (a deity, for example) with which we can have a relationship through faith; (2) \Vithout such an entity and faith in it, life is meaningless;
and (3) without such meaning, life is not worth while. Objectively VOrthwhile activities or states convey objective meaning that everyone can recognize as such. You, on the other hand, may think that the risk of being in error is a very small matter when compared with the blessings of real knowledge, and be ready to be duped many times in your
investigation rather than postpone indefinitely the chance of guessing true. James says yes; Cl ifford says no. Inspired by recent findings in scientific cosmology (the study of the origin and structure of the universe), some philosophers have been interested in another kind of cosmological argument. The standard view among quantum physiciscs is chat
many events on the quantum level (the domain of subatomic particles) are uncaused. Plato, The Republic Listen, then, he [Thrasymachus] said; I proclaim that justice is nothing else than the interest of the stronger. I clearly see the dragon, and the honey is no longer sweet to me. Do not be afraid to alter your outline at any stage. Do you think, as
Ra\vls does, that no one really deserves any particular distribution of benefits or burdens? No matter ho, v hard we try, ve cannot make 2 + 5 equal 9. Ralph brought his arm down, fi st clenched, and his voice shook. Irenaeus himself expressed the point in terms of the (exegetically dubious) distinction between the 'image' and the 'likeness' of God
referred to in Genesis i.26: 'Then God said, Let us make man in our image, after our likeness.' His view was that man as a personal and mora l being already exists in the image, but has not yet been formed into the fi nite likeness of God. 3.7 ALBERT CAMUS: AN EXISTENTIALIST VOICE Long before the ethics of care and feminist ethics began to
strongly challenge tradi- tional moral theories, an even more influential and revolutionary moral outlook arose in post-World War II Europe. "[There) is no injustice," he says, " in the greater benefits earned by a few provided that the situation of persons not so fortunate is thereby improved." 9 For Rawls, such a policy is far more just than one in
which some people are made to suffer for the greater good of others: "It is not just that some should have less in order that others may prosper." But Ra,vls also maintains that although eco- nomic inequalities are allowed, and not everyone will obtain the greater rewards, everyone should at least have an equal opportunity to acquire them. How can
propositional or pred- icate logic be used to evaluate arguments? In any just distribution of benefits and burdens, then the arrangement of any inequalities to the benefit of the least advantaged. Using this fact as a
starting point, William Lane Craig defends the Ka/am cosmological argument (a name derived from medieval Islamic scholars): William Lane Craig, Reasonable Faith In particular, I find the kalam cosmological argument for a temporal first cause of the universe to be one of the most plausible arguments for God 's existence ... Locke, Essay
Concer[1i11g Human Understanding. Most argumentative essays contain some supplemental in- formation like this. These and other moral theories are attempts or goodness. There are many people today \who claim to be witches. Where is the party in opposition that has not been decried as communistic by its opponents in power?
And so it is altogether relevant to a Christian understanding of this world to ask, How does the best parental love express itself in its influence upon the environment in which chi ldren are to grow up? Even anger may be a component of the moral indignation that should be felt when people are treated unjustly or inhumanely, and it may contribute to
(rather than interfere with) an appropriate interpretation of the moral wrong. Is art simply an expression of feelings? But because of previ- ous experience and our understanding of how the size of objects stays constant, \Ve perceive the car as having normal dimensions and being act ually much larger than we are. Belief and Disbelief A \vide
spectrum of beliefs regarding the existence of God is possible, and fortu- nately there is some standard terminology to help us sort them out. 13 Scala/Art Resource. • A fundamental notion in Daoism is that since everything and everyone is subject to the po, ver of the Dao, the best human life is one lived in harmony with it. (Psalms xiv.1). Utilitarianism
Utilitarians judge the morality of conduct by a single standard, the principle of util- ity: Right actions are those that result in greater overall, vell-being (or utility) for the people involve.cl than any other possible actions. H ave you used it? But there is naturall y a cost. They are also open-ended, a sacred work in progress. This is behavior with which I
have nothing to do, behavior that is not only not free activity, but not even the activity of an agent to begin with; it is nothing but a mechanical reflex. For instance, I've often thought it would be fun to make a rock so big I couldn't lift it. Step 1. lnc./Anisrs Rights Society 7.6111e Dinner Parcy: ASSOCIATED PRESS 7.7 Tri.:cie on tl,e Coe: The Solomon
R. Antitheistic writers almost invariably assume a conception of the divine purpose which is contrary to the Christian conception. Nowhere is it written that the Good exists, that we must not lie; because the fact is we are on a plane where there are only men. on God's morality, 87 The Miracle of Theism by, 93 Mahabarata,
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158-59, 162 The Sttbjection of\Vome11 by, 165 uti litarianism of, 157-63 "\Vhat Utilitarianism Is" by, 158-63 women and, 165, 320 Mi ller, David, 391-92 Milton, John, 347 Mimesis. OF OTHER LAWS OF NATURE From that law of nature, by which we are obliged to transfer to another, such rights, as being retained, hinder the peace of mankind, there
followeth a third; which is this, that men per form their covenants made: without which, covenants are in vain, and but empty words; and the right of all men to all th ings remaining, we are still in the condi-t ion of war. Third, the ethics of care rejects the view of the dominant moral theories that the more abstract the reasoning about a moral problem
the better because the more likely to avoid bias and arbitrariness, the more nearly to achieve impartiality. Whar ideas in your life would you be villing ro die for? Is this fact a counterexample to his theory? These experiences include making 146 Chapter 3 Morality and the Moral life \Xlhcncvcr you arc to do a thing, though it can never be known but
to yourself, ask yourself how you would act were all the world looking at you, and act accordingly. This fi lling-out process will probably require you to research your thesis further-to check the truth of premises, examine alternative arguments, look for additional evidence, or assess the strength of objections to your argument. Each person's inter-ests
muse be given equal \veighc. While the legal sanctions that uphold 23 Do you agree that typical family practices are largely structured according to gender? If it contains a proph- ecy, it is one that cannot be verified for several billion years. Thus, the inherent value of persons does not depend in any ,vay on their social status, wealth, talent, race, or
culture. We feel hungry, so we eat lunch. Therefore, if that, than which nothing greater can be conceived, exists in the understanding alone, the very being, than which nothing greater can be conceived, is one, than which nothing greater can be conceived, is one, than which nothing greater can be conceived, exists in the understanding alone, the very being, than which nothing greater can be conceived, is one, than which nothing greater can be conceived, is one, than which nothing greater can be conceived, is one, than which nothing greater can be conceived.
judges, if you fancy them illi terate to such a degree as not to know that these doctrines are found in the books of Anaxagoras the Clazomenian, which are full of them. At each of those moments when he leaves the heights and gradually sinks toward the lairs of the gods, he is superior to his fate. He turns to his charioteer, Krishna-who in fact is God
 incarnate-and asks whether it is right to fight against his o,vn kin in such a massive bloodletting. So compacibilism claims chat although determinism is true, our actions can still be free because deter-minism and free \vill are not in conflict (incompatibil ism is false). Each atom of that stone, each mineral flake of that night-filled mountain, in itself
forms a world. If you sincerely approve of equal rights for women, and someone else sincerely disapproves, your view of the matter is as good or as true as his. Pojman and Owen McLeod, eds., What Do We Deserve: A Reader of Justice and Desert (New York: Oxford University Press, 1999). What is Taylor's argument for agent causation? The mind
feels no sentiment or inward impression from this succession of objects: Consequently, there is not, in any s ingle, particular instance of cause and effect, any thing which can suggest the idea of power or necessary connexion. So that in the nature of man, we find three principal causes of quarrel. The arms, the bosom, and even the ends of the radiant
ha ir melted imperceptibly into the vague yet deep shadow which formed the back- ground of the whole. In the great boardinghouse of nature, the cakes and the butter and the syrup seldom come out so even and leave the plates so clean. But to be destroyed so completely in the full flower of its achievement, leaving no survivors- how could that be
reconciled with the mercy of God? For on this view it is a person, and not merely some part of him or something with in him, that is the cause of his own activity. There are two ways of looking at our duty in the matter of opinion,-ways entirely different, and yet ways about whose difference the theory of knowledge seems hitherto to have shown very li
ttle concern. Kant, Groundwork, 47. Do you agree with this ordering of values? We want to helieve that our experiments and studies and discussions must put us in a continually better and better position towards it; and on this line we agree to fight out our thinking lives. Some source of power began to pulse in Roger's body.
In economic terms, full -time working women (after some very recent improvement) earn on average 71 percent of the earnings of full-time working men. The thi rd type of inductive argument is kno, vn as inference to the best explanation. The
organs themselves, it is plain, do not produce them, for then the eyes of a man in the dark would produce colors, and his nose smell roses in the winter: But we see no body gets the relish of a pine-apple, till he goes to the Indies, where it is, and tastes it. Many theorists, including several writing from a femin ist perspective, the ink so. And if the fool,
or the pig, are of a different opinion, it is because they only know their own side of the question. • O ntological argumenrs appeal not to the empirical facrs about the cosmos, but to the concept of God irself. Another definition says chat art is expression. It's as if ,ve are locked in a windo\vless room and must speculate about \vhat it's like outside
based on a video we can \Vatch indoors. Now let us consider what the logical elements of this situation are in case the religious hypothesis in both its branches be really true. Cole, Philosophy a11d Feminist Criticism, 95-96. A clear and accessible discussion of the main problems and concepts in contemporary epistemology. 7. If then there is a
supreme practical princip le or, in respect of the human will, a categorical imperative, it must be one which, being drawn from the conception of that which is necessarily an end for everyone because it is an end in itself. ....... The unemployment race for recent BA philosophy graduates is 4.3 percent, lower than the national average and lower than
that for majors in biology, chemical engineering, graphic des ign, mathematics, and economics.' Nowadays most philosophy majors don't gee PhDs in philosophy; they instead land jobs in many fields outside academia. Review Notes 1.1 PHILOSOPHY: THE QUEST FOR UNDERSTANDING.
benefits. The artist belongs to his work. In modern India borh rhe four classes and the hundreds of subdivisions are referred ro as castes; rhe sub- divisions are also sometimes called jotis. 'Hello, meat. Only moral- ity in our actions can give beauty and dignity to life. Jack went very red as he hacked and pulled at the pig. Before attending to my
Samara estate, to my son's education, or to the writing of a book, I ought to know why I should do that. Evaluate the C-onsequence Argument. Which is the best moral Phi losophy: The Quest for Understanding 7 theory? At the global level, we can consider the logical possib il ity of a zombie world: a world physically identical to ours, but in which there
are no conscious experiences at all. It is the branch of philosophy that systematically investigates whether, how, and to what extent we kno, v things. Here are some of the more prevalent ones. In this respect functional lism is completely different from logical behaviorism. Do you think there is a contradiction lurking in the idea of an infi-nite series of
causes? A person-the "!" that we each refer to-is merely an ever-changing, fleeting assemblage of mental states or processes. synthetic statement A statement A statement as each refer to-is merely an ever-changing, fleeting assemblage of mental states or processes. synthetic statement A statem
choose che perceived path of greatest pleasure. ,.. My philosophy training really helps me with that intellectual rigor of simplifying things and find ing out what's important." Philosophy provides excellent preparation for law school and a career in law. Do you
believe that Buddhism is in serious conflict with modern science? But modern bourgeois private property is the final and most complete expression of the system of producing and appropriating products that is based on antagonisms, on the exploitation of the many by the few. Suppose that by killing one innocent person you could greacly increase the
health and \veil-being of a thousand. Typically, se- lecting such a sample of a large population is done by professional polling organizations. Some ,noral, aeschecic, or intellectual goals or endeavors are enough co confer ,neaning on one's life. I mean that the contrivances of nature surpass the contrivances of art, in the complexity, subtlety, and
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curiosity of the mechanism; and still more, if poss ible, do they go beyond them in number and variety; yet in a multitude of cases, are not less evidently accommodated to their end, or suited to th
says, that the "several pares [of the watch] are framed and put together for a purpose," \vhich suggests that it had an intelligent designer. The joy built upon successful slaughter is not the right kind of joy; it will not do; it is fearful and it is trivial. Mill, "What Utilitarianism Is." 4. Descartes, "Meditation Two," in Meditatiom 011 First Philosophy, 149-
150. This argument form contains a conditional premise-that is, a premise consist- ing of a conditional, or if-then, statement (actually a compound statement composed of nvo constituent statements). But the simple truth is, 0 Athenians, that I have nothing to do with physical speculations. I should like you, 0 men of Athens, to join me in ex-amining
what I conceive to be his inconsistency; and do you, Meletus, answer. Cahn, eds., The Meaning of Life: A Reader (New York: Oxford Univers ity Press, 2008). Without the Leviathan to enforce covenants, there is no justice. Albert Ca mus, 7he Myth of Sisyphus, trans. It does not foresee, even in principle, the elimination of mental istic concepts from the
explanatory apparatus of psycho logical theories. 'O Despite these advantages of functionalism, critics claim that it has a fatal flaw: It fails to account for the subjective, qualitative feel of consciousness. Is Kantian ethics too rigid because it fails to take consequences into account? What exactly allows you to separate the natural phenomena from the
genuinely spiritual? If so, how \vould you merge the two? For more information, please contact your Oxford University Press Sales Representative at 1-800-280. Other approaches t ry to defend against the argument from evil while retain- ing all the attributes in the traditional notion of God. Perhaps the main impediment to clear thinking about
life's meaning is confu- sion about \what meaning refers to. Moral common sense suggests that sometimes the consequences of our actions do matter more than adherence to the letter of the law, even if the law is generally \WOrthy of our respect and obedience. This argument, drawn from universal con- sent, has this misfo rtune in it, that if it were
true in matter of fact, that there were certain truths wherein all mankind agreed, it would not prove them innate, if there can be any other way shewn how men may come to that universal agreement, in the th ings they do consent in, which I presume may be done. "Take it!" He spun on his heel, centre of a bewildered circle of boys. If so, you should
go back and adjust the outline before writing any further. From the beginning, the text has been designed to provide an extraordinary amount of encouragement and guidance to students vho are encountering philosophy for the first (and perhaps last) time. In the former case, which is that of the actual moral achievements of man-kind, the
individual's goodness has within it the strength of temptations overcome, a stability based upon an accumulation of right choices, and a positive and responsible character that comes from the investment of costly personal effort. "What are we hiding for?" He stepped through the screen of grass on to the little open space that led to the narrow neck
For Further Reading Robert Audi, Moral Knoiuledge and Ethical Character (New York: Oxford University Press, 1997). In the ideal republic, the guard ians- contrary to the usual custom-cannot own property, for O\vning property might tempt them to govern for personal gain rather than for the good of societ y. If a theory is nor needed to explain a
phenomenon (because science explains it better), che theory is discredited. If you cannot set the essay aside, ask a friend to read it and give you some constructive criticism. Critics reply that just because an infinite chain of causes has no first cause, that doesn't mean that the chain of causes has no first cause, and infinite chain of causes has no first cause, that doesn't mean that the chain of causes has no first cause, and infinite chain of causes has no first cause, and infinite chain of causes has no first cause.
has a cause. Do you agree with some critics of H induism that the caste sys tem is inherently unjust? This is what I mean when I say that gender-structured marriage makes women vu lnerable. 384 Chapter 8 The Just Society Karl Marx and Friedrich Engels, Manifesto of the Communist Party 20 For capitalist societies, Marx predicts worker alienation,
oppression and exploit- ation of workers, and general misery among those who do not control the means of production. Cut her throat. Is our experience of choosing and acting good evidence for free will? Only one flame is passed among multiple candles, so there is some continuity from one candle to the next. The expression of these virtues is
governed by the notion of reciprocity (shu), what has been called Confucius's (negative) golden rule: "Never do to others what you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto others as you \vould not like them to do to you." (The Christian golden rule is stated positively: "Do unto other golden rule is stated positively: "Do unto other golden rule is stated positively: "Do 
at such a life, to become a "superior person" (a junzi), a noble. A comprehensive anthology of the most significant a rticles on social and political justice, ed ited by one of America's favo rite college professors. Kant would have you tell the t ruth no matter what. Philosophy is a kind of jo urney, ever learning yet never arriving at the ideal perfection of
truth. And who would care to contest the claim that pleasure is better than pain? Despite irs serious difficulties, cultura l relativism is an attractive moral theory to m any, partly because it seems ,veil supported by a common argument. (120) argument from religious experience An argument of this form: A person seems to have experienced God; the
experience must have actually been a genuine en- counter with God; therefore, God probably exists. 1973, pp. But he p rovides plausible, and unsettling, arguments for his view, and generations of philosophers-whether they have agreed with Berkeley or not-have been fo roed to take his theory seriously.) The Empiricist Turn 299 14 Is Locke's argu-
ment (an inference to the best explanation) successful? Bue if our moral theory is coherent and well supported, it may oblige us co rethink or reject our considered judgments. social contract theory The view that justice is secured, and the rulers
of the state. Evaluate this quotation from Alan Dersho\vitz: "I have always con- sidered 'Pascal's Wager' as a quest ionable bet to place, since any God \VOrth bel ieving in \vould prefer an honest agnostic to a calculating hypocrite." 2.6 EASTERN RELIGIONS Eastern rel igious traditions-including Buddhism, Hinduism, Confucianism, Daoism, Jainism,
and many others-diverge from Western religions in ways that both shock and intrigue those, Who trace their faith back to Moses, Muhammad, or Christ. Then you add one more attribute-actual existence. The remedy for these difficulties is instructive examples and plenty of practice, some of which you can get in this chapter. In the Upanishads, Brah-
man is the impersonal Ultimate Reality, or World-Soul, pervading and const ituting the universe but aloof from humans and thei r concerns. They are the ideals, or stan- dards, that ,ve can first come to know and then use to assess the notions and objects ,ve encounter in our lives. How does it differ from the Christian view? Thinking Philosophically 19
This argument is strong. Is a sociecy ever justified in punishing people for expressing such ideas? The first and more manifest way is the argument from motion. Coun- terexamples abound. Arc, in ocher ,vords, exists in "an atmosphere of arc theory." In 1964 Danco saw Andy Warhol's sculpture citied Brillo Box, a sirnple imita- tion of a lowly consu,ner
item, a box of Brillo soap-pads. This mental condition expressed itself to me in this form: my life is a stupid, mean t rick played on me by somebody. It is too degraded and imbecile to know any real joy. Indeed, everything is permissible if God does not exist, and as a result man is forlorn, because neither within him nor without does he find anything to
cling to. Plato, Meno Soc. Why I did this was not at first apparent even to my own perception. Who says?" Ralph's temper blazed out. Here is a quiz co help you assess your views on life's ,neaning. Feminist philosophers may take some or all of these approaches to be important, but, generally speaking, feminist philosophy will assume the question of
sexual difference to be a phi losophical issue at some level and, depending on the point of departure, produce very different ways of theorizing about this question. Whoever would assert an equality of genius and elegance between OG ILBY and MILTON, or BUNYAN and ADDISON, would be thought to defend no less an extravagance, than if he had
maintained a mole-hill to be as high as TENERIFFE, or a pond as extensive as the ocean. CHAPTER XIX Of the Dissolution of Government 222. The messages to the stars?" "They use the radio waves to talk, but the sig- nals don't come from them. Your brain is hard-, vired co a computer, which a brilliant (hue probably crazy) scientist is using co give
you experiences char are indistinguishable from chose you ,night have if you ,vere not a ,vired-up marinating brain. Depending on karma, the atman may be reborn into a human, an animal, an insect, or some other lo,vly crea- ture. Substance dualism is the norion that mind and body consist of rwo funda- mentally different kinds of stuff, or substances
Not all emotion is valued, of course, but in contrast with the dominant rationalist approaches, such emotions as sympathy, empa- thy, sensitivity, and responsiveness are seen as the kind of moral emotions that need to be cultivated not only to help in the implementation of the dictates of reason but to bet- ter ascertain what morality recommends. Long
before the advent of quantum physics, there were thinkers who posited indeterminism and Indeterminism 
of the self? And consequently it is a precept, or general ru le of reason, that every man, ought to endeavor peace, as far as he has hope of obtaining it; and when he cannot obtain it, that he may seek, and use, all helps, and advantages of war. (2) Even though ultimate power in Iran rests with the mu llahs, it is not at a ll certain where the nation is
headed. Logic tells us that we cannot reasonably regard an action performed by one person as morally vrong while believing that the same action performed in an almost identical situation by another person is morally right. Shapiro, "For Ph ilosophy Majors." 5. Alison Ainley, a feminist philosopher, notes the diversity of the philosophical projects:
Alison Ainley, "Feminist Philosophy Feminist Philosophy Feminist approaches to philosophy can take place at a number of levels and from different perspectives, and indeed th is has been identified as a notab le strength. A concise guide to hundreds of philosophy topics, with many of the entries being of substantial length. But, which is worse, this argument of universal
                                                                                                                                                                                                                                                                    . Shall I say imprison- ment? appeal to ignoran ce The fallacy of argui ng chat either (I) a claim is true because it hasn't been proven false or
(2) a claim is fa lse because it hasn't been proven true. Curious whiplike trees line the shore, and some very large animal is wading in the shallows, yet attracting no attention at all. Plato believes that it's possible for a society to be just without equality among irs citizens. WRITING TO UNDERSTAND: ARGUING YOUR OWN VIEWS CHAPTER 6 1. The
professor chuckles; the student doesn't know \whether to laugh or sigh. -Aristotle 24 Is there such a thing as "the fema le perspec- t ive"? All of this emerged ten or fifteen years ago as a nasty dilemma for the materialist program in the phi losophy of mind. I'll go first, then Piggy a pace behind me. Therefore excellence is a kind of mean, since it aims at least of the materialist program in the phi losophy of mind. I'll go first, then Piggy a pace behind me. Therefore excellence is a kind of mean, since it aims at least of the materialist program in the phi losophy of mind. I'll go first, then Piggy a pace behind me. Therefore excellence is a kind of mean, since it aims at least of the materialist program in the phi losophy of mind. I'll go first, then Piggy a pace behind me. Therefore excellence is a kind of mean, since it aims at least of the materialist program in the phi losophy of mind. I'll go first, then Piggy a pace behind me. Therefore excellence is a kind of mean, since it aims at least of the materialist program in the phi losophy of mind. I'll go first, then Piggy a pace behind me. Therefore excellence is a kind of mean, since it aims at least of the materialist program in the phi losophy of mind. I'll go first, then Piggy a pace behind me. Therefore excellence is a kind of mean, since it aims at least of the materialist program in the phi losophy of mind. I'll go first, the materialist program in the phi losophy of mind. I'll go first, the materialist program in the phi losophy of mind. I'll go first, the materialist program in the phi losophy of mind. I'll go first, the materialist program in the phi losophy of mind. I'll go first, the materialist program in the phi losophy of mind. I'll go first, the materialist program in the phi losophy of mind. I'll go first, the materialist program in the phi losophy of mind. I'll go first, the materialist program in the phi losophy of mind. I'll go first, the materialist program in the phi losophy of mind. I'll go first, the materialist program in the ph
what is intermediate .... Philosophers have gone further and distinguished life's value or meaning from happiness and moral rightness. Robinson (1770), chap. Our mission was to visit the remnants of such a ca- tastrophe, to reconstruct the events that led up to it, and, if possible, to learn its cause. Rules and procedures are agreed on, and Ralph is
voted learn and is therefore allowed to carry rhe white conch, the symbol of authority. 96 Chapter 2 God and Religion PH I LOSO PHY NOW Proof of the Power of Prayer? What shall be done to such an one? Nevertheless, when fully formed social contract theories were first introduced, they \Vere thought by many to be radical, scandalous, and
458 The Ethics of Care (Held), 184-85 Eudaimonia (happi ness), 176 Euripides, 34 3 Europe, belief in God in, 60 Euthanasia, 156-57, 157/ Euthyphro (Plato), 147, 449 Evidence, insufficient for belief, 99, 102-3 Evidentialism defined, 99, 130, 458 James repudiating, 99-106 Evil argument from, 63-64, 84-87, 127, 129, 457 atheism and, 84-87 free will
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operation of che senses. There are mo re things in heaven and earth, Horatio, than are dream t of in your philosophy. Is Kant right that the first person \vould be morally superior to the second? We must confess that it remains; none would judge otherwise. Particularly strong data can compel scientistS to alter a theory to account for the information
but a good theory can also give sci- entists reasons to question or reject particular data. Fe,v societies in che rest of che ,vorld created women any beccer. Its dec- orations were rich, yet tattered and antique. 427-347 BCE), Rene Descartes (1596-1650), Benedict Spinoza (1632-1677), and Gottfried Leibniz (1646-1716). They feel anger, outrage
impotence, despite all the explanations. You will have to summarize your whole argument-each of your premises and conclusion-or, if your argument is long or complex, at least the most important points. 22. The feminist empiricist maintains that phi losophers and scientists need to be told to "Look again!" rather than to find a wholly new way of
looking. of a beautiful woman." The chateau into which my va let had ventured to make forcible entrance, rather than permit me, in my desper- ately wounded condition, to pass a night in the open air, was one of those pi les of commingled gloom and grandeur which have so long frowned among the Apen- nines, not less in fact than in the fancy of
Mrs. But the inclinations themselves being sources of want are so far from having an absolute worth for which they should be desired, that, on the contrary, it must be the universa l wish of every rational being to be wholly free from them. Practically, that means belief; but there is some believing tendency wherever there is will ingness to act at all
Great or small, never mind about that: we must first inquire whether what you are saying is the truth. As tudy into the way child ren's brains develop suggests that during the process of evolution those with re ligious tendencies began to benefit from their beliefs- possibly by work ing in groups to ensure the future of the ir community. Michael
Marcin explains the point chis way: Michael Mart in, Atheism: A Philosophical Justification James talks as if bel ieving in God and seeing whether the hypothesis that God exists is confi rmed in one's experience is like an experiment. The reason why men enter into society, is the preservation of their property, and the end why they choose and authorize
a legislative, is, that there may be laws made, and ru les set, as guards and fences to the properties of all the members of the society: to limit the power, and moderate the dominion, of every part and member of the society: to limit the power, and moderate the dominion, of every part and member of the society: to limit the power, and moderate the dominion, of every part and member of the society. Premises: (4) In the fi rst p lace, as an empirical hypothesis about the psychol- ogy of human beings, it is questionable. -H. By
matter therefore we are to understand an inert, senseless substance, in which extension, figure and motion, do actually subsist. And by consequence, such augmentation of dominion over men, be- ing necessary to a man's conservation, it ought to be allowed him. Would you prefer a life like this compared to your life now? The proof of chis, they might
say, is all a round us. As their situation worsens, they have become mere cogs in the capitalist machinery, and they can no longer take pride in their work, for it has been downgraded into mindless assembly-line motions. teleological arguments
Arguments that try to sho, v that God must exist because features of the universe show signs of purpose or design. 9- 10, 14- 15. Belshaw, JO Good Quesrio11s, 115. third ventric.:_:le>,r;:--- optic chiasm hypothalamus Figure 4.5 Descartes t hought that the
                                                                                                        . Many theorists say it deserves a great deal of credit for containing a more plausible conception of motivation in moral conduct, for doing a better job of explaining the role of virtue in the moral life, and for focusing on the goal of living a good life. And, besides, as I
sometimes imagine that others deceive themselves in the things which they know best, how do I know that I and two and three, or count the sides of a square, or judge of things yet simple r can be imagined? I As we have seen, D escartes' assumption is chat knowle.dge requires certa inty. Feminist
poscmodernism is Eve Browning Cole, Philosophy and Feminist Criticism I myself have never been able m find out precisely what feminism is: I only know that people call me a fem inist whenever I express sentiments that differentiate me from a doormat. The intention of a charge was forming among them; they were working up to it and the neck
would be swept clear. She is not on the mat. In conversations, letters to the editor, or online d iscussions, have you ever taken a position on an issue and offered reasons why your view is correct? There are those \vho mainta in .. 222 Chapter 4 Mind and Body The brain may be regarded as a kind of parasite of the . He was instead the ultimate teacher
and an example for all Buddhists to follo\v. Now, at any moment, the bush will break and tear off, and he will fall into the dragon's jaws. Piggy crouched again. -Jawaharlal Nehru 2 How would a personal belief in det erm inism affect your view of crime and punishment? Then I imagine it wants to explore the Universe, contact other sentiences, swap
ideas and information. Scienciscs no\v kno\v chat human behavior is shaped co a remark- able degree by hered ity, che brain's biochemis- try, behavioral conditioning, and evolution. We only find, that the one does actually, in fact, follow the other. How many people today would be persuaded by a contem- porary politician with Hitler's rhetorical
talents? Answer, my good friend, the law requires you to answer- does any one like to be injured? No one has ever proved chat they don't exist. It drives out of this world a god who had come into it with dissatisfaction and a preference for futile sufferings. The ques- tion is "What is justice?" and Thrasymachus insisrs that justice is whatever is in these out of this world a god who had come into it with dissatisfaction and a preference for futile sufferings.
interest of the strongest-that is, might makes right. in making commentary about the supernatu- ral world. Are they true? Knowing what something feels like (for example, ,vhat influ- enza feels like) const itutes one form of knowledge. -The Buddha's Kalama Sutra The dharma is , he Bud- dha's system of teachings about rhc true nature of reality and
how to live cor- rectly to transcend it. He says that indeed life has no objective meaning, "but from th is it does not follow that life is not worth- while, for it can still be subjectively meaningful. and what is the interpretation of his riddle? All the rest-whether the \vorld has three dimensions, whether the mind has nine or n velve categories-comes
afterwards." Some people, including a fa ir number of students, think philosophy is mostly about the question of life's meaning. "All right!" He looked at Piggy, at the hunters, at Ralph. But what is this piece of wax which cannot be understood excepting by the Rene Descartes, Meditations on First Philosophy 9 Does Descartes succeed in
showing that knowledge of the external world is ga ined by an intuition of the mind? (140) cultural relativism The view that right actions are those endorsed by one's culture. They ask why che notion of an uncaused origina-t ion of things makes no sense while che idea of a god creating things out of noth-ing does. And even if we could repeatedly
observe a particular sequence of cause and effect, \Ve still could not conclude that the se- quence would happen the same way in the future. Spontaneous creation is the reason there is something rather than nothing, why the Universe exists, why we exist .... A being of higher Morality Based on Consequences 161 Recencioniscs often maintain chat the
most powerful deterrent against n1urders is the chirage pun ishment, death, fEgina, the daughter of Egong, was carried off by Jupiter. 11, parts 1-9. "Come on then-" "Come on the come on the
more hospitable to insects than to humans. Thales' grearesr conrriburion to both philosophy and science ,vas his method. Then "the meaning of life"-a phrase often tossed around in mock seriousness or fo r comedic effect-is infused with a more somber tone. Such t rivial op-tions abound in the scientific life. How do you feel about such omnipresent
governance? Here he is at the start of his quest: Rene Descartes, Meditations on First Philosophy The Rationa I ist Road 285 It is now some years s ince I detected how many were the false beliefs that I had from my earliest youth admitted as true, and how doubtful was everything I had since con-structed on this basis; and from that t ime I was
convinced that I must once for all seriously undertake to rid myself of all the opinions which I had formerly accepted, and commence to build anew from the foundation, if I wanted to establish any firm and permanent structure in the sciences. So is fatalism true? But of course, I did not create myself, being eternal, and I don't have quite the same
vantage point on myself. Thus, the argument seems co prove chat ,vomen Thinking Philosophically 37 are not rational. Does alienation as described by Marx exist today in modern capitalist societies? So he argues chat if minds are not divisible into pares, and if bodies are divis ible into parts (since they a re spatially ex- tended), then minds and bodies
do not have che same properties. Right enough. In general, once assigned to a social role, citizens cannot jump to another. Now, by chance, he wants to roll on the ground and drool. Yet even had they possessed the secret of the Transfinite Drive, no more than a few mill ions could have been saved. -Dean Inge 26 Chapter 1 Philosophy and You The
property that philosophers call overridingness. A valid argument can have true or false premises and a true or false conclusion. But you can bet that what- ever it is, it's half-baked- he said the plan came to him when he was stoned on marijuana. Things have come about through t he laws of nature and chance. ing chat very same concJu .. But some
 philosophers reject the theory using conceivability arguments (a la Des- cartes) to try to show that the theory is deeply flaved. • We can evaluate the worth of moral theories by applying the moral criteria of adequacy-> Dershowirz therefore favors a fonn of legalization in which agents of che scare may tor- ture soineone if they first obtain judicial
pennission in che form of corture ,varrancs simi lar co the judicial ,varrancs required for the police co legally rap someone's phone. Socialist Theories 385 21 Many Western countries have been strongly committed to private property for decades, yet no proletarian revolution has erupted or is likely to erupt. To most advocates of the ethics of care,
the compell ing moral claim of the par-ticular other may be valid even when it conflicts with the requirement usually made by Feminist Ethics and the Ethics of Care 185 moral theories that moral judgments be universalizeable, and this is of fundamental moral importance. All forms of racial ills should elicit concern from responsible individuals. They
are true but tell us nothing about the world. • Explain what Berkeley means by "to be is to be perceived." • Understand how Berkeley argues for his t heory that material objects do not exist. So ,ve must live an absurd existence, and at the last we get no answers, just an ending. For example, rights activist and con1menrator Marya,n Namazie
vigorously denounces the relativist doctrine: Let us be clear about what cultural relativism is. Berkeley, ho\vever, tries to defeat skepticism by doing away with the gap entirely. Louise M. For example, is there evidence sho\ving that those \vho accept the relativist doctrine: Let us be clear about what cultural relativism is. Berkeley, ho\vever, tries to defeat skepticism by doing away with the gap entirely. Louise M. For example, is there evidence sho\ving that those \vho accept the relativism is.
rejecting a starcmon on the grounds that it comes from a par~ ticular person, not because the statement, or claim, itself is false or dubious. There are no entitlement programs-no Social Security, no Medicare, no health care programs, no student loans, no welfure systems of any kind. What are the implications of this for Kant's notion of
conceptualized experience? Everything bears a particular mathematical relation-ship to everything else. The classic version of utilitarianism was devised by English philosopher, John Stuart Mill (1806-1873). Epistemologies that do not have room for
these differences doom themselves to irrelevance at best, and at worst they perpetuate injustice- for, as we have already stressed, knowledge is power. '8 To develop alternatives co traditional theories of knowledge, feminist empiricism, feminist stand- point theory, and feminist
postmodernism. What a re some of the practical implications of living according to the Four Noble T ruths? For example, fem inists have presented philosophy, critiques of philosophy as masculine, historical research into the work of
past women ph iloso- phers whose work may have been unjustly disregarded, and positive contributions to philosophy from a feminist perspective. So func- t ionalism can be case as a materialise view (and usually is) or given a nonmacerialisc. Deepa Mehta.: Commons \Xlikimedia/Ca.na.dian Film Cencre Photo 18, Susan Sontag: Commons
                                                                                                                             We can plug any statemenrs we ,vant into the formula and the result will be a valid argument, a circumstance in which if the premises are true, the conclusion must be true. But what do we mean by this, if not that man has a greater dignity than a
stone or table? Representation is the notion chat creating art objects is depicting or imitat- ing objects in the world. Faster-than-light t ravel is not possible. First, whether you are just beginning to form your ideas about politics and government or you are al- ready a veteran of many political discussions (and proudly call yourself a Democrat,
Republican, socialist, libertarian, or something else), political philosophy can help you more than you may realize. For him who can but realize his indissoluble unity with the whole, the parts of his body mean no more than you may realize. For him who can but realize his indissoluble unity with the whole, the parts of his body mean no more than you may realize.
party to the comparison knows both sides .... Burron!Corbis 6.3 © Alfredo Dagli Orti/The Ar, Archive/Corbis 461 462 Credits 6.4 © Pictorial Press Lrd/Alamy 6.5 © North Wind Picture Archives/ Alamy 6.8 © 19th era/Alamy 6.9 © Lebrecht Music and Arts Pho,o Library/Alamy 6.10 ©
KevinTaylor/Alamy 6.1 1 © The Art Gallery Collection/ Alamy 6.12 © \'qorld His1ory Archive/ Alamy 6.13 BrainDen.com 6.15 J 230plicallllusions.com 6.15 J 230plicallllusions.com 6.15 © Lebrecht Music and Arts Photo Library/Alamy Chapter 7 Chapter opening pho,o © seraficus/ iStockphoto 7.J Instagram: Instagram 7 .2 © Damien Hirst and Science Ltd. Do
we, however, have rational grounds for accepting the premises of th is argument? The shape of the old assembly, trodden in the grass, listened to him. Is it based on the argument from evil, the failure of theistic arguments, personal experience, or something else? If not, libertarianism will be regarded as a problematic theory-even if incompatibilism
and the existence of free ,vi ii are assumed. Bue exactly what property or state of affairs is che conveyor of meaning? In applying this standard, \Ve must keep in mind that in both science and ethics, there is tension benveen theory and data. A good dose of political philosophy can clarify your thinking, introduce you to ne\v perspectives, acquaint you
\vith arguments for and against political theories (including your O\vn), and help you arrive at informed opinions. He concluded chat despite determin isn1, we can have free wiji because chance events make room for free actions. The bourgeoisie cannot exist without constantly revolutionizing the instruments of production, and thereby the relations
of product ion, and wi th them the whole rela- tions of society. All three were masked in black and green. Like\vise, if we expect intelligent people co accept our philosophical vie\vS, \Ve must argue our case. On your radio, you hear a newscast about ho,v bright and beautiful the planer Venus is ronighr- positioned as it is in rhe very same portion of the
sky char you have been observing. A good theory explains the data, which in turn influence the shape of the theory. Their consequentialisr argu,nenr goes something like chis: ir could happen char rhe only ,vay co prevent a thousand innocent people fro,n being killed by a rerrorisr- planned nuclear bo,nb is co torture rhe terrorise until he or she
reveals the location of rhe bo,nb. Ralph spoke again, loudly. And that was fun to him- But whether there was or was not that somebody who made fun of me, did not make it easier for me. A painted face spoke with the voice of Robert. What criteria would you use to decide? 10 © Gary Jochim/SuperStock 1. When you seem to be disagreeing with some
one on a moral issue, what are you really do- ing? Argument 3 is intended to have a de.ductive form, and because it actually does have this form, the argument is also valid. • Chapter Objectives. "There isn't more than a ha'porth of meat in a crab." Ralph stirred uneasily. (33) For each of the passages that follow, indicate whether it constitutes an
argument. According co some anthropologists, diverse cultures often share basic moral standards, while seeming co have little or nothing in common. They are perfeccly satisfied \vich their lives because they have been programmed through lifelong behavioral conditioning (the kind chat Skinner himself advocate.cl) co desire only what is attainable
WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL VIEWS SECTION 3.2 1. If you do not believe in God (if you are either an atheist or an agnos- tic), why not? The idea is that God makes morality; right and ,vrong are constituted by the will of God. I know how brill iantly the supernova whose corpse now dwindles behind our speeding ship
once shone in terrestrial skies. Let them join the processions. Bue through reason alone he soon uncovers what he considers co be self- evidenc, certain truths from which he derives ocher indubitable propositions. To combat this, Feminist artists created alternative venues as well as worked to change established institutions' policies to promote
women artists' visibi lity with in the market. -Bercrand Russell The straw man is the fal- lacy of misrepresenting a person's views so they can be more easily attacked or d ismissed. They're meat all the way through." Terry Bisson, Omni, 1990. In fine then, when our senses do actually convey in to our understandings any idea, we cannot but be satisfied
that there doth something at that time rea lly exist without us, which doth affect our senses, and by them give notice of itself to our apprehens ive facu lties , and actuall y produce that idea which we then perceive: And we cannot so far distrust their testimony, as to doubt, that such collections of simple ideas, as we have observed by our senses to be
united together, do really exist together." Locke asks, in effect, what could possibly cause our sense experience if not ex- ternal objects? Rather, they're best because I do them. - James Rachels 184 Chapter 3 Morality and the Moral life 25 Does Held suggest a way to decide which emotions to heed and which to ignore? We picked up several from
different parts of the planet, took them all the way through. "We better eat and then get ready." They made their way to the devastated fruit trees. 22 According to Hick, what is the "soul - making process"? We can see this by posing a familiar dilemma. Which explanation seems closer to the truth? does
generate such contradictory conclusions, the position is certainly uncenable. Phillip Montague, Philosophy and Phenomenological Research, June 1986 5. Hinduism is different. If so, under what conditions would you think rebellion is justified? What else, what else belongs in the joyous city? And therefore we see, that in assemblies, impowered to act
by positive laws, where no number is set by that positive law which impowers them, the act of the majority passes for the act of the whole. "I said 'grab them'!" The pain ted group moved round Samneric ner- vously and unhandily.
begin by identifying and analyzing the argument in the following passage. IX. Quoted in Michael Martin, Atheism: A Philosophical justification (Philadelphia: Temple University Press, 1990), 156. Other theorists, the subjectivists, deny this and argue instead that ,vhatever aesthetic criteria we have are purely subjective; the apparent aesthetic
properties of the art object are in the eye of the beholder. For Further Reading John Arthur and W illian1 Shaw, eds., Justice and Economic Distribution (Upper Saddle River, NJ: Prentice H all, 1991). 17 © Peter Horree/Alamy 2.18 Phoco of Buddhist monk praying: ASSOCIATED PRESS 2. In addition, cultural relativists who insist that everyone should
embrace tolerance are contradicting themselves. What- ever your ideas about God and religion, they will surely influence your chinking about some very important matters. 8.4 SOCIALIST THEORIES • Understand the ma in features of Marx's pol itical theory. WRITING TO UNDERSTAND: ARGUING YOUR OWN VIEWS CHAPTER 4 1. Panentheism is
the view that although God and the world are distinct, rhc world is part of God. Walpola Rahula, What the Buddha Taught (New York: Grove Press, 1979). 563-483 8CE). Has the country stayed true to its origins? Sometimes impartiality is the best (or only) policy, ,vithout which our moral decisions would be misguided, even tragic. Simply reiterating
what the writer has said will not do. A decree of the gods was necessary. Now if the function of man is an activity of soul in accordance with, or not without, rational principle, and if we say a so-and-so have a function which is the same in kind, e.g. a lyre-player and a good lyre-player, and so without qualification in all cases,
eminence in respect of excellence being added to the function of a lyre-player is to do so well): if this is the case, and the function of a good man to be a certain kind of life, and this to be an activity or actions of the soul implying a rational principle, and the function of a good man to be
the good and noble performance of these, and if any action is well performed when it is performed in accordance with the appropriate excellence of these, and if any action of life's meaning is personal-no one can do it for you. We can observe
no power or force chat enables causes co produce events. (5) There is no unambig uous evidence that theists a re more moral than nontheists. Benjamin Jowett, Oxford University Press, 20 10). 15 © The Art Gallery Collection/ Alamy 2. It is often said
that we are living in a postfeminist era. agnostic Someone who neither accepts nor de- nies God 's existence. To neither of these powers may a preference be given over the other. Every day of our lives we d raw countless conclusions based on our assumptions about cause-and-effect relationships. Explain why you do or do not accept them. The oldest
book is the Rig-Veda, which contains a section of over one thousand ancient hymns, each one invoking a particular god or moral order in the universe). By common consent they were using the spears as sabres now, no longer daring the lethal points
Government health officials say so. Ar sixry, I heard them with docile car. Whar is Piggy's notion of moralicy? Instead there are many schools of thought and practice in Buddhism (some would say Buddhisms), Zen Buddhism being only the most familiar. I do not know the rules and laws of their society, but I suspect that they
were singu- larly few. Such a state of affairs fills my soul with so much humiliation and disgust that my life is intolerable. Its simplicity, its straightfonvard ap- plication to moral moral impartiality have helped to make it one of the most influential moral theories in modern history. Don't we have obliga- tions co deal justly
with others and respect their rights, even if they are not pare of our family or community? Instead of imprisoning or executing chem, we should train them ch rough behavioral condition- ing and other techniques cobe la\v-abiding. Religious experiences occur in \vhich God seems to be sensed. Equivocation is assigning
two different meanings co the same sig- nificant ,vord in an argument. In his masterpiece Summa Theologica, the Roman Catholic scholar Thomas Aquinas Arguments for the Existence of God 67 offers five "proofs" (his famous "Five Ways") of God 's existence, the first th ree of which are cosmological arguments. We could never be mistaken about
what time it is or when the French Revolution took place or whether breaking a promise is morally permissible. Rawls David Hume, Vhom \Ve met in earl ier chapters, \vas a severe critic of social con- t ract theory as offered up by H obbes and Locke. Here is Philo argu ing the first point: David Hume, Vhom \Ve met in earl ier chapters, \vas a severe critic of social con- t ract theory as offered up by H obbes and Locke.
a house, Cleanthes, we conclude, with the greatest certainty, that it had an arch itect or builder because this is precisely that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from that species of effect which we have experienced to proceed from the experienced
un- orthodox. Ted Honderich (Oxford: Oxford University Press, 1995), 273. Real freedom, they contend, is not just the power to act if we will to act, but power over the will itself. Philosophy's sphere of interest is vast, encompassing funda- mental beliefs drawn from many places. But these facts have not d iminished the influence of the smriting funda- mental beliefs drawn from many places. But these facts have not d iminished the influence of the smriting funda- mental beliefs drawn from many places. But these facts have not d iminished the influence of the smriting funda- mental beliefs drawn from many places. But these facts have not d iminished the influence of the smriting funda- mental beliefs drawn from many places. But these facts have not d iminished the influence of the smriting funda- mental beliefs drawn from many places. But these facts have not d iminished the influence of the smriting funda- mental beliefs drawn from many places. But these facts have not d iminished the influence of the smriting funda- mental beliefs drawn from many places. But these facts have not d iminished the influence of the smriting funda- mental beliefs drawn from many places. But these facts have not d iminished the influence of the smriting funda- mental beliefs drawn from many places. But the smriting funda- mental beliefs drawn from many places. But the smriting funda- mental beliefs drawn from many places. But the smriting funda- mental beliefs drawn from many places are many funda- mental beliefs drawn from many places. But the smriting funda- mental beliefs drawn from many places. But the smriting funda- mental beliefs drawn from many places. But the smriting funda- mental beliefs drawn from many places. But the smriting funda- mental beliefs drawn from many places are many funda- mental beliefs drawn from many places. But the smriting funda- mental beliefs drawn from many funda- mental beliefs drawn f
scriptures, which have probably had a greater impact on Hindu life than the Vedas have. GOD: It's not quite that cut and dried. -Ana'is Nin 17 How does Hume's empiricism d iffer from Locke's and Berkeley's? We no longer countenance such hor- rors as massacres of native peoples, slavery, lynchings, racial discrimination, sexism, and wanton
destruction of the environment, and we think these changes are signs of moral progress. There is always one uttermost God who defies personification. Evaluating moral theories using these yardsticks is not a rote process. PayScalc, "H ighest Paying Bachelor Degrees by Sa lary Po,cntial," 2017-2018 College Salary Report,
htrps:/lwww.payscalc.com/collcgc·salary· rcport/majors-that· pay-you-back/bachclors. More importantly, you will find proof of chem in the remainder of chis text-and in the writings of the great philosophers, in your grasping what they say and the reasons they give for saying it, and in your o,vn honest accempcs co apply philosophy co your life. As she
says, "Meaningful lives are lives of active engagement in projects of \vorch." 13 Active engagement is involvement in something that grips or excites a person, some-thing that arouses passion. In such a world, everybody is a zombie. Overall, would people be better or worse off in a thor-oughly libertarian America? Strangely enough, science-
specifically quantum physics-has also provided evidence chat determinism is false. It is as if a man should hesitate indefinitely to ask a certain woman to marry him because he was not perfectly sure that she would prove an angel after he brought her home. In a sense, they are not far wrong. -Will Cuppy Figure 4 .7 Ho llywood zombies like these a retain woman to marry him because he was not perfectly sure that she would prove an angel after he brought her home. In a sense, they are not far wrong. -Will Cuppy Figure 4 .7 Ho llywood zombies like these a retain woman to marry him because he was not perfectly sure that she would prove an angel after he brought her home. In a sense, they are not far wrong. -Will cuppy Figure 4 .7 Ho llywood zombies like these a retain woman to marry him because he was not perfectly sure that she would prove an angel after he brought her home. In a sense, they are not far wrong and the she was not perfectly sure that she would prove an angel after he brought her home. In a sense, they are not far wrong a sense has a sense her was not perfectly sure that she would prove an angel after he brought her home. In a sense he was not perfectly sure that she would prove an angel after he brought her home. In a sense he was not perfectly sure that she would prove an angel after he brought her home. In a sense he was not perfectly sure that she was not perfectly sure
a far cry from Chalmers's kind of zombies, which are physically ide nt ical to normal people. "Am I safe?" quavered Piggy. 362 Chapter 8 The Just Society 6 Do you th ink Plato exaggerates the conse- quences of allowing a person to abandon his own career path and do another person's job? But according to Hume, \Ve have no basis for inferring-and
therefore do not know-that exactly the same thing wi ii happen on the hundred-first try. All my affairs, no matter what they might be, would sooner or later be forgotten, and I myself should not exist. Ornelas sounds in my words like a city in a fairy ta le, long ago and far away, once upon a time. Specifically, she makes her choice base.cl on the
reasons she has, and che reasons influence che production of che decision without causally determining it. Often the young people go home in tears, or in a tearless rage, when they have seen the child and faced this terrible paradox. Or is it, as James called it, a "wretched subterfuge"? !rs big- ges t challenge is explaining the relationship between the
mental and the physical. Moral obligations concern our duty, \vhat we are obligated co do. [o]ur lives would have a purpose for us. It is not enough, for example, to respect a woman's decision to have an abortion if she is too poor to have one, or if her culture is so oppressive (or oppressed) as to make
abortion impossible to obtain, or if social conditioning leads her to believe that she has no choice or her views don't count. Michael J. 49x. (4) They have no free will. You have a body. E. Appendix B: Answers to Exercises 439 5. 20 Do you agree with Rowe that it seems un-likely that all instances of intense human and animal suffering lead to greater
goods? Samuel Moore (1888). In any case, most people probably assume some form of moral objectivism and \vould not take seriously any claim implying that correct moral norms can be whatever we \vane chem co be. You ,viii see several examples in this chapter of po- litical theories that affected history, but for no,v let's ponder this one. Moreover
some critiques of Tolstoy's view do not depend on a denial of God's existence. They go co medical school, la\v school, and graduate school in everything from arc and architecture co education, business, and computer science. Oops! Now his arms are flailing. Some mainta in that their encounters with the divine involve sensory content- they hear a
voice, feel a touch, or see a light or a face or a form. Ii In early Confucianism, ritual, etiquette, prin-ciple, and propriety; conscientious behavior and right action. "See? In rhe ninereenrh century Charles Danvin propounded rhe theory of biological evolution, explaining char evolution op-erates through whar he called "natural selection." The basic
ourlines of natural selection, however, didn't originate, virh Darwin. Searle, ho, vever, rejects strong AI and tries to refute it with his classic thought experiment The Mind as Software 227 PHILOSOPHERS AT WORK Alan Turing (1912-1954) was the father of che 1 nod- ern con1 pucer, inventor of che Turing, nachine, and breaker of che
"unbreakable" codes produced by the Gennan Enigma cipher machine in World \Xfar II. We knew, of course, what the Phoenix Nebula was. Philosophy is hard ro avoid. But critics of the theory charge that in many ways it runs afoul of the moral criteria of adequacy, especially the one demanding consistency \vith the faces of the moral life. 1- "He
drew himself up. 412 Chapter 9 The Meaning of life Leo Tolstoy, My Confession 2 Is Tolstoy's pessimism about life's meaning a result of his object- ive assessment of his life, or is it merely a product of his unique personality traits? Those finer emotions of the mind are of a very tende r and delicate nature, and re-quire the concurrence of many traits?
favourable circumstances to make them play with fa- ci lity and exactness, according to their general and establ ished principles. Patrick Lin, "The Ethical War Machine, • Forbes.com, June 29, 2009, hrtp:!/1uww.forbes. The second way is from the nature of the efficient cause. Peter Millica n (New York: Oxford Un iversity Press, 2008). Do not believe
in traditions simply because they have been handed down for many genera tions. Why is it not as admissible in the second case as in the first? In ocher \vricings, Sartre says chat it is impossible for self-conscious beings like us not co have free \viii. He was tried before five hundred jurors, a majority PHILOSOPHERS AT WORK Plato No philosopher-
with che possible exception of Ariscocle-has had a deeper and more lasting effect on Western choughr chan Plato (c. Locke, ho\vever, holds that we can grasp such ideas by first having sense experience related to them and then extrapolating the ideas from the sense data. Why do you think "absolutely certain" belief in God declines the more education
a person has? dividual is more likely co survive and pass Anselm, Proslogium rhe craic on co che next generation. Surely such a system is not physically impossible. (Of course, we must admit that possibility at the outset. The arts need not fulfill a function co be valuable-chey are co be cherished for their O\vn sakes. Do humans have free will, or are
our actions determined by forces beyond our control? Begging the Question The fallacy of begging the Question by using that very same conclusion by using that very same conclusion by using the poerance it had been temporarily and very lately abandoned. What the bour-geoisie, therefore, produces, above all, is its own gravediggers. Science is
not particularly effective ... T. Theism is belief in , he existence of God. (11) Modern science says that there are many th ings (at the subatomic level) that are not determined at all. Homer tells us also that Sisyphus had put Death in chains. 1ncerprecat1on. Another kind of attack against the identity theory (as \velta chains) that Sisyphus had put Death in chains. 1ncerprecat1on. Another kind of attack against the identity theory (as \velta chains) that Sisyphus had put Death in chains. 1ncerprecat1on.
t he form of knowledge arguments. Do you see yourself in these numbers? Some of their city, the tenderness of their friend- ships, the health of their children, the wisdom of their scholars, the skil l of their makers, even the abundance of their harvest
and the kindly weathers of their skies, depend wholly on this child's abominable misery. So if determinism is false. Polit ica l Views in Flux 358 Writing to Understand: Critiquing Philosophy Now: Merit
or Equality: Who Gets to Live? A great noise as of sea-gulls rose behind him. But all th is appears very much at odds with our moral experience. The state serves the people (not the other \vay round), Review Notes 393 394 Chapter 8 The Just Society directing all its po,ver "to no other end but the peace, safety, and public good of che people." • For
Hobbes, in the state of nature, there is no code, culcure, or comfort. In such a universe, they insisted, free actions a re impossible. Are you an objectivist or subjectivist about art? (379) democracy Rule by the people as a whole. It just so happens that the underlying argument form for Argument 5 is extremely common-common enough to have a name
modus ponens (or affirming the anteced- ent). SATAN: That's reasonab le. You cannot avoid thinking about right and wrong, judging people to be good or bad, wondering what kind of life is ,vorrhwhile, debating ,vith others about moral issues, accepting or rejecting the moral beliefs of your fam ily or culture, or coming to some general understanding
(a moral theory) about the nature of morality itself. When it became clear chat he was not going ro relinqu ish his scholarly a, nbit ions, they released hirn, and he continued his stud ies and his writing at the University of Paris and in Cologne, Ro,ne, Naples, Virerbo, and Orvieco. Then to do one's own business in a certa in way may be assumed to be
justice. Science herself consults her heart when she lays it down that the infinite ascertainment of fact and correction of false belief are the power relationships and decisions w ithin typical families political? But the bare enuncia-
tion of such an absurdity as this last, renders refutation superfluous. Ifby thinking carefully about li fe's meaning (or lack thereof) you decide to dramat ically change your career choice, you would not be the first. PHILOSOPHY LAB - Imagine char rhe United Scares has evolved into a liberrarian paradise. Had I money I might have estimated the
offence at what I was able to pay, and not have been much the worse. McGill these tendencies are left unchecked by enforced laws or agreements, humans sink into a "state of nature, there is no code, culture, or comfort. They contend char legaliz- ing or insrirurional izing rorrure would
(I) create a "culture of torture" in which torturing people ,vould beco,ne routine, ,norally corrupting, and eradicable; (2) conrradicr and un- dermine democratic insrirurional izing slavery on rhe grounds, say, of econo,nic Psychological egoism is
 the theory that people always act out of sdf.-inrcrest. How can philosophy enhance your personal freedom? "The Myth of Sisyphus" from 71,e Myth of Sisyphus by Penguin Random House LLC. Can't you at least help us see what it is we're after, even
if you de-cide not to grant it? In addition, Descartes' dualism violates the principle of che causal closure of the physical and the law of the conservation of mass-energy. But I see clearly that the time had arrived when it was better for me to Probing Questions For Further Reading 55 die and be released from trouble; wherefore the oracle gave no
sign. If there are intolerant cultures (and there surely are), then since cultures make rightness, intolerance in those cultures is morally right. identified with women. This, being, accordingly be defined, the rules and precepts for
human conduct, by the observance of which an ex- istence such as has been described might be, to the greatest extent possible, secured to a ll mankind; and not to them only, but, so far as the nature of things admits, to the whole sen ti en t creation. The maximum of liveness in an hypothesis means willingness to act irrevocably. A common mistake
is co assume chat a premise would be accepted by everyone when in face it is controversial. standing. Then, by the gods, Meletus, of whom we are speak- ing, tell me and the court, in somewhat plainer terms, what you mean! for I do not as yet understand whether you affirm that I teach other men to acknowledge some gods, and therefore that I do
believe in gods, and am not an entire atheist- the charge is that they are different gods. His household was very well managed by three handsome women who set themselves out to please him. Nowadays, most who accept determinism are
compatibilisrs, but a few of them see no reason to think free, vill is compatible with determinism, so they take the hard determinism, so they take the hard determinist vie, v. If \Ve ask \vhac we should do in situation X, Aristotle would seem co say, "He is one who acts
justly." Is there something circular about chis reasoning? This list at the beginning of each chapter helps to scaffold student learning by providing both structure and support for previewing, note taking, and retention of content. (156) subjective relativism The view that right actions are those endorsed by an individual. Grasshoppers? 19. Feminise
standpoint theory says chat different social groups have distinctive kinds of kno, vledge acquired through unique experiences and some of chese groups may enjoy epistemological advantages over ochers. I may be counting on the arrival of a friend. GLOSSARY .........
                                                                                                                                                                                                                                                                                                                                                                   . He cannot. These questions probably seem odd to you, perhaps
even absurd. Docs God make right? But we are entitled to trust our experience unless evidence gives us good reasons to doubt it. You gaze into the distance, Father, but I have traveled a distance beyond any that you could have imagined when you founded our order a thousand years ago. CHAPTER 13 What ought one to aim at and beware of in
composing plots? Sometimes events occur because of what we do, not re- gardless of ,vhat we do. Many philoso- phers, including Immanuel Kant (1724-1804), would choose the latter. What would not a man give if he might converse with Orpheus and Homer? If so, it is possible for computers co have minds as long as they
process inputs and outputs in che right way. Inferiorizatio n is linked to historical racist doctrine and racist social systems. Which then wil I you choose? 6.5 A FEMINIST PERSPECTIVE ON KNOWLEDGE Feminism, as both a movement and an approach to social and intellectual issues, is concerned with identifying and remedying harm and
disadvantage aris ing from biases against women. ©2019,2016, 2013 by Oxford University Press For titles covered by Section I 12 of the US Higher Education Opportuni ty Act, please visit www.oup.com/us/he for the latest in formatio n about pricing and alternate formats. But Kant proposed the opposite: objects conform to the mind. Our minds
1 nust "conceptualize" the ta\V sen- sory input so \Ve can understand it. Does it show, for example, that the fi rst cause could not be an evil demon or an impersonal fo rce? There is just us and the cold, silent universe, ,vhich cares nothing about our needs and de- sires. The brain does the thinking. In every case, you affirm a thesis and give reasons for
your affirmation. This belief (or something very close to it) is, I think, held in common by theists and nontheists. Man's life is a line that nature commands him to describe upon the surface of the earth, without his ever being able to swerve from it, even for an instant. The most influential proponent of chis vie\v was Shankara (788-820 CE). Thinking
Philosophically 17 The simplest way co locate an argument is co find its conclusion first, then its premises. Do you think that such a policy would be mor- ally permissible? (166) ren The essential Confucian virtues, including be- nevolence, sympathy, kindness, generosity, respect for others, and human-heartedness. To avoid such circular reasoning
We have to introduce some inde- pendent moral standards of conduct. How can a Buddhist respond ro such allegations? And ,vhen a person engages in some psychological activity (remembering or imagin- ing, for example), there are predictable alterations in brain activity. [W]e ... For ,nose, it isn't necessary co prove so,nehow that prayer works; they
have faith that it does, and that's that. libertarianism (political) The doctrine chat emphasizes personal freedoms and the right to pursue one's own social and economic well-being in a free marker without interfer- ence from others. David Hume, An Enquiry Concerning Human Understanding From the first appearance of an object, we never can
conjecture what effect will result from it. None of these theories is perfect. Some commend the killing of people who practice a dif-ferent religion; ochers believe such intolerance is morally rep rehensible. Among the most interesting and influential of these voices is that of the existentialist philosopher and novelist Jean-Paul Sartre (1905-1980). If the
is is the case, then merely being in certain functional states does not guarantee being in any quali-tative mental states, and functionalism is false. We can divide philosophy's subject matter into four main divisions, each of ,vhich is a branch of inquiry in its o,vn right ,vith many subcategories. John R. And my astonishment is such that it is almost
capable of persuading me that I now dream. • After chis insight, Descartes d iscovers chat his skepticism goes even deeper. (280) subjective relativism The view that I now dream. • After chis insight, Descartes d iscovers chat his skepticism goes even deeper. (280) subjective relativism The view that I now dream.
in p rivate by those who are keen ly a, vare of the importance of a positive public image of p riests. If property dualism is true, then the world is more com- plicated than most scientists believe. Hume, for his part, holds that \Ve rely on the principle of induction not because it is an established truth, but because it is a habit of mind. 246 Chapter 5 Free
Will and Determinism WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL VIEWS SECTION 5.1 1. In putting forth his argument, Anselm makes now assumptions: (I) existence makes something greater (that is, something property
"Knowledge," he says, "is an instrument of power." The will ro kno,v arises from che ,viii co power-from che desire co master and control a particular domain of real ity. And yet has he not the knowledge? A lucid examination of various libertarian approaches co free will. Argument 2 is an inductive argu- ment meant to demonstrate the probable truth
that "God does not exist." Like all in- ductive arguments (and unlike deductive ones), it can have true premises and a false conclusion. If your heart does not exist." Like all in- ductive arguments (and unlike deductive ones), it can have true premises and a false conclusion. If your heart does not exist." Like all in- ductive arguments (and unlike deductive ones), it can have true premises and a false conclusion. If your heart does not exist."
wholly good he does not mean chat God has anything like the purposes and tendencies chat would count as good in a human being. These are the guestions that the universe is like a living th ing at least as plausible as the view that it is I ike a machine? But your situation
is really not that bad. Avoid making a judgment about an essay's ideas or arguments until you fully un- derstand them and have fairly considered them. What would you, Father, have made of this knowledge that has come into my keeping, so far from the little world that was all the Universe you knew? But suppose I found a watch upon the ground,
and it should be inquired how the watch happened to be in that place, I should hardly think of the answer which I had given- that, for anything I knew, the watch might have always been there. Does Okin's claim about the injustice of current practices offumily life coincide \vith your own observations of family life in our culture? You may cheat yourself
out of much life. It reminds you to relate every sentence and paragraph to your one controlling idea, 18. The Empiricist Turn 295 No man's knowledge here can go beyond his expenses. They feel disgust, which they had thought themselves superior to. Socrates, speaking to the jurors who condemned him for
practicing philosophy on the streets of Athens, asked, "Are you not ashamed that, while you take care to acquire as much wealth as possible, with honor and glory as \vell, yet you take no care or thought for understanding or t ruth, or for the best possible state of your soul?" In a similar vein, the Greek philosopher Epicurus (341-270 BCE) said, "Let
no young man delay the study of philosophy, and let no old man become \veary of it; for it is never too early nor too late to care for the well-being of the soul." And in our own era, the philosophy means liberation from the two d imensions of routine, soaring above the well kno\vn, seeing it in ne\v
perspectives, arousing wonder and the wish to fly." Along with philosophical inquiry comes freedom. Lirtle people are forever fussing and frerting. The Yoga school accepts che philosophical ouclook of Samkhya regard ing spirit, matter, and liberation but goes further in emphasizing meditative and physical techniques for binding the spirit to
Brahman and thus achieving moksha. - Charles M. Incompatibil ises say chat chis is precisely what would happen if determinism were true. God does nor ,nake actions right or ,vrong by commanding chem co be so. Is his assess- ment of life based on object ive facts or on his distinctive frame of mind? Yet in the twenty-first century this family thrives
both in its mother country (India) and on foreign soil, has devotees in both the East and the West, and influences the worldviews of persons high and lo,v. WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL VIEWS SECTION 8.3 1. But this vie\v of the matter seems mistaken. Will not the knowledge of it, then, have a great influence on life?
But it will be fairly readily admitted today that the experiences initially ascribed to the devil are fully explicable in terms of purely human but subconscious motives; since it is also admitted that those which he would in itially ascribe to the devil, it follows that
even what he classes as genuinely religious experiences do not intrinsically resist explanation in purely human terms. Each one goes alone, youth or girl, man or woman. Every blue thing is a particular instance of the universal prop- erty of blueness. Figure 8.11 Karl Marx (1818-1883). Killed?" Ralph nodded again. To be in a mental state is just co be
disposed co certain kinds of behavior. In the early Vedas, there is an emphasis on improving one's lot in life through religious practice and faith in the gods. On the other hand, a rule-utilitarian might ins ist that more net well-being would be produced by consistently following a rule that disallowed eu- thanasia. The fi rst, maketh men invade for gain;
the second, for safety; and the third, for reputation. 20. Empedocks (c. They oppose it because it is wrong. An action is morally right for someone if he approves of it-if he sincerely believes it co be right. To check the sall ies of the imagination, and to re-duce every expression to geometrical truth and exactness, would be the most contrary to the laws
of criticism; because it would produce a work, which, by universal experi- ence, has been found the most insipid and disagreeable. It was suggested that their position, their standpoint, has had a decisive influence on the shape history has taken. 7.2 WHAT IS ART? A defense of che possibil ity of knowledge and justification, and a strong cri- tique of
various forms of cognitive relativism. Their struggle culminates in a fateful battle at Kurukshet ra. Tolerance is, of course, both morally praiseworthy and beneficial co our frac- tured planet of conflicting values. Christianity, Judaism, Islam, Hinduism, and others all contain normative standards for right conduct. Imagine that your friend declares,
"Everyone lies. Sorne have claimed him as one of their own even d1ough he has given chem no explicit reason co (as in the doctrines and practices of Indian religions. Klemke and Lucretius lay out their case for subjectivist meaning, and Wolf and
Belshaw argue fo r objectivist meaning. empiricism 1he view char our knowledge of the empirical world comes solely from sense experience. Another major dif- ference is that functional ism is not a reductionist thesis. a Harvard degree in medicine, and spent most of his career lecturing and writing in psychology and philosophy. The boundless grief
is too heavy to bear. The latter is a domain of objective facts par excellence- the kind that can be observed and understood from many points of view and by individuals with differing perceptual systems. (63) Bhagayad-Gita The most highly venerated and influen- tial scripture in Hinduism. Declaration of Independence, July 4, 1776. Are its premises
true? "I painted my face- I stole up. Life has 1 neaning only if there is a God ,vho has created us for a purpose. SATAN: You mean you can't foresee what happens by chance? The second objection is that even if God could not have at least made people such that they do less evil than
they actually do. 7.3 AESTHETIC VALUE • Objectivism is the vie\v chat \Yorks of arc have objective properties by \vh ich we can judge their aesthetic goodness or badness. Some thought that the actions of humans are never done freely but are fated to occur; some insisted that humans have free will. A superficial look ac his life would lead ,nany co
chink he ,vas about as dull and as uni,nagi- nacive as one could gee. We think that truths of logic and mathematics are true necessarily and universally regardless of the stntcture of our minds. When he was not amusing himself with his women, he passed the time in philosophizing. If we persuade ourselves, that our facult ies act and inform us right,
concerning the existence of those objects that affect them, it cannot pass for an ill -grounded confidence: For I th ink nobody can, in earnest, be so sceptical, as to be uncertain of the existence of those things which he sees and feels. What we need is not the will m believe, but ,he will to find out. © 2015 11,e Andy Warhol Fow, dation for the Visual
Ans. He maintains that by applying a basic prin- ciple of rationality (\vhac he calls the "principle of credulity"), we can Figure 2.12 The Bible tells of Paul's con- version to Christianity after being struck bl ind during an encounter with God on the road to Damascus. Some utilitarians have replied co such criticisms by saying chat scenarios like the one
just presented are unrealistic and misleading. But let me remark, that in defining justice you have yourself used the word "interest" which you forbade me to use. He ordered her to cast his unburied body into the middle of the public square. Some thinkers have questioned the basic approach to the God question that most philosophers have taken.
Overview: The Free Will Problem 245 WHAT DO YOU BELIEVE? (357) liberalism The political theory that pucs primary emphasis on the liberty and rights of individuals against encroach- ments by the state. Does this notion remove the mystery of how interaction happens? The Trial and Death of Socrates 47 NARRATIV E The Trial and Death of
Socrates Plato The ancient Greek philosopher Plato (c. It is very natural, and even quite necessary, to extend this axiom to mental, as well as bodily taste; and thus common sense, which is so often at variance with philosophy, especially with the sceptical kind, is found, in one instance at least, to agree in pronouncing the same decision. The first is
that of a self or person- for example, a man- who is not merely a collec- tion of things or events, but a self-moving being. All these features are supplemented \Vith other elements to make the material even more engaging and accessible: • Marginal quotes. Klemke, "Living W ithout Appeal: An Affirmative Philosophy of Life," in lhe Meaning of Life: A
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the World's Religions 195 Writing to Understand: Critiquing Philosophical Views 195 REVIEW NOTES 196 Writing to Understand: Arguing Your Own Views 198 KEY TERMS 198 FICTION: Ursula K. You must not ci rculate this work in any o cher form and you m ust impose this sam e condition on any acquirc r. democracy Rule by the people as a
whole. What Is Art? Contrary to doctrines of the major Western reli- gious trad itions, he \vas nontheistic in the sense that he had no use for the idea of a personal creator God. This is like asking how smoke could interact ,vith a rock-except that the problem is ,vorse than that, because, unlike smoke, the mind is supposed to have no physical properties
at all. How could anyone be more in control than that? Minds are simply what brains do. Optimism: life Can Have Meaning in life muse consist of both subjective elements. Soc. Kelly says chat many women who live in predominantly
Muslim countries are discriminated against. Mackie, The Miracle of Theism, 3rd e.dition (Oxford: Oxford University Press, 1982). 3.15 Mary Wollstonecraft (1759- 1797). (10+ yrs. Historical systems of racism did of course inevitably involve racial antipathy as well as inferiorization. Little \Yonder, then, that virtue ethics has been lauded for
emphasizing what duty-based theories neglect. And if the man doesn't have any semantics, neither does the whole room. Ethics involves inquiries into the nature of moral judgments, virtues, values, obligations, and theories. Gremlins exist, chat's for sure. Some early Figure 2.21 Reading the Vedic texts. This word is not too much. Justice in the life
and con-duct of the State is pos.sible only as first it resides in the hearts and souls of rhe citizens. The same day I saw the old woman who lived near him. Suppose James's indeterminist view of free will is correct. In such a system, \veath qoes to anyone \vho can acquire it in the marketplace. Par-menides, vas rhe, nose groundbreaking and
inAuenrial philosopher of rhe pre- Socrarics. Plato lays out the dilemma in his dialogue Eurhyphro. If a li fe is meaningful, it is so because it has objective value, not because of someone's subjective value, not because it has objective value, not because of someone's subjective value, not because it has objective value, not because of someone's subjective value, not because it has objective value, not because it has objective value, not because of someone's subjective value, not because it has objective value, not because of someone's subjective value, not because it has objective value, not because of someone's subjective value, not because it has objective value, not because it has objective value, not because it has objective value, not because of some objective value, not because of so
well \Vith modern Hinduism. All other social and economic benefits are the responsibility of individuals. For he certain ly does appear to me to contradict himself in the indictment as much as if he said that Socrates is guilty of not believing in the gods, and yet of be-lieving them- but this is not like a person who is in earnest. But this seems to rule out
any addi- tion of nonphysical energy. IV Our next duty, having recognized this mixed up state of affairs, is to ask whether it be simply reprehensible and pathological, or whether, on the contrary, we must treat it as a normal element in making up our minds. Must at leas t some indetermin ism exist in the universe to make free will possible? Men. Does
ir suggest rhar hun1ans don't need moral icy? This see, ns co suggest chat rhe decision ro move ,vas an unconscious event, chat consciousness ca, ne along after che unconscious decision ,vas already made. The travell er sees that and knows that he will inevitably perish; but while he is still clinging, he sees some drops of honey hanging on the leaves
of the bush, and so reaches out for them with his tongue and licks the leaves. Happy indeed would be the condition of youth if they had one corrupter only, and all the rest of the world were their improvers. If not, \where does it go wrong? Write an imaginary Socratic dialogue benveen yourself and a friend. In science, theories help us understand the
empirical world by explain ing the causes of events, \vhy things are the way they are. 1931) Peter van Inwagen (b. Causal closure of the physical is the principle that, he world is a closed sysrem of physical cause., and effects of the universe to be account ed for, it may be said, is Mind; and it is self
evident that nothing can have produced M ind but M ind . Although I did not recognize that "somebody" as hav- ing created me, the form of the conception that presented itself to me. Here in this room, we all of us believe in molecules and
the conservation of energy, in democracy and necessary progress, in protestant Christianity and the duty of fight- ing for "the doctrine of the immortal Monroe," all for no reasons worthy of the name. The Master said, the Ways of the true gentleman are three. Because th is kno\vledge is a prior i, it is both necessarily t rue and universally applicable, a
far cry from Hume's extensive skepticism. So \Ve should treat both ourselves and other persons with the respect that all inherently valuable beings deserve. • Critically examine the case for pessimism and that for optimism. And in the middle of them, with fi lthy body, matted hair, and unwiped nose, Ra lph wept for the end of innocence, the darkness
of man's heart, and the fall through the air of the true, wise friend called Piggy. In addition to these divisions, there are subdivisions, there are subdivisions and principles that underlie other fields. But though a ll the general rules of art are founded only on experience and on the observation of the common
sentiments of hu man nature, we must not imag- ine, that, on every occasion, the feel ings of men will be conformable to these ru les. Is multiple realizability a genuine proper ty of minds? "Give me the conch and stay still." "Halt! Who goes there?" Ralph bent back his head and glimpsed Roger's dark face at the top. The principle of the natural
equality of tastes is then totally forgot, and while we admit it on some occasions, where the objects seem near an extravagant paradox, or rather a palpable absurdity, where objects so disproportioned are compared together. aesthetics 1he study of the feelings and judg- ments involved in experiencing the arts or other objects.
deemed beautiful. The desires are happening by chance instead of my causing them. Includes discussion of the author's own coherence theory of undefeated justification. Just what does that mean? The eight factors have been described as "seeps," as if they should be done in order, but Eastern Religions 115 it has successfully pred icted a ny novel
phenon1ena). Like\vise, ou r experience of choosing and acting seems to give us evidence for free will that is at least as strong as that for physical objects. Recall chat an argument gives us reasons for believing that something is the case. They condemn these custo1ns on the grounds that they violate universal, objective moral principles. It happens as
well that the feeling of the absurd springs from happiness. Many moral philosophers agree that motivations are indeed important considerations in moral judgments, and they have incorporated virtues into their theories of obligation. William James, "The Will to Believe" 29 James assumes that we are better off in this life if we believe the religious
hypothesis than if we don't. The lucidity that was to constitute his torture at the same time crowns his victory. Indeterminism thus denies the world to be one unbending unit of fact. Ir L\ what the majority then and there happen to like, and immorality is whar they disli ke. A clear introduction to issues regarding consciousness by one of the leading
 thinkers in the field. Virtue ethics is a moral theory that focuses on , he development of virtuous character. After all, determining right and wrong is a matter of inventorying one's beliefs, and to be dis lodged is co atta in blissful liberation
Con- sequently, women have been left out of traditional theories of justice, an omission chat ensured women would not be created as the moral equals of men. And the government is the ruling power in each state? We have watched them at work and play, and listened to their musical speech sounding across the centuries. She is asleep. Praying for
ochers (intercessory prayer) is a com, non practice of millions world, vide, and its efficacy is an article of faith for nu, nerous religious groups. Thus the pain of heat or cold, when the idea of it is revived in our minds, gives us no disturbance; which, when felt, was very t roublesome, and its again, when actually repeated; which is occasioned by the
disorder the external object causes in our bodies when applied to it. -Bishop John Spong A theodicy is a defense of the traditional conception of God in light of the existence of evil. The traditional arguments for the existence of a god all fail to provide reasons for believing, and arguments from rel igious experience can prove no more than that
"someone has had an unusual experience." He concludes that there is zero evidence for the existence of a transcendent anything. Therefore, no woman is rational belief in God requires reasons or evidence. SATAN: Come again? 70
Chapter 2 God and Relig ion 10 Does the Big Bang prove that the uni- verse must have had a beginning? Phi lip Kircher th inks that rhe remedy for our ignorance of these marrers is more and betrer re- search, not the presumption of an inrell igenr designer: Even if intelligent designers were right in supposing that the phenomena they indicate
couldn't have evolved by natural selection, only a more explicit identification of the causal mechanism that was at work could justify the conclusion that that mechanism is intelligent. Philip Kitcher, Living With Darwin, 2007 Suppose evolution is t rue and intelligent design t heory is false. If so, you came by your religious beliefs accidentally. We can
for example, say dogmatically that the ceiling of the Sistine Chapel is greater, in a sense that transcends individual or group tastes, than an oil painting produced in ten minu tes by a street-corner lightning artist who sells it with the paint still wet. 3 And here is the philosopher Curr John Ducasse expounding on the subjectiv-. Political philosophers can
make several replies to this attitude, but let us focus on just two. For your action to be voluntary all that is required is that you will let do that action and perform it, presumably as a result of your willing to do it. SATAN: Adam's stroll ing through the garden. • Understand the guidelines for reading and appreciating philosophy. -Hugo Chavez
Socialism is the doctrine that the means of produc tion (proper[)', factories, businesses) should Ix: owned or controlled by the people, either communally or through the state. The green light was gentle about them and the conch lay at Ra lph's feet, fragile and white. The main point of the exercise for Socrates, however, was not to win arguments, but
to get closer to the truth. Suppose the state compelled you to \vork in a factory for the rest of your life, and it arranged for your salary to be based solely on \vhat the state thinks you need. National one-sidedness and narrow-mindedness become more and more impossible, and from the numerous national and local l iteratures there arises a world
                      ..... But if God has no reasons for his commands, no standards other than his say-so, his commands are ar- bitrary. But to conclude that "therefore life is meaningful. He sec out co look for natural-nor myth ic-explanations for natu-ral pheno, nena, and he
insisted char such accounts be as simple as possible, preferably accounting for everyth ing by positing a sin- gle substance or element. I wished all this done that I might resign myself, if not to sleep, at least alternately to the contemplation of these pictures, and the perusal of a small volume which had been fou nd upon the pillow, and which
purported to criticise and describe them. But now please to answer the next question: Can a man believe in spiritual and divine agencies, and not in spiritual and divine agencies.
che old ideas with che new, he sparked a and eminent rational ist. femin ist ethics An approach co 1 nora licy aimed at advancing women's interests, underscor- ing their distinctive experiences and char- acteristics, and advancing women's interests, underscor- ing their distinctive experiences and char- acteristics, and advancing the obvious truth chat, vomen and men are morally equal. For, suppose it exists in the un- derstand ing alone: then it can
be conceived to exist in reality; which is greater. For, as a matter of fact, when I consider the mind, that is to say, myself inasmuch as I am only a th inking th ing, 1 cannot distinguish in myself any parts, but apprehend myself to be clearly one and entire; and a lthough the whole mind seems to be un ited to the whole body, yet if a foot, or an arm, or
some other part, is separated from my body, I am aware that nothing has been taken away from my mind. In place of the old local and national seclusion and self-sufficiency we have intercourse in every direction, universal interdependence of nations. But some critics reject the compatibilist's notion of freedom. Deontological (or nonconsequentialist)
theories say that the rightness of actions is determined not solely by their consequences, but partly or entirely by their intrinsic nature. We can rise above mere opinion and attain knowledge only by reasoning our way to the Forms. Explain your view in detail. So they deny that unnecessary evil exists in the \vorld, \vhich is the crucial premise in the
argument from evi l. You have to do that \vork yourself, a task that requ ires careful reading and th inking. There are, of course, other normative spheres (a rt and law, for example), but these are interested in applying nonmoral norms (aesthetic and legal norms, for instance) to judge the worth or correctness of things. Most true. We know lirrle about
his life- nor much more rhan char he lived in Elea (a Greek colony on rhe southern coast of Italy) and raughr rhe famous master of par- adoxes, Zeno. 256 Chapter 5 Free Will Is ir possible rhar your actions are predetermined unconsciously before you are consciously a,vare of intending ro
perform those actions? He loves his ,vork and is mostly satisfied with h is li fe. But in general he veered away from the supernatural bel iefs of the past, for his main interest was teaching a humanistic doctrine centered on social relationships. For example: Argument 6 1. • "Writing to Understand: Critiquing Philosophical Views" -These boxes appear at
the end of each section and consist of essay questions that prompt students to critically examine the strengths and weaknesses of the vie\vS dis- cussed in the sections. 435 BCE). It would be a mis- take to say that happiness necessarily springs from the absurd discovery. political philosophy 1he study of political so- cieties using the methods of
philosophy. How would society change if everyone acted according to these two virtues? By which words I do not denote any one of my ideas, but a thing entirely distinct from them, wherein they exist, or, which is the same thing, men of my ideas, but a thing entirely distinct from them, wherein they exist, or, which is the same thing, men of my ideas, but a thing entirely distinct from them, wherein they exist, or, which is the same thing, men of my ideas, but a thing entirely distinct from them, wherein they exist, or, which is the same thing, men of my ideas, but a thing entirely distinct from them, wherein they exist, or, which is the same thing, men of my ideas, but a thing entirely distinct from them, wherein they exist, or, which is the same thing, men of my ideas, but a thing entirely distinct from them.
Athens, that Meletus is reckless and impudent, and that he has wri tten this indictment in a spirit of mere wantonness and youthful bravado. If your readers are likely co accept a premise as it is, no backup is required. Without making any empirical observations, mathematicians can not Overview: The Problem of Knowledge 2 79 only discover ne\v
mathematical truths, but also develop mathematical models chat can accurately describe the empirical \vorld. The Fourth Noble T ruth says chat che way co end dukkha and co attain nirvana is co follow che Noble Eightfold Path. 324 Chapter 6 Knowledge and Skepticism Eve Browning Cole,
Philosophy and Feminist Criticism 28 Do you think fem- inist postmodernism undermines itself in the ways that Cole suggests? Kant's theory is the very an- t ithesis of utilitarianism, holding that right actions do not depend in the least on consequences, the production of happiness, or the desires and needs of human be- ings. The problem arises, these
critics say, because the theories are based on a false assumption about society, one that most of us simply take for granted. And that must have been the time when he was not a man? But in any dose, suffering is inherent to living: an inescapable cost of existence. Free man and slave, patrician and plebeian, lord and serf, guild master and jour-
neyman, in a word, oppressor and oppressor and oppressed, stood in constant opposition to one an- other, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended either in a revolutionary reconstitution of society at large or in the common ruin of the contending classes. He asks, in effect, What kind of society at large or in the common ruin of the contending classes.
a fair distribution of rights, duties, and the advantages of social cooperation? It a lso conta ined a rejection of both the divine right of k ings and the notion of a divinely established moral lalv-points that gave his critics even more reasons to attack him. The bolting look came in to his blue eyes. Thought, design, intelligence, such as we d iscover in mer
and other animals, is no more than one of the springs and principles of the universe, as well as heat or cold, attraction or repulsion, and a hund red others which fall under daily ob- servation. These faculties may mimic or copy the perceptions of the senses; but they never can entirely reach the force and vivacity of the original senti- ment. We can
easily conceive of chis. Justice, as you say, is the interest of the stronger. Is it possible that Hit ler 's conscience told h im to murder six m illion Jews? The Samkhya school, in contrast, sees t he world as dualiscic- chat is, consisting of two kinds of scuff or essences: spir it and matter. Ac its core is che imperative co work for the common good and co
recognize che essential worth of ochers regardless of their social status. -Immanuel Ka.m 170 Chapter 3 Morality and the Moral life 15 What does Kant mean by his assertion that morality cannot have an empirical basis? As they did without monarchy and slavery, so they also got on without the stock exchange, the adver- tisement, the secret police,
and the bomb. lewis An argument from religious experience is an argument of this form: A per.son seems m have ex- perienced God; the experi- e nce m ust have ex- perienced God; the experi- e nce m ust have ex- perienced God; the experi- e nce m ust have actually been a genuine e ncounter with God; therefore, God probably exists. Hume, Enquiry Concerning HumaJI Understanding. (64) argument from evil An a rgument purporting to show
that since there is unnecessary evil, an all-powerful, all-knowing, and all-good God must not exist. Critics reply chat many times the judgmenrs of commonsense morality and utili-tarianism do in face coincide when all the faces are kno, vn-but not ahvays. A lawyer studies how the death penalty is ad-ministered in Texas, but he does philosophy when
he considers whether capital pun- ishment is ever morally permiss ible. For socialism to ,vork, people must be forced to do the jobs that match their skills, not the jobs that match the 
event is determined by preceding events and natural laws. There is no fate that cannot be surmounted by scorn. The world is full of scudencs and teachers, and he ,nonicored the accompanying muscle movements. The father was
shocked by that disappearance and complained to Sisyphus. It turned out that rational knowledge did not give any meaning to life, excluded life, whi le the meaning which by billions of people, by all humanity, was ascribed to life was based on some despised, false knowledge .. -P. Forrunarely, an oracle can tell you exacdy what God has in store.
Premise 1 is a conditional statement. Hence it is plain, that the very notion of what is called matte r, or corporeal substance, involves a contradiction in it. Figure 9.1 People often begin their search for meaning by asking, "What is the meaning of life?" But the f irst step in finding answers is to understand the question. Feelings are not a reliable source
of kno\vledge, for \Ve can feel certain about many things and still be wrong. The premises are meant co provide reasons for believing chat the conclusion is true. What if you don't have the power to will it? Does Stace's d istinction between free acts and unfree acts make sense? From the defin ition of
God, we try to prove with logic alone that a supreme deity is a real ity. But in the Upanishads, the central aim is release from th is world. And when you isolate the premises gets easier too. Having a fam il iarity with common argument patterns, or forms, is especially useful , when assess ing the
validity of deductive argumenrs. The common thread is an emphasis on gender and on ho\v it shapes the issues at hand. Studenrs learn how to do philosophy-to think and write philosophy-to
Concerning Natural Religion real systems. SATAN: Your only sadness, I hope. The results: In Experiment, induced belief in free will reduced willingness to help others. Too far from the central sun ever to have known life, its remoteness had saved it from the fate of all its lost companions. Propositions of this kind are discoverable by the mere
operation of thought, without dependence on what is any where existent in the universe. For Aristotle, beauty is a property of objects in the everyday world, and through knowledge and skill we can create beautiful things. GOD: No. I mean superficially your logic is sound, but you are read ing too much into it. I thought at first there were no drugs, but
that is pu-ritanical. (308) propositional knowledge Knowledge of a proposition. Perhaps the most promising theodicy is the free will defense. The ethics of care recognizes that human beings are depen- dent for many years of their lives, that the moral claim of those dependent on us for the care they need is pressing, and that there are highly
important moral aspects in develop- ing the relations of caring that enable human beings to live and produce an argument for or against it. This is the leading of men as relatively free and autonomous persons, through their own dealings with life in the
world in which He has placed them, towards that quality of personal existence of God (Cambridge: Cambridge Uni- versity Press, 1991). A very readable classic work by an eminent philosopher. It's this kind of justice
that is the focus of polit ical philosophers and their theories of justice. In any argument of this pattern, if the explanation given is really the best, then the argument is inductively strong. -Immanuel Kant 310 Chapter 6 Knowledge and Skepticism David Hume, An Enquiry Conuming Human Understanding By no\v you probably know that Hume's
skepticism extends beyond causality and induction to the existence of the external world. The preceding theories or obligation, ,vhich emphasize the rightness or ,vrongness of actions and che duties of persons. "Well, Father," he would say at last, " it goes on for- ever and forever, and perhaps Something made it.
Offers a sustained critique of physicalism. Can we gain kno\vledge of the empirical \vorld through reason alone? An inductive arguments, 219-21 forms, 275-76, 303,304 innate, 282-84, 283-95 a posteriori, 278, 3 12, 329, 457 a priori, 278, 312, 313-19, 327, 329, 457
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the precept, "Thou shall not lie," is not valid for men alone, as if other ratio-nal beings had no need to observe it; and so with all the other moral laws properly so called; that, therefore, the basis of obligation must not be sought in the nature of man, or in the circumstances in the world in which he is placed, but a priori simply in the con-ception of
pure reason; and although any other precept which is founded on principles of mere experience may be in certa in respects universal, yet in as far as it rests even in the least degree on an empirical basis, perhaps only as to a motive, such a precept, while it may be a practical ru le, can never be called a moral law .... How can be-lievers discover which
is the right one? Are we absolutely free to live our lives according to our own prefer- ences? Bau,neiscer and his colleagues reseed the hypothesis char a lack knowl- edge in some fundamental way. Virtuous motives are irrelevant; we
act morally if \Ve do our duty regard- less of our motivations. Let us not, however, have temples from which issue beautiful nude priests and priests 
which I yesterday ente red, i.e. I shall proceed by setting aside all that in which the least doubt could be supposed to exist, just as if I had discove red 290 Chapter 6 Knowledge and Skepticism Rene Descartes (I 59~ J 650) d id his philosophical, vork in a time of the least doubt could be supposed to exist, just as if I had discove red 290 Chapter 6 Knowledge and Skepticism Rene Descartes (I 59~ J 650) d id his philosophical at time of the least doubt could be supposed to exist, just as if I had discove red 290 Chapter 6 Knowledge and Skepticism Rene Descartes (I 59~ J 650) d id his philosophical at time of the least doubt could be supposed to exist, just as if I had discove red 290 Chapter 6 Knowledge and Skepticism Rene Descartes (I 59~ J 650) d id his philosophical at time of the least doubt could be supposed to exist, just as if I had discove red 290 Chapter 6 Knowledge and Skepticism Rene Descartes (I 59~ J 650) d id his philosophical at time of the least doubt could be supposed to exist, just as if I had discove red 290 Chapter 6 Knowledge and Skepticism Rene Descartes (I 59~ J 650) d id his philosophical at time of the least doubt could be supposed to exist, just as if I had discove red 290 Chapter 6 Knowledge and Skepticism Rene Descartes (I 59~ J 650) d id his philosophical at time of the least doubt could be supposed to exist.
incelleccual, scientific, and religious change, an era of revolutionary new chinking char would eventu- ally transform the Western world. Were you persuaded or impressed by them? Those who view the picture do indeed dif- fer more in their tastes than in the sizes and shapes of their bodies. Figure 6.4 The Matrix, like a lot of other movies, raises
philosophical questions- specifically, epistemological questions. His view is that true beauty is not of this world. But some (including many college undergraduates) reject moral objectivism in favor of a doctrine that they find much more appealing: moral relativism. I like ro prorond that my art has nothing to do with me. You, however, have full access
ro Bigfoot because you are che scientist who muse decide how the world is supposed co creac the creature. Roger was shouting. __19. He knew rhe famous chemise Robert Boyle as well as rhe physicist Isaac Newton and encountered ocher notables ar rhe Royal Society. What new engagement if he were no farther tied by any decrees of the society
than he himself thought fit, and did actually consent to? As W illiam L. For if any one may, then, by the same reason, all propositions that are true, and the mind, which it never yet knew, it must be only, because it is
capable of knowing it, and so the mind is of all truths it ever shall know. Immanuel Kant, Prolegomena to Any Future Metaphysics, trans. Whether true or false, they constitute the framework of your ,vhole belief system, and as such they help you make sense of a wide range of important issues in life-issues concerning what exists and what doesn't,
what actions are right or ,vrong (or neither), and ,vhac kinds of things we can kno,v and not kno,v. -Paul Tillich 422 Chapter 9 The Meaning of life Paul Edwards, The Encyclopedia of Philosophy I would rather is a God and die to find out there is. In chis way, they are is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find out there is a God and die to find o
both more general and more basic than moral principles or ocher general norms. We a re duty bound co do only what we can do-, which is co ace purely out of self-interest. By age sixteen he ,vas already well versed in classical literature, logic, metaphysics, philosophy, and eth ics. Prejudice and bias have been all too clearly present, clouding the
profoundly free to create their O\vn lives and thus are entirely responsible for defining the meaning and moral relevance of Optimism: life Can Have Meaning 423 their existence. • Distributive justice is about the fair distribution of society's benefits and burdens (its material and nonmaterial goods). No one has ever shown that ESP (extrasensory
perception) is real. In truths dependent on our personal action, then, faith based on desire is certainly a lawful and possibly an indispensable th ing. Or shall the penalty be a fine, and imprisonment until the fine is paid? Many conclusions simply reiterate the thesis state- ment and then go on to emphasize ho, v important it is. What are your grounds for
believing or not believing? He was the student of Socrates, teacher of Aristotle, and timeless inspiration to all who sought wisdom through phi losophy. I cast a broader glance about me. This is the price that must be paid for the passions of this earth. Let the planets and the plants and the animals remain under your control. Therefore, if there be no
first cause among efficient causes, there will be no ultimate, nor any intermedia te cause. A burglar is not in the house. During a time of wrenching social change and clash- ing religious viewpoints, Buddhism arose in northern India (no\v southern Nepal) in the sixth century BCE. "He's dreaming now;" said Tweedledee: "and what do you th ink he's
dreaming about?" Alice said "Nobody can guess that." "Why, about you!" Tweedledee exclaimed, clapping his hands triumphantly. Science specializes in synthet ic statements, and so do \Ve in our everyday lives. tcry. Description: T H IRD EDITION. For our faculties being suited not to the full extent of being, nor to a perfect, clear, comprehensive
knowledge of things free from all doubt and scruple; but to the preservation of us, in whom they are; and accommodated to the use of life; they serve to our purpose well enough, if they will but give us certain notice of those th ings, which are convenient to us. Still, I do sur- prise myself occasionally. It means that, first of all, man
exists, turns up, appears on the scene, and, only afterwards, defines himself. Indeed, the racial bigot is many people's paradigm image of a "racist." . H is ideal state rests on massive inequality among citizens who are sorted into three classes marked by unequal shares of power and privilege. March 2, 2015. GOD: That's wise, I think. It's still true that
you have the power to get up and walk if you should will to do so- I haven't taken away your physical capacity to walk, as I did when I paralyzed your legs. So what inducement is there to be more ambitious or efficient? There is always more mystery. 2, chs. • Unbel ievers \vould insist the religious vie\v of meaning be backed by reasons and argumen
ts. Given these bel iefs, it becomes a matter of great political concern if one section of society enjoys only a smaller area of personal freedom, or receives less than equal treatment at the hands of existing social and political institutions. If we see a nail sticking out of the flat and there is no obvious evidence of tampering or of any other extraordinary
cause (that is, there are no good alternative explanations), we may safely conclude that the best explanation is that a nail punctured the tire. In che laccer, she envisions a society of e.quals freed from the tyranny of unreason and spurious authority. Few deny that people have explanations), we may safely conclude that the best explanation is that a nail punctured the tire. In che laccer, she envisions a society of e.quals freed from the tyranny of unreason and spurious authority.
discipline: 6. Suppose you promise a friend that you will help her prepare for a big exam. The common argument pattern is this: If the identity theory is true, then we can know or explain everything about a person's mental states by kno, ving or explaining everything about the person's brain states. 17. We have no distinct, permanent identity; the
"self" is no more than a locus of shifting, Rowing energy. When we would make an experiment of th is nature, and would try the force of any beauty or deformity, we must choose with care a proper time and place, and bring the fancy to a suitable situation and disposition. For one th ing, some critics argue that the theory doesn't give us nearly enough to a suitable situation and disposition.
help in deciding \what to do. (36) ethics (moral philosophy) The study of morality using the methods of philosophy. And if I am not certa in of chis, I can't k now a nything chat I previously choughc I kne\v, including such seemingly o bvious th ings as che truths of mathematics. We must bear the awesome moral responsibility of deciding how ,ve should
live, ho,v we should t reat others, and ,vhat values we should prescribe for the rest of the world through our actions. Did ever any man believe in horsemanship, and not in horses? Nothing can possibly be conceived in the world, or even out of i t, which can be called good, without quali fication, except a Good Will. For to imprint any th ing on the
mind, without the mind's perceiving it seems to me hardly intell igible. What would he say, for example, about meaning in the life of Mahatma Gandhi or Albert Einstein? He argues that when PHILOSOPHERS AT WORK Thomas Hobbes Charity begins at home, and justice begins next door. (61) 130 Chapter 2 God and Religion deism Belief in one God
who created the \vorld but left it unattended to run on ics own. They can, for example, accurately pre- d ict the existence of astronomical objects and their movements without once looking through a telescope. Therefore, not q. But we may well extend the first stage to include the devel- opment of man as a rational and responsible person capable of
personal relationship with the personal Infinite who has created him. His voice cracked. This I could have accepted, hard though it is to look upon whole worlds and peoples thrown in to the fur- nace. Keep your spears ready." Piggy peered anxiously into the luminous veil that hung between him and the world. The term Buddhism disguises the
religion's complexi- ties. (8) statement (claim) An assertion that someth ing is or is not the case and is therefore the kind of utterance that is ei- ther t rue o r false. But if I say "Either accept this truth or go without it," I put on you a forced option for there is no standing place outside of the alternative. But these supplementary explanations do not
affect the theory of life on which this theory of morality is grounded- namely, Morality Based on Consequences 159 that pleasure, and freedom from pain, are the only th ings desirable either for the pleasure inherent in themselves, or
as a means to the promo-t ion of pleasure and the prevention of pain. Logical behaviorism claims that che mind is behavioral dispositions, che identity theory holds chat the mind is che brain, but functionalism asserts chat che mind is behavioral dispositions, che identity theory holds chat the mind is che brain, but functionalism asserts chat che mind is che functions that the brain performs. The Turing rest (also known as the imitation game) had a powerful influence
on che field of AI and ,vas even featured in che 2014 1novie about Turing called (what else?) 1he Imitation Game. If so, what does that prove? But consequentialist theories say the effects of an action are all that matter; our only duty is to ensure that the effects are a maximization of the good. \Vhat do I care about Jupiter> Justice is a human issue,
and I do not need a god to teach it to me. • Assess Baggini's charge that pessim ists confuse external and internal meani ng. It echoes in the wild and limited universe of man. Though there never were a circle or triangle in nature, the truths, demonstrated by Eucl id, would for ever retain their certainty and evidence. Does rhe ,vorld have an origin or
has it always existed? They sometimes feel rhac something or someone unseen is touching rhem even when nothing is there- a known psychological or physiological reaction. Would not a man rather have so much sympathy with the coming generation as to spare it the burden of existence? Theodore Schick, Jr. • and Lewis Vaughn, How to Th ink
About \Vcird Things (2011), 3 11. Locke thinks that people have a right to rebel against a government that abuses ics po\ver. Should his theory of knowledge then be d iscounte.d, d iscarded, or ig no red? For if the facts of experience-facts about what it is like for the experience only from one point of view, then it is a myste
ry how the true character of experiences could be revealed in the physical operation of that organism. Clarke (New York: Signet/NAL, 1974), 235-240; full text from . Not even Ralph knew how a link between him and Jack had been snapped and fastened elsewhere. They are convince.cl that the best-made arguments for God's existence are doomed to
fail, but that \Ve should believe anyway because belief brings \vith it certain invalu- able benefits. Each soldier in the platoon is proficient. Thus che Daoisc does not try co cake charge of a problem, for that often just makes matters worse. Plato, Aristotle, and Hume 341 By "whole" I mean "with a beginning, a middle, and an end." By "beginning" (in the
is context[I mean "that which is not necessarily the consequent of something else, but has some state or happening naturally consequent on it," by "end" "a state that is the necessary or usual consequent on it," by "end" "a state that is the necessary or usual consequent of something else, but has itself no such consequent on it," by "end" "a state that is the necessary or usual consequent of something else, but has itself no such consequent on it," by "end" "a state that is the necessary or usual consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent of something else, but has itself no such consequent else, but has itself no such co
exhibit these characteristics, and will not begin or end just anywhere. Aryan culture was partitioned into four social classes called varnas. Science is not only compatible with spirituality; it is a profound source of spiri- tuality; it is a profound source of spiri- tuality.
evil name. But others reject epi- phenomenali.sm because it conRicrs with commonsense intuitions about the nature of human actions. Those who ad- vocate the construction of a feminist-standpoint, derived from women's experiences and practices tra- ditiona lly excluded from
philosophy's purview, will produce better philosophy, science, politics, etc.; they go further and argue that the fem inist standpoint has certain inherent epistemic advantages over androcentric [male-centered] epistemologies which make it a better place to stand, so to speak, when engaged in the making ofknowledge.3° Critics, ho\vever, have argued
that standpoint theory undermines itself. He saw white drill, ep- aulettes, a revolver, a row of gilt buttons down the front of a uniform. C, onsider, for example, the hotly debated resource of health care. Well, we do. We can, in other \vords, take hold of synthetic a priori knowledge. The more I penetrated into the ir life, the life of the men now living,
and the life of men departed, of whom I had read and heard, the more did I love them, and the easier it became fo r me to live. Again I fancy Sisyphus returning toward his rock, and the sorrow was in the beginning. But many find this incredible. (Weak artificial intelligence refers not co che making of a mind but co che use of computer simulations co
study the mind.) Many assume that it is only a mat- ter of time before scientists develop a computer so sophisticated chat it will be able co think on its O\vn, co have \vhac \vee would describe as a mind. This they take for an undoubted truth, which they can demonstrate beyond all exception. In God's eyes, then, \vhat we believe is evil might be good, or
what \Ve think is good might be evil. Nevertheless, the Socratic conversations often ended in the humiliation of eminent Athenians. In contradistinction to what I saw in our circle, where life without faith was poss ible, and where hardly one in a thousand who was not a
believer. The key question is what or ho\v much good the actions pro- duce, however good is defined. His idea of justice then leads to a logical contradiction. If one acccpL< the theory, unpalatable implications arise. Does science really show that determinism is true? Then every Athenian improves and elevates them; all with the exception of myself,
and I alone am their corrupter? Cilin and Joram G. The re is no right or wrong according to cultural relativis ts. As mentioned earlier, he famously said that "the unexamined life is not worth living," and he became the best example of someone living his life by that maxim. 11 l'm I'm- "• But there was no more to come. "You pinched Piggy's specs,"
said Ralph, breath- lessly. Our raw sense data may consist of a blur of red, for example, but by interpreting chis information in light of basic concepts (roundness, space, time, past experience, etc.), our minds perceive a red rose. On the other hand, if we have no preconceptions about which way the evidence points, and we take it at face value, it
seems to count against psychological egoism. "Which is better- to be a pack of pain ted niggers like you are, or to be sensible like Ralph is?" A great clamour rose among the savages. Jack shouted angrily. Rape is not wrong because good people oppose it. If there is objective meaning, he says, there is no reason why it must be linked to a transcendent
being. James, "W ill to Believe," 2-30. ESSAY/ DISCUSSION QUESTIONS SECTION 1.2 1. WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL VIEWS SECTION 5.2 1. • > - All that any of us has ro do in this world is his simple duty. Least of all, could it have been that my fancy, shaken from its half slumber, had mistaken the head for that
of a living per- son. (c,int.) The Rationa I ist Road 281 WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL VIEWS cont. There- fore some intelligent being we call God.-Thomas Aquinas, Summa Theologica 4. interest, and other distorting influences as possible. 3-
Therefore, not q. An action is an event intended to happen by the agent, but if her intentions have nothing to do with it (because it is random), it is not really an action and is definitely not free. Overview: Justice and Political Philosophy 355 8.1 OVERVIEW: Justice and Political Philosophy is the study of political societies.
using the methods of philosophy-namely, critical reasoning and careful analysis. We must therefore make trial whether we may not have more success in the tasks of meta-physics, if we suppose that objects must conform to our knowledge. Thus a master of any art avoids excess and defect, but seeks the intermediate and chooses this-the
to their wonder that people both no\v begin and at first began to philosophize." For many people, the quest for understand ing through philosophy is a spiritual, transformative endeavor, an ennobling pursuit of truths at the core of life., when you play favorites and give special treatment to number one. 5.2 DETERMINISM AND INDETERMINISM.
The hard determinist bel ieves that determinism is a fact about the universe and that incompatibilism is true (that no one can act freely if determinism is true). To give just one famous example: Aristotle, whose allegiance to careful empirical observation is stated and evinced everywhere in his work, is incorrect about the num-ber of teeth women
have. An omnipotent, omniscient being could easily have pre- vented the fawn from being horribly burned, or, given the burning, could have spared the fawn to lie in terrible agony for several days. If relativism in either form is correct, then kno, vledge would be easy to
attain- perhaps a great deal easier than acquiring objective truth, which demands that our bel iefs somehow link up to the objective ,vorld. This then is injustice; and on the other hand when the trader, the auxiliary, and the guardian each do their own business, that is justice, and will make the ci ty just. James is famous for articulating a pragmatic
th is specter: Pope and Czar, Metternich and Guizot, French radicals and German police spies. Otherwise, people will be able to take justice into their o,vn hands. They need not be present at birch. . 2.5 BELi EF WITHOUT REASON • Some argumenrs are intended to offer pragmatic justi fication for belief-reasons to the ink that believing in God offers
practical advantages. At least, you must acknowledge that it is impossible for us to tell, from our limited views, whether this system contains any great fau lts or deserves any consider- able praise if compared to other poss ible and even Figure 2. Anyth ing that begins to exist must have a cause that brings it into being. They argue that the fact of
forsooth, the youth are said to be taught them by Socrates, when there are not infrequently exhibit tions of them at the theatre (price of admission one drachma at the most); and they might pay their money, and laugh at Socrates if he pretends to father these ex-t raordinary views. Potential infinit ies "approach infinity as a limit, but they never
actually gee there . __ ........ The state's exi. stence is justified by the bind- ing contract that all parties accept. He argues that there are stable relationships between objects in the world and the particular responses they elicit in us. Neither can he. Critics say that if we take such pros- pecrs into account, Pascal's \vager loses its force and cultivating that there are stable relationships between objects in the world and the particular responses they elicit in us.
enjoyment ofit is very uncerta in, and constantly exposed to the invasion of others. • Understand the nature of moral theories and explain how the moral criteria of adequacy are used to evaluate them. Are Hume's criticisms of the design argument cogent? II ... Would you still believe it, if you could see what we have found? As to other people, so even
to me, did faith give the meaning of life and the possibility ofl iving .. -Confucian emphasis on the noble or superior person. What is David Hume's view of consciousness is chat it cannot be reduced co che physical (brains or neurons). But that passed, and I continued to live as before. • They are useless in an
by W.T. Stace, renewed © 1980 by Blanche Stace. Is it better to be slaves with a role in the uni- verse or to be free people left to create a role for ourselves? Far off to the north and west the mountains stood up half encircl ing Ornelas on her bay. Therefore, every member of the platoon is effective. Don't assume chat everything a renowne.d
philosopher says muse be true, and don't presuppose that everything a philosopher you dislike says muse be false. Well, what do the slanderers say? Somerirnes rhe question ar hand is a ,noral one (whether, for example, euthanasia is ever ,norally permissible); \Wherher a practice should be legal or illegal rhen is beside rhe point. Can libertarians
provide an intelligible and credible explanation of how free ,vi ii is possible? Have there been ochers in history ,vho have also suffered because sociecy thought their ideas ,vere unaccept- able? At length, satisfied with the true secret of its effect, I fell back within the bed. I think it well to add that in this ecstasy of mine God had neither form, color,
odor, nor taste; moreover, that the feeli ng of his presence was accompanied with no determinate localization. Their characteristic stance is ne ither egoistic nor altruistic; these are the options in a conflictual situation, but the well-being of the relation
itself. Is it possible for a computer to process symbols semantically the way people do? But was it a free act? GOD: Of course I know how encouraged that makes you feel. Ho\v can our lives be meaningful, they ask, when life is so short and death is certain? He explains his view like this: William James, "The Dilemma of Determinism" What does
determinism profess? What Can and Cannot Give Life Meaning? 3 What is Arist otle's idea of amplitude? Those who are moved by reason (quardians-leaders, rul- ers, philosopher-kings) In a just society, these three perform their proper func- tions \vhile the producers and auxiliaries are led and controlled by the quardians. (65) sa is a controlled by the grant of the producers and auxiliaries are led and controlled by the grant of the producers.
repeated deaths and rebirths. "Are there any lions or tigers about here?" she asked t imidly. • Feminise empiricism calls for a deeper, more rigorous application of empiricism. Critics have found fault \Vith both of these and charge that Cartes ian dualism violates the principle of the causal closure of the physical and the law of conservation of mass
energy. Most philoso- phers hold to various forms of materialism (or physical ism), the vie\v that every ob- ject and event in the \vorld is physical. 3.8 CONFUCIANISM • Confucianism is a school of thought that arose out of ancient China and, along \vith Daoism, has been a dominant philosophical system there for hundreds of years. There is no
question about the re- ality of these experiences; both common sense and science show char they do in face occur. Suddenly Jack bounded out from the tribe and respons ible actions. Kristina seems co have been very rough on famous phi
losophers.) he learns simple facts such as the color of a Ro,ver and the position of the sun in the sky. I do not feel obliged to believe that ,he same God who has endowed us w ich sense, reason} and intdlccr has intended us to forgo their USC. That herd of elephants eats an enormous amount of food each day. Which view is closer to your beliefs?
                                                                                  greater can be conceived, and it exists both in the understanding and in reality. 386 Chapter 8 The Just Society Karl Marx and Friedrich Engels, Manifesto of the Communist Party These measures will of course be different in different countries. "We'll take you off. Generally
liberal societies let the means of production accrue to fewer people through the ,vorkings of a free market-that is, through capitalism. How might a utilitarian decide chis question? 370 Chapter 8 The Just Society Thomas Hobbes, Leviathan \Vhy has government been instituted at all? Key Terms atma11 One's soul or self. A Debate Between a Chris-
tian and an Atheist (Ne\v York: Oxford University Press, 2004). Geraldo says that st udenrs who cheat on exams should not automatically be expelled from school. Is it plausible chat we have duties only co chose we care about? It was when I rea lized how un- changing I am that I began to get bored. You're refusing to deal with what I'm tell ing you.
The former approach is calle.d act-uti litarianism, the idea that the rightness of actions depends solely on the overall, veil-being produced by individual actions. It is not sufficient that you have the power to do otherwise if you so will; it must a lso be true that you have the power to will to do otherwise. If they were, they might be in a man that were
alone in the world, as well as his senses, and passions. At this stage, you should also format the manuscript according to your instructor's requirements. But still I should like to know, Meletus, in what I am affirmed to corrupt the young. (276) subjective idealism The doctrine that all that exist are minds and their ideas. With this reading of Premise 2,
Anselm's argument does not go th rough. Jc is wiser co assume chat the cexc offers something of value (even if you disagree with it) and that you need co read more carefully. Is it at least as strong as the evidence for physical objects? M. 8.2 PLATO'S THEORY: JUSTICE AS MERIT • In The Republic, Plato argues that the only kind of society that can
ensure that people get their due is a meritocracy. Reason can be used co prove che existence of God, he says, bur only ch rough faith can we kno, v such rnysceries as che incarnation and the trin ity. But notice that Statemenrs 7, 8, and 9 are dependent premises supporting the conclusion. • Summarize the principal claims of fem inist empiricism,
feminist • Understand some of the criticisms that feminists have lodged against feminist postmodernism. Perhaps if we had not been so deeply moved. They differ, ho\vever, on ho\v such knowledge is pos- sible and how they arrive at their rationalist conclusions. Time-honored
ideas, established religious doctrines, and traditional attitudes were being called into question by both new discoveries in science and radically different religious outlooks on che Continent. There is no justice. This does not justify the conclusion that life has no meaning at all. "That was a dirty trick." They were silent on the mountain-top while the
opaque look appeared in Jack's eyes and passed away. But this position is [not plausible]. But they seem to know where they are going, the ones who walk away from O rnelas. Logical behaviorism, however, says chat mental states have nothing co do ,vich our interior feelings; dispositions co behave are all that matter. But he can learn to bear its
imperfections, if they are at all bearable; and they wil I not make him envy the being who is indeed unconscious of the imperfections, but only because I have made th ings so that they must happen that way. Someone who declares that life
has meaning may reject the notion that humans a re given a purpose by a higher polver, claiming chat lives are made meaningful only by human choices. 278 Chapter 6 Knowledge and Skepticism The recipe for perpetual ignorance is: be saris .. So infinity minus infinity is 3! ... But so,ne scientific research suggests ochenvise. Eventually Socrates, vas
arrested and charged ,vith disrespecting the gods and corrupting the youth of the city. Tzu-yu asked about the trea tment of parents. Evaluate Locke's empiricist theory. The answer is obvious, as even the kind of urrer- ance that is either
true or false. Some say that \what humans m ight consider evil is actually good in the eyes of an omniscient God with infinite wisdom. Subjective relativism also implies that all sincerely held moral opinions are cre- ate.cl equal. Lincolnshire, UK/Bridgeman Images 8.7 Frontispiece to 'l...eviahan or the Matter, Forme and Power of a. (6) fullacy A
common but bad argument. Perhaps the universe is, as many scientisrs and philosophers allege, simply an eternal, uncaused brute fact. deductive argument An argument intended ro give logically constructed differentiation between the
sexes that feminists have come to call gender. But I have none, and therefore I must ask you to proportion the fine to my means. But his procedure lacks an es-sential element of standard experimental procedure for
applying the criteria to a theory and no set of instructions for assigning conceptual, veight to each criterion as we judge a theory worth. A more widely accepted materialist approach co the mind-body problem is the identity theory, the view that mental states are identical co physical brain states. Like all the other contradictions, A conclusion is the
sra, emen, being suppon ed. And this in itself seems fatal to any argument from religious experience can give us good reasons for believing chat a cat is on che mac. Key
Terms analytic statement A logical truth whose denial results in a contradiction. Therefore it is necessary to arrive at a fi rst mover, put in motion by no other; and this everyone understands to be God. From there he argues chat something muse therefore be fundamentally wrong with both empiricism and rationalism, because these theories fail co
explain holy chis kind of knolyledge is possible. For well over nvo thousand years, philosophers have been searching for answers are not obvious, and both the asking and the answering have theoretical and practical value. Suppose all our decisions are made for us on an
unconscious level so that we do not have conscious control of our actions. "Why do we ch ink char a decision is instantaneous?" ch is critic observes. Tao-te chingby Lao Tzu, translated with an introduction by D. I assure you, judges, that he does not: for he says that the sun is stone, and the moon earth. Sober-faced, the young riders stroke the horses'
necks and soothe them, whispering, "Quiet, quiet, quiet, there my beauty, my hope .. I say that a man must be ccrrain of his morality for the simple reason that he has to suffer for it. Like th is: Only humans are rational. The tears began to flow and sobs shook him. According to Kane, right actions do not depend on consequences. C-ompacibilises can make
chis claim by assigning a conditional, or hypothetical, meaning co the notion of "could do otherwise" means chat you \vould have been able co do something different if you had zuanted to. In my Father's house are many rooms" (14:1-2). 3- Therefore, moral disagreement between persons is not nearly imposs ible. Which
of these three views is most plausible? This approach preserves the integrity, the wisdom, and the goodness of the virtu- ous person. 3 Is it conceivable that a space a lien could have a mind (feel pa in, perceive colors, etc.) despite h is being made out of stuff that is nothing like our brain stuff? conclusion In an argument, the statement be-ing
supported. • The doctrine that right and wrong are constituted by God's will is known as the divine command theory. Besides, there is nobody who doth not perceive the difference in himself between contemplating the sun, as he hath the idea of it in his memory, and actually looking upon it: Of which two, his perception is so distinct, that few of his
ideas are more distinguishable one from another. 90 Chapter 2 God and Relig ion John Hick, Evil and the God of Love But if we are right in supposing that God's purpose for man is to lead him from human Bios, or the biological life of man, to that quality of Zoe, or the personal life of eternal worth, which we see in Christ, then the question that we
have to ask is not, Is this the kind of world that an all-powerful and in finitely loving being would create as an environment for his human pets? Aristorle, Nicomachean Ethics, trans. The vie\v taken by many religions, including Christianity, Judaism, and Islam, is monotheism, belief in one God. There's a bit of gray area here. If you ahvays strived co
become a superior person, would your life be better than it is now or worse? "The job was too much. Socrates says that he merely helped the boy recollect knowledge that he already possessed, bringing innate knovledge to consciousness. GOD: No. Probably what I do is inevitable. There was the neck of land, the ledge skirting the rock, up there were
the red pinnacles. But critics point out char rhe components can be present all along or arise ar dif- ferent times, performing tasks that improve various processes. It is conceivable that there be zombies. It is difficult-perhaps impossible-to fully fathom our own political system without knowing something about the theories of justice that preceded it.
The findings of Bruce Hood, professor of developmental psychology at Bristol University, suggest that magical and supernatural beliefs are hard-wired into our brains from birth, and that religions are therefore tapping into a powerful psychological fo rce. straw m an 1he fallacy of misrepresenting a person's views so they can be more easily at-
tacked or dismissed. Many contemporary thinkers \vould insist that philosophy, us ing irs own distinctive methods of inquiry, seeks t ruth and, through t ruth, transcendence. Yes, the senators improve them. She's just awakened, and she's yawning. True, reason must hold the reins of our emotions, but there can be no denying that emotions have a
legitimate place in the moral life. 1. 3. Piggy sat down with a grunt. In either case, Aristotle's mistake is a result of failing to be a good enough empiricist rather than something endemic to the method of observation itself. And what surprise must we feel when we find him a stupid mechanic who imitated others, and copied an art which, through a long
succession of ages, after multiplied trials, mistakes, corrections, deliberations, and controversies, had been gradually improving? Does the possib ility of such zombies show that mate rialism is false? Eliot D. In the Gita, we get a ne,v account of the nature of God. Lobsters? Brian P. Does Stace's vie\v of free actions coincide \vith \vhat most people or-
dinarily think about such matters? Smart chinks not. If these women have children with whom they want to spend any time, they find themselves off the partnership track and instead, with no prospects of ad-vancement, on the "mommy track." "Nine-to-five" is considered part-time work in the ethos of such firms, and one mother reports that, in spite
of her twelve-hour workdays and freq uent work on weekends, she has "no chance" of making partner. Humans create the government and cede some polver to it; in return, it protects their rights and liberties. And I think it's the same for \vhecher your life is meaningful. According to legend and very sketchy information about his life, he \vas born to a
poor family in the tiny Chinese state of Lu. He served briefly at age fifty in the Lu government as police commissioner, and during the next thirteen years he visited other Chinese states trying to persuade their rulers to implement his philosophy of \vise government. And neither constitutes ultimate control over one's life. But I already know that I
cannot be deceived in the judgment whose grounds I know clearly. At the city counci I meeting Hernando sa id that he had a plan to curb the number of car crashes on Highway 19. If they are not, you need co support che premise. The secular Buddhist, for example, may accept medication for its scient ifically proven physiological and psychological
benefits, while embracing che ethical content for its, noral guidance. Karma is the universal principle chat our actions result in deserved pleasure or pain in this life or the next. Are gender roles established by natural or divine la\v? Traditional utilitarianism says chat right actions are chose chat produce the best balance of happiness over
unhappiness for all concerned. Some are better than ochers, and a vital cask in ethics is co cry to cell which is which. But as we did without clergy, let us do without soldiers. 86 Chapter 2 God and Relig ion William L. And when people reAecr on rhe stories, rhey frequendy find themselves pondering fundamen- tal questions and beliefs. Despite our d
if- ferences in social status, race, gender, religion, and wealth, we are all equal before the moral law, Bue in chis case such devotion co moral absolutes seems completely askew. History is a voice forever sounding across the centuries the laws of right and wrong. To judge the worth of any religion, and wealth, we are all equal before the moral law, Bue in chis case such devotion co moral absolutes seems completely askew. History is a voice forever sounding across the centuries the laws of right and wrong. To judge the worth of any religion, and wealth, we are all equal before the moral law, Bue in chis case such devotion co moral absolutes seems completely askew. History is a voice forever sounding across the centuries the laws of right and wrong.
reasoning of philosophical inquiry-to ask whether the claims are supported by good reasons. I was far from following him in the conclusions at which he arrived. 'O Hume had maintained that knowledge of the world comes entirely from ex- perience; we know nothing unless our knowledge can be traced back to perceptions (sense data and internal
states). Trying to save himself from the animal, the traveller jumps into a waterless well, but at its bottom he sees a dragon who opens his jaws in order to swallow him. Bue because their actions are freely chosen and ,ve do not undermine their status as persons, we do not use chem solely as instruments of our will. To immerse oneself in one of these
is co follo\v che path of kno\vledge (jnana-marga), a route taken by only a minority of Hindus. Many believe cultural relativism is a much more plaus ible view of morality. And so leaving the event with God, in obedience to the law I will now make my defence. Davis, "A little Omniscience Goes a Long Way," in Philosophy: An Introduction Through
Original Fiction, Dis- cussion, and a Multi-Media CD-ROM (New York: McGraw- Hill, 2004), 11-17. An anthology covering more recent work on free will, focusing on ne,v ap- proaches to the traditional theories. But on reflection it seems that to prefer reason to felicity is to be very senseless. Like the force of gravity, the Dao holds everyth ing
together, gives shape and st ructure to \vhat is, and determines the way that everyth ing must go. Many years more he lived facing the curve of the gulf, the sparkling sea, and the smiles of earth. The Good Brahmin Voltaire (1694- 1778), a French philosopher and writer, was one of the most important
thinkers of his day. 7he bespectacled Piggy plays rhe role of the voice of reason, and Simon is thought to possess a kind of spiritual imight. For if they are not notions naturally imprinted, how can they be innate? sa111sara O ne's cycle of repeated deaths and rebirths. We don't want you to control everything we want and think. -Viktor E. 182 Chapter
3 Morality and the Moral life Ethics of care is a moral perspective chat empha- sizes the unique demands of specific situarions and the virtues and feelings that arc central m close personal relationships. Is knowledge possible- can we ever know any- thing? But both domains of religious belief are rich in philosophical thought. There's no dignity there.
• Evaluate the strengths and weaknesses of Kant's theory. Dominant moral theories have seen "public" life as relevant to morality whi le miss- ing the moral significance of the "private" domains of fami ly and friendship. Some people \vich satisfying lives do feel that their existence is meaningless. But all determinations of the understanding are not
right; because they have a reference to something beyond themselves, to wit, real matter of fact; and are not always conformable to that standard. 2 62 Chapter 5 Free Will and Determinism Mankind has a free will; but it is free to milk cows and m build houses, noth-ing more. By whatever and by however many predicates we may think a thing- even
if we completely determine it- we do not make the least addition to the thing when we further declare that this th ing is." In any case, some detractors think the weakest link in Anselm's chain of reason- ing is Premise 2, the supposition that the greatest being possible exists only in the understanding. Cha lmers, 17,e Conscious Mind: !11 Search of a
Fundamental 7heory (New York: O xford University Press, 1996), 94-95. Hume's strict empiricism leads naturally to skepticism about a notion that \Ve usually assume without question: causality. That equals should be t reated equally, that there must be good reasons to deliberately cause harm to others, that justice is an essential part of the moral
life-these and other considered judgments are among the many that good moral theories must account for. Focuses mosely on issues in epistemology. Therefo re he appreciates and enjoys things in the purest sense without self-projections. They point to anthropological and psychological research sho, ving that not every culture uses the same set of
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conceprs (the same conceptual scheme) to interpret and organize their experience. Piggy shouted again. WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL V IEWS SECTION 6.1 I. Suppose the only way a child less couple could have a baby genetically related to them w as through cloning. 98. that it too looks as if it were designed by some
intelligent being; therefore, the universe \vas probably also created by an intelligent designer-in ocher words, by God. They shall be my prosecutors, and I will sum up their words in an affidavit: 'Socrates is an evi l-doer, and a curious person, who searches into things under the earth and in heaven, and he makes the worse appear the better cause; and
he teaches the aforesaid doc- trines to others.' Such is the nature of the accusation: it is just what you have yourselves seen in the comedy of Aristophanes, who has introduced a man whom he calls Socrates, going about and saying that he walks in air, and talking a deal of nonsense concerning mat- ters of which I do not pretend to know either much
or little- not that I mean to speak disparagingly of any one who is a student of natural philosophy. 3.3 MORALITY BASED ON CONSEQUENCES • Utilitarianism judges the morality of conduct by a single standard, the principle of utility-right actions are those that result in greater overall \veil-being (or util- ity) for the people involved than any other
possible actions. The terms are strict and absolute; there may not even be a kind word spoken to the child. Ra lph went first, limping a little, his spear carried over one shoulder. Is kno\vledge possible-can \Ve ever kno\v anything? Some theories of justice insist on distribut ions according to merit, or desert (what people deserve). Conclusion: Current-
day Christians use violence to spread their right-to-life message. A face that toils so close to stones is already stone itself! I see that man going back down with a heavy yet measured step toward that torment of which he will never know the end. 10 In such a system, there would be universal access to a basic level of health care, while more elaborate
or elective services would be available to anyone who could afford them. They teach, \vrice, design, publish, create. Susan L. For that such a philosophy must be possible is evident from the common idea of duty and of the moral laws. But we muse submit its promptings co critical ex- amination before we can have any confidence in chem. Evaluate this exist a confidence in chem.
claim. 17 Are people wholly responsible for the ki nd of persons they become? skepticism 1he view that we lack knowledge in some fundamental way. The important question is not whether you have a theory, but whether the theory you have is a good one. "Which is better- to have rules and agree, or to hunt and kill?" Again the clamour and again
 "Zup!" Ralph shouted against the noise. For he that is really Good is never unhappy, he that is really wise is never perplexed, he that is really brave is never afraid. But then that kind of control is impossible. The hand you are dealt is determinism; the way you play it is free will. "Why?" Or, reflecting on the manner in which the masses might obtain
their welfare, I suddenly said to myself: "What is that to me?" Or, thinking of the fame which my works would get me, I said to myself: "All right, you will be more famous than G6gol, Pushkin; Shakespeare, Moliere, and all the writers in the world, what ofit?" And I was absolutely unable to make any reply. Stace, Religion and the Modern Mind The
only reasonable view is that all human actions, both those which are freely done and those which are not, are ei ther wholly determined by causes, or at least as much determined as other events in nature. Libertarianism? The bourgeoisie keeps more and more doing away with the scattered state of the population, of the means of production, and of
property. GOD: In other words, you want a privilege that probably not even God enjoys. Do you accept ch is theory of "incelligenc design." __ 16. faculties requires more to make him happy, is capable probably of more acute suffering, and certain
ly accessible to it at more points, than one of an inferior type; but in spite of these liabil ities, he can never really wish to sink into what he feels to be a lower grade of existence. (15) axiology The study of value, including both aesthetic value and moral value. Historically, two giants stand on the long road of rationalist thought: Plato at the beginning
 in ancient Greece and Descartes in Europe at the intersec- tion of modern philosophy and science. I can't figure it out. After che authorities released him from jail, he cook his own life. The two drops of honey that have longest turned my eyes away from the cruel t ruth, the love of family and of authorship, which I have ca lled an art, are no longer
sweet to me .... Review Notes 5.1 OVERVIEW: THE FREE WILL PROBLEM • The problem of free will is the challenge of reconciling determinism (vich our intu- itions or ideas about personal freedom. They were mature, intell i- gent, passionate adults whose lives were not wretched. Jack transferred the knife to his left hand and smudged blood over
his forehead as he pushed down the plastered hair. And, indeed, whatever else there is, except thee alone, can be conceived not to exist. If the explanation is not the best, the argument is inductively weak. Do they show that meaning in life can arise internally? WRITING TO UNDERSTAND: ARGUING YOUR OWN VIEWS CHAPTER 2 1. But if other
men will not lay down their right, as well as he; then there is no reason for any one, to divest himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than to dispose himself to prey (which no man is bound to) rather than the dispose himself to prey (which no man is bound to) rather than the dispose himself to prey (which no man is bound to) rather than the dispose himself to prey (which no man is bound to) rather than the dispose himself to prey (which no man is bound to) rather than the dispose himself to prey (which no man is bound to) rather than the dispose himself to prey (which no man is bound to) rather than the dispose himself to prey (which no man is bound to) rather than the dispose himself to prey (which no man is bound to) rather than the dispose himself to prey (which no man is bound to) rather than the dispose himself to prey (which no man is bound to) rather than the dispose himself to prey (which no man is bound to) rather than the dispose himself to prey (which 
capable of being abstracted from them, it plainly follows that they exist only in the mind. Julian Baggini, Whats It All About? In an infinite regress of causes, he contends, there would be no fi rst cause and therefore no subsequent causes. • Alan M. This is my teaching, and if this is the doctrine which corrupts the youth, I am a mischievous person. The
officer looked past him to the group of painted boys. Ad hominem arguments often creep into student philosophy papers. "Don't you understand, you painted fools? Kane explains chat ,ve treat people merely as a means instead of an end-in- chemselves if ,ve disregard these characteristics of person hood-if we thwart people's freely chosen actions by
coercing chem, undermine their rational decision-making by lying co them, or discount their equality by d iscriminating against them. Review Notes 8.1 OVERVIEW: JUSTICE AND POLITICAL PH ILOSOPHY • Political philosophy-critical reasoning and careful analysis. Religious
experiences tend to arise out of and support specific rel igious traditions-traditions that differ drastically and disagree substantially in their views of spiritual reality with no raw material (experience) co reason about: There can be no doubt that all
our knowledge begins with experience. The Master said, Never dis- obey! When Ch' ih was driving his carriage for him, the Master said, Meng asked me about the treatment of parents and I said, Never dis- obey! When Ch' ih was driving his carriage for him, the Master said, Meng asked me about the treatment of parents and I said, Never dis- obey! Fan Ch' ih said, In what sense did you mean it? statement of parents and I said, Never dis- obey! When Ch' ih said, In what sense did you mean it? statement of parents and I said, Never dis- obey! Fan Ch' ih said, In what sense did you mean it? statement of parents and I said, Never dis- obey! Fan Ch' ih said, In what sense did you mean it? statement of parents and I said, Never dis- obey! When Ch' ih said, In what sense did you mean it? statement of parents and I said, Never dis- obey! When Ch' ih said, In what sense did you mean it? statement of parents and I said, In what sense did you mean it? statement of parents and I said, In what sense did you mean it? statement of parents and I said, I said
of utterance chat is either true or false. This latter task constitutes the principal labor of philosophy. I do. We often look out for number one, but we a lso sometimes choose co inconvenience ourselves, incur ser ious disadvantages, or put ourselves at risk-co 13 Do people always act out of sel f-interest? Our considered judgments, for example, tell us
that slavery, murder, rape, and genocide are \vrong. Having a war or something?" Ralph nodded. evidentialism 1he view chat we are justified in believing something only if it is supported by sufficient evidence. Morality demands that everyone be considered of equal moral \VOrth, and that each person's interests be given equal weight. Does "human
righrn" apply only to rhe West? In the case of an action that is both free and rational, it must be such that the agent who performed it did so for some reason, but th is reason cannot have been the cause of it. Turn now from these wide questions of good to a certain class of questions of fact, questions concern ing personal relations, states of mind
between one man and another. Second, a person's consciousness can apparently be divided through a kind of brain surgery known as cerebral commissurocomy. Antony, "Embodiment and Epistemology," in The Oxford Handbook of Epistemology (New York: Oxford University Press, 2002), 465. Searle, Mind, 62-63. Ir seems dear char whether or nor
rhe ricking bomb premise is rrue, rhe conclusion of rhe argument-char legalizing or insrirurionalizing rorrure is ,norally justified-does nor follow fro,n ir. It is visually appealing as well." - Paul Herrick, Shoreline Community College "Philosophy Here and Now is written in a clear, engaging, and lively style. Their tastes may not be the same. He ,vas
both an ernpiricist philosopher and a social reforn1er, dedi- cated co seeing char his liberal and ucilicarian ideals, vere Human history is the sad result of each one looking out for himself - Julio Corcaz.ar used for che betterment of society. -Massimo Pigliucci Blaise Pascal, Pense.es and Other Writings having made any choice. 2. (1 12) ontological
argument An argument that tries to dem- onstrate God's existence by logical analysis of the con- cept of God. Ensuring equality among citizens? The first use violence, to make them- selves masters of other men's persons, wives, children, and cattle; the second to defend them; the third, for t rifles, as a word, a smile, a different opinion, and any other
sign of undervalue, either direct in their persons, or by reflection in the persons and or by reflection in the persons are personally persons and or by reflection in the persons are personally persons and or by reflection in 
reach the Phoenix Nebula, we succeeded, and we are homeward bound with our burden of knowledge. This possibility exists because, as \Ve have seen, the subjective states; and these states can vary from person co person, even \vhen di rected coward the same
action on che same occasion, and the choices we make arc ultim arcly out responsibility. You are free in the sense chat if you had desired co do something dif- ferent than what you act ually did, nothing would have prevented you from doing it. Because we cannot have them but by the inlets of the senses. Mulder, and J. Belief in several gods is
polytheism, also prevalent throughout the world. (7) Fi rst, in our everyday moral life, our own common- sense experience suggests that sometimes people are free to make moral decis ions. Background for the thesis II. Paul Carus (New York: Open Court Publishing, 1912). The next day's Times reported on a case of major significance for abortion
rights, decided by a Federal Ap peals Court in Minnesota. How often has it happened to me that I was dressed and seated near the fire, whilst in reality I was lying undressed in bed! At this moment it does indeed seem to me that it is with eyes awake that I am looking at this
paper; that this head which I move is not asleep, that it is deli berately and of set purpose that I extend my hand and perceive it; what happens in sleep does not appear so clear nor so distinct as does all this. There are two basic kinds of arguments-deductive and inductive-and our two requirements hold for both of chem, even though the logical
connect ions in each type are distinct. MEANING In all this talk about careers, salaries, and superior test scores, we should not forget that for many students, the meaning it can add to their lives. -Ralph Waldo Emerson 122 Chapter 2 God and Religion India has rwo million gods, and worships
them all. When my sons are grown up, I would ask you, 0 my friends, to punish them; and I would have you troubled you, if they pretend to be something when they are really nothing, then reprove them, as I have reproved you, for not caring about that
for which they ought to care, and thinking that they are something when they are really nothing. Sometimes also a man or woman much older fall s silent for a day or For Further Reading 203 two, and then leaves home. CHAPTER 7 I. The more perfect and more eternal aspect of the uni- verse is represented in our religions as having personal form.
 When I blow it. In an argument, the Statement being supported is the conclusion, and the statements supporting the conclusion are the premises. He holds that if the starting point for the social contract is fair-if the initial conditions and bargain- ing process for producing the principles are fair-then the principles themselves will be just and will define
the essential makeup of a just society. Some rationalises have gone further and asserted that reason alone can reveal the most important, basic truths about the world-such as "Every event has a cause" and "The shortest d istance between two points is a straight line." Many of the greatest thinkers in history have taken the rationalist approach co
kno\vledge. The most lively thought is still inferior to the dullest sensation. He screamed at Jack. 1 Would a society structured ent irely on the principle of utility be just? "With the conch. Another kind of argument appeals to our intuitions about the possibility of non- humans having minds. On my travels I met an old Brahmin, a very wise man, of
marked intellect and great learning. The Christian cla im is that the ultimate life of man- after what further scenes of 'soul-making' we do not know- lies in that Kingdom of God which is depicted in the teaching of Jesus as a state of exultant and blissful happiness, symbolized as a joyous banquet in which all and sund ry, having accepted God's
gracious invitation, rejoice to-gether. Also, I have never been accustomed to think that I deserve to suffer any harm. For as to what is said of the absolute existence of unthinking things with-out any relation to their being perceived, that seems perfectly unintelligible. When the latter consider such actual relations as between a parent and child, if
 they say anything about them at all, they may see them as permit-ted and cultivating them a preference that a person may have. Certainly. But can you have taken when you compared to the universe houses, ships, furniture, machines; and, from
their similarity in some circumstances, in ferred a similarity in their causes? Can all virtues be considered a mean? 2 Uni\fersa.l 1.3 SuperStock/Sup 1.4 Gianni Dagli 1.5 Corbi, 1.6 Thale, of Miletus: Courtesy of the Yale University Arr Gallery 1.7 Empedocles: Universal Images 1.8 Parmenides: DeAgostini/Ge«y Images 1.9 The Print
Collector/Alamy 1. Often the conclusion is your thesis statement. It ,vas this astonishing possibility that engendered the field of cognitive science. VI. Blue: 71,e Political Typology!" Pew Research Center, Washington, DC (May, 2011) http://www.people-press.org/20J J/05!04/beyo11d-red-vs-blue-rhe-polirical-typology!" Pew Research Center, Washington, DC (May, 2011) http://www.people-press.org/20J J/05!04/beyo11d-red-vs-blue-rhe-polirical-typology!" Pew Research Center, Washington, DC (May, 2011) http://www.people-press.org/20J J/05!04/beyo11d-red-vs-blue-rhe-polirical-typology!" Pew Research Center, Washington, DC (May, 2011) http://www.people-press.org/20J J/05!04/beyo11d-red-vs-blue-rhe-polirical-typology!" Pew Research Center, Washington, DC (May, 2011) http://www.people-press.org/20J J/05!04/beyo11d-red-vs-blue-rhe-polirical-typology!" Pew Research Center, Washington, DC (May, 2011) http://www.people-press.org/20J J/05!04/beyo11d-red-vs-blue-rhe-polirical-typology!" Pew Research Center, Washington, DC (May, 2011) http://www.people-press.org/20J J/05!04/beyo11d-red-vs-blue-rhe-polirical-typology!" Pew Research Center, Washington, DC (May, 2011) http://www.people-press.org/20J J/05!04/beyo11d-red-vs-blue-rhe-polirical-typology!" Pew Research Center, Washington, DC (May, 2011) http://www.people-press.org/20J J/05!04/beyo11d-red-vs-blue-rhe-polirical-typology!" Pew Research Center, Washington, DC (May, 2011) http://www.people-press.org/20J J/05!04/beyo11d-red-vs-blue-rhe-polirical-typology!" Pew Research Center, Washington, DC (May, 2011) http://www.people-press.org/20J J/05!04/beyo11d-red-vs-blue-rhe-polirical-typology!" Pew Research Center, Washington, DC (May, 2011) http://www.people-press.org/20J J/05!04/beyo11d-red-vs-blue-rhe-polirical-typology!" Pew Research Center, Washington, DC (May, 2011) http://www.people-press.org/20J J/05!04/beyo11d-red-vs-blue-rhe-polirical-typology!" Pew Research Center, Washington, DC (May, 2011) http://www.people-polirical-typology!" Pew Research Center, Washington, DC (May, 2
factors beyond our control? And there, I said to myself, you will be instantly detected; now you will find out that you are more ignorant than they are. ), but chat they are merely potential infinities. Considering rhe many innocent lives char could be saved, ir would be morally pennissible- even morally obligarory-ro torture rhe
terrorise. A moral theory then would be deficient if it made no room for care. And if ,ve chink one mode of perception is more trusnvorchy than the good, and two th ings to stake: your reason and will, your knowledge and beat itude; and your nature has two th ings to avoid
error and wretched ness. They suggest people are programmed to re- ce ive a feeling of spirituali ty from electrical activity in these areas. They may assert char the chances of unintentionally executing the innocent are great, or chat the
 execution of offenders may actually provoke 1 nurders or have an overall dehu, nan izing effect on society. Jack, identifiable by personality and red ha ir, was advancing from the for- es t. But Sisyphus teaches the higher fidelity that negates the gods and raises rocks. Therefore, not p. Does th is f act invalidate his t heory of justice? Which seems most
likely co you: chat your path in life is determined before you are born, or chat you are
attained the sanc- t ion of common sense; there is certainly a species of common sense which opposes it, at least serves to modify and restra in it. He meant to refuse meat but his past diet of fruit and nu ts, with an odd crab or fish, gave him too little resistance. The small man is biased and can see a question only from one side. He is best kno\vn for a
seven-thousand-line poem on science and philosophy called The Nature of Things, or De rerum natura, a masterpiece that has influenced many th inkers throughout the centuries as \veil as in modern life. Why did rhe painrer's ,vife dread sining for the porrrair? He just commands, and that makes an action right (or wrong). The theory making the
fe, vest assump- tions is less likely to be false because there are fewer ,vays for it to go ,vrong. Kno, vledge comes in different forms, and philosophy is usually concerned with only one of them. The appearance of knowingness is on their side, of naivete and gullibili ty on his. Explain your reasonrng. In inference to the best explanation, we begin \Vith
premises about a phenomenon or state of affai rs to be explained. I wouldn't want that on my conscience. .. Large groups of people have been-and are-wrong about many things. Fate 245 Writing to Understand: Critiquing Phi losophical Views 246 5.2 DETERMINISM AND INDETERMINISM 246 D'HOLBACH: "Of the System of Man's Free Agency" 246
Philosophers at Work: Will iam James 248 JAMES: "The Dilemma of Determinism" 249 Writing to Understanding 251 STACE: Religion and the Modern Mind 251 Philosophy Now: Does Belief in Free Will Matter? Argument supporting the
thesis III. There is no shame in experiencing any of these reactions. They can help us empathize with others and en large our understanding of the stakes involved in moral decisions. Arguments for the Existence of God 71 The argument may be formulated in th ree s imple steps. On the second count, they doubt that existence can be any kind of
defining property at all. To push someone into rhe ,varer is co kill her. On the political front, two out of a hundred U.S. senators are women, one out of nine j us- tices seems to be considered sufficient female representation on the Supreme Court, and the number of men chosen in each congressional election far exceeds the number of women elected
in the entire history of the country. The hel iocentric (sun-centered) theory of planetary motion explains \vhy the planets in our solar system behave the way they do. The cause of my deep agitation being thus shut from view, I sought eagerly the volume which discussed the paintings and their histories. And the laws which they make must be obeyed
by their subjects- and that is what you call justice? To have aesthetic value, a sculpture needs only to be beautiful. In ethics, moral theories have a similar explanatory role. Those are the terms. Premise: Doctors and other personnel are threatened with death. WRITING TO UNDERSTAND: CRITIQUING PHI LOSOPHICAL VIEWS SECTION 2.1 I. •
 Show how Descartes argues for his principle of clear and distinct ideas. natural evil Evil that results from the workings of nature. Overview: Justice and Pol itical Phi losophy 357 The topic that gets most attention in political philosophy is justice. When a painter first conceives of what he will afterwards perform, he has it in his understanding, but he
does not yet understand it to be, because he has not yet performed it. And it may strike us as quite a bit more unlikely that the answer to the second question is yes. Materialism (or physical- ism) is the doctrine that every object and event in the world is physical. "Who's boss here?" "I am," said Ra lph loudly. Ro,ve makes this argu- ment, d irecting it
specifically against Locke's compatibilism: Will iam L. For much the same reason, compatibil isrs would find Sartre's vie\v d iffi- cult to accept, for they too believe in determinism. 448 Appendix C: How to Write a Phi losophy Paper Further explains the divine command theory. -Paul Tillich 5 Socrates never seems adversarial or combat- ive in his
dialogues. The second affirmation of religion is that we are better off even now if we believe her first affirmation to be true. If the dose is low, the n the healing is slow. A man in a fit of anger, is actuated in a very different manner from one who only thinks of that emotion. 120 Chapter 2 God and Religion PHILOSOPHY NOW The Caste System Much of
the social and religious landscape of 1 nodern India has been shaped by rwo-thousand- year-old Hindu rreatises on religious, legal, and moral ducy (dhormo), the most fa, nous being the Lows of Monu. First, he contends chat the rationalise notion chat \Ve are born with kno\vledge ("innate principles," as he says) already imprinted on our minds is
unfounded. On Locke's account of freedom, however, it remains true that you s it freely and not of necessity. This chapter covers the theories of kno, vledge produced by Plato, Descartes, Locke, Berkeley, Hume, and Kane. No evidence could ever count against it; all possible evidence is consistent with it. If it is conceivable that there be zombies, it is
metaphysically possible that there be zombies. For some people, their only hope of having a child co whom rhey are generically refaced would be through cloning. Lord of the Files 40 1 "He's hunting. What a re Ii and ren? 16 © J Marshall - Tribaleye Images/ Alamy 2. divine command theory The doctrine char God is the creator of morality. Should we
let a robot decide that it is permissible to sacrifice one innocent person (for instance, a child) to save ten or a hundred others? atheist Someone who den ies God's existence. Review Notes 4.1 OVERVIEW: THE MIND- BODY PROBLEM • The mind-body problem is the issue of what mental phenomena really are and how they relate to the physical world.
The practices advocated by various groups included meditation, celibacy, animal sacrifices, vegetarianism, nonviolence, worship of numerous gods, and asceticism (the denial of physical comfort or pleasures for religious ends). Explain and defend your view, taking into account the principle of the causal closure of the physical, the la,v of conservation
of mass-energy, and the brain research sho, ving countless correlations between mental properties (bel iefs, perceptions, etc.) and physiological activity. -Susan Glaspell Division is the fallacy of arguing erroneously, hat what can be said of the whole cm be said of the parts. The foundation of this principle is: rational nature exists as an end in itself
Man necessa rily conceives his own existence as being so: so far then this is a subjective principle of hu- man actions. Why is chis srory cold from rhe fallacy of assigning two different meanings to the same sig- nificant word in an argument. Remember, philosophy at ics best is a
fa ir-minded, fearless search for t ruth. For each phenomenon co be explained, sci- enciscs usually have several possible theories co consider, and che challenge is co de- termine which one is best (and is therefore most likely co be correct).) c 01ce. For as to the strength of body, the weakest has strength enough to kill the strongest, either by secret
 machination, or by confederacy with others, that are in the same danger with himself. The questions seemed to be so foolish, simple, and childish. (New York: Oxford Univers ity Press, 2008), 82-113. Give an example of your O\vn. Statement 12 is just a reword ing of
Statement 11. we lose the infinite happiness chat believing leads to; if we don't believe and he doesn't exist, we lose nothing. Many religious experiences of being in love. Buddhists must \vork out their own salvation. W. Review Notes 6.1
OVERVIEW: THE PROBLEM OF KNOWLEDGE • Epistemology is the philosophical study of knowledge. But if in efficient causes, neither will the re be an ultimate effect, nor any intermediate efficient causes; all of which is plainly false. Whar does Socrates, nean by "The unexamined
life is nor worth living"? -Frederick Douglass 360 Chapter 8 The Just Society Meritocracy is a system of rule by rhosc mosr qualified to govern. In philosophy, there is no single outlook that can be called feminist; rather, there are several different viewpoints and approaches that deserve the name. But, if I turn my eyes at noon towards the sun, I
cannot avoid the ideas, which the light, or sun, then produces in me. I swear by Zeus that you believe absolutely in none at all. No. First, I should involve myself; then, act on the old saw, "Nothing gained." Nor does it mean that I shouldn't belong to a party, but rather that I shall have no ill usions and shall do what I can. You may
want to pose the thes is statement as the answer to a question that you raise, or as the solution to a problem that you wish to discuss. Mi ller says that what fem inists are pointing out about relationships be- nveen men and women is not so much their inherently political nature as the failure of politics to address them. • Be able to ident ify arguments are pointing out about relationships be- nveen men and women is not so much their inherently political nature as the failure of politics to address them.
in the form of modus ponens, modus to/lens, affirming the consequent, and denying the antecedent. that it is like to be a bat." Through scientific study, we could come to know everything there is to know about bat neurophysiology and all the other facts of bat biology. In that case, it would not be necessary to appeal to God to decide how the universe
began. But, in any case, as to this conversation, you don't know for certa in what answer you're going to give me. In other words, do you possess any knowledge? The good Daoisc, then, discerns che way of nature, the "grain of the universe," and lers che cosmic order guide his or her life. Explain Hume's argument against the principal of induction.
first ascerta in the function of man. For thousands of years, great minds like Ariscocle, Plato, Confu- cius, Descartes, Aquinas, and Sartre have used it in their search for wisdom, and ,vhac they found has changed countless lives. 15 Typically, men recognize an ethic of justice and rights, she says, and \text{vomen are guided by an ethic of compas- sion and sartre have used it in their search for wisdom, and of years, great minds like Ariscocle, Plato, Confu- cius, Descartes, Aquinas, and Sartre have used it in their search for wisdom, and of years, great minds like Ariscocle, Plato, Confu- cius, Descartes, Aquinas, and Sartre have used it in their search for wisdom, and of years, great minds like Ariscocle, Plato, Confu- cius, Descartes, Aquinas, and Sartre have used it in their search for wisdom, and of years, great minds like Ariscocle, Plato, Confu- cius, Descartes, Aquinas, and Sartre have used it in their search for wisdom, and of years, great minds like Ariscocle, Plato, Confu- cius, Descartes, Aquinas, and Sartre have used it in their search for wisdom, and of years, great minds like Ariscocle, Plato, Confu- cius, Descartes, Aquinas, and Sartre have used it in their search for wisdom, and of years, great minds like Ariscocle, Plato, Confu- cius, Descartes, Aquinas, and Sartre have used it in their search for wisdom, and the platon of years, and years, ye
care. God created people with the free.dom to choose between good and evil, but he could not give people free will and at the same time ensure that they would never do evil. We have now, then, an answer to the question, of what sort of proof the principle of utility is susceptible. What is Jack's? Abolition ists also insist char the death pena lty brings
with it so, ne dra, vbacks char life sentences avoid. Some societies condone infanticide; ochers condemn it. (278) a priori knowledge Kno\vledge gained independently of or prior to sense experience. Biblical scholars generally agree that che scriptural view of body and soul is monisric, not dual istic. According to the Upanishads, this ignorance and its
painful consequences can only be ended, and liberation (moksha) from samsara and karma can only be \VOn, th rough the freeing power of an ultimate, transcendent wisdom. Equivocation APPENDIX C: HOW TO WRITE A PH I LOSO PHY PAPER
 followed consistendy, would create for everyone involved the most beneficial balance of well-being over suffering. It is sufficient that he should have some attachments that are not too shallow.' A common reply to any internalise view is that the prospect of death and the eventual obliteration of a ll human creations rob our lives of meaning. It does not
try co present reasons for believing something; it has nothing co prove. I wish, men The Tria l and Death of Socrates 51 of Athens, that he would answer, and not be always try- ing to get up an interruption. Because of previous experience, ,ve expect night co follo, v day, fire co burn, bread co nourish, and dogs co bark. Then you begin to worry. Soon
some of the boys were rushing down the slope for more wood while Jack hacked the pig. Consider, for exa,nple, chese Instagram images. A concise guide co ethics and eth ical theories. Philosophy Here and Now thus tries to do a great deal more than most other texts or readers. May I succeed, if to succeed be for my good and yours, or likely to avail
me in my cause! The task is not an easy one; I quite understand the nature of it. Caution: Any thesis that you dream up ivithout knowing anything about it is likely to be unusable-and a waste of time. If you were a citizen of Ornelas, ,vould you walk away from ic as a few have done? Piggy crouched, his back shapeless as a sack. Is to be had only by
sensation. I believe chat baby-carrying storks are real creatures. -William James 2.4 THEISM AND RELIGIOUS EXPERIENCE Many people affirm that their belief in God does not rest on the kinds of appeals we have just examined. The cosmological, and ontological, and ontological a rgumenrs carry no \veight with them. They ask, Ho,v can an agent
cause event A, when there is no previous event B in the agent that causes event A, and no prior event C that causes event A, and no prior event C that causes event A, and so on? I shall allow, if you please, that the one proposition may justly be inferred from the other: I know in fact, that it always is inferred. Its aim is to preserve individual liberties while ensuring the general welfare of the
citizenry. (118) '41das Early Hindu scriptures, developed benveen 1500 and 600 BCE. If you owned such a robot, would it be morally right for you to, say, dismantle her to use her parts for some other purpose? SATAN: I didn't think of it that way. Does the idea that all yo ur actions are deter- mined disturb you- or reassu re you? Every triangular thing
is a particular example of the universal of triangularity. He is probably most famous for his novel Childhood's End and his screenplay for the movie 2001: A Space Odyssey. To the Buddhist, these precepts are not moral la, vs or commandments that demand strict adherence as if they were laid down by d ivine authority. Wai nwright (Ithaca, NY: Cornell
University Press, 1986), 227- 247. (Indianapolis: Bobbs-Merrill, 1960). Banish des ires and end suffering by following the Noble Eightfold Path. It Eastern Religions 109 110 Chapter 2 God and Religion ' I • teaches that the Buddha himself was neither God nor the child of a god. Is killing ever morally permissible? In this view, moral standards are
valid or true regard-less of whether people believe them, ignore them, agree about them, or have never heard of them. Morality is not properly the doctrine of how we may make ourselves happy, but how we may make ourselves worthy of happiness. Knopf, 1955), i. Thus, believers have reason to be moral, and unbelievers do not. Recent research in
a number of states has shown that, in the Feminism and Social Justice 389 average case, the standard of living of divorced women and the children who live with them plummets after divorce, whereas the economic situation of divorced women and the children who live with them plummets after divorce, whereas the economic situation of divorced women and the children who live with them plummets after divorce, whereas the economic situation of divorced women and the children who live with them plummets after divorced women and the children who live with them plummets after divorced women and the children who live with them plummets after divorced women and the children who live with them plummets after divorced women and the children who live with them plummets after divorced women and the children who live with them plummets after divorced women and the children who live with them plummets after divorced women and the children who live with them plummets after divorced women and the children who live with them plummets after divorced women and the children who live with them plummets after divorced women and the children who live with them plummets after divorced women and the children who live with them plummets after divorced women and the children who live with the plummets after divorced women and the children who live with the plummets after divorced women and the children who live with the plummets after divorced women and the children who live with the plummets after divorced women and the children who live with the plummets after divorced women and the children who live with the plummets after divorced women and the children who live with the plummets after divorced women and the children who live with the plummets after divorced women and the children who live with the plummets after divorced women and the children who live with the plummets after divorced women and the children who live with the plummets after divorced women and the children who live with the plummets after divorced women and the children w
relig ious claims. We \vould be forced to admit that God may not be perfect, because the universe is itself not 78 Chapter 2 God and Relig ion PH I LOSOPHY NOW Do Scientists Reject Religion? As a rule we disbelieve all facts and theories for which we have no use .... All righ,s reserved. 125. To see the difficulty here, let's return to our example
 where you are sitting down, someone asks you to get up and walk over to the window to see what is happening outside, but you are quite satisfied where you are and choose to remain sitting. Other people report having no sensations at a ll but nonetheless sensing a d ivine presence. To th is war of every man against every man, th is also is
consequent; that nothing can be unjust. they are actually intended to be implemented in concert. In judging a moral intuitions. Which approach seems more plausible? But if it is subjective in the way just described, irs helpfulness as a guide for
living morally is dubious. Hard determinists and compatibilisrs typically reply that this experiential sense of freedom is illusory. The Upanishads were the latest additions to the Vedas, composed primarily from about 900 to 400 BCE during a time of intellect ual and religious unease. Only na"ive, impressionable p inheads believe that stuff. Therefore,
she is not asleep. Locke ,vas nor an academic who directed his ,vrirings ar ocher philosophers. Some one will say: Yes, Socrates, but cannot you hold your tongue, and then you may go into a foreign city, and no one will interfere wi th you? And this synthet ic a posterior i knowledge ("matters of fact") is limited: We cannot kno\v what ou r percept ionsophers.
cannot detect. Does our happiness in a relatively prosperous nation depend on the suffering of the poorer people of the ,vorld who work for low wages co support our consu,ner society? Right speech, then, is truthful, kind, and constructive, fostering harmony, trust, and honesty. This is how William L. The latter is known as a posteriori; it gives us
knowledge that depends entirely on sense experience. And that law of all men, [what you would not have done to you, do not do to others). And it is steep. The poets appeared to me to be much in the same case; and I further observed that upon the strength of their poetry they believed themselves to be the wisest of men in other things in which they
 were not wise. Why does he say this? Your readers should never have to wonder what the connection is between parts of your paper. A marvelous smell of cooking goes forth from the red and blue tents of the provisioners. Yet such is the logic by which our scientific absolutists pretend to regulate our lives! x Figure 2.14 Is it your faith that can
change others' attitudes, or is it your behavior? Neither are they acting for the sake of all others or hu-manity in general; they seek instead to preserve or promote an actual human relation between themselves and particular others. Individuals are located in and formed by specific relationships (chosen and unchosen) and ties of affection and responsible to the sake of all others or hu-manity in general; they seek instead to preserve or promote an actual human relation between themselves and particular others.
ibility .. This kind of ,visdom refers not just co an intellect ual grasp of che faces, but, more importantly, co profound ins ig ht that penetrates co how things really are in themselves, insig ht gleaned experien- tially through a tra ined m ind free of spirit ual impediments. Nay, if this be true, let me die again and again. Zalra, archives/spr201
1/entries/fcminism-epistemology. If the cat is on the mat, she is asleep. So, to get the loan, you decide to lie, falsely promising to repay the money. Does Confucianism fit easily \vich a Western society chat has a strong respect for individual righrs? 4.1 OVERVIEW: THE MIND- BODY PROBLEM Philosophy is notorious for intruding into facets of life that
seem at first glance to get along just fine without philosophical inquiry. Metaphysics is the study of reality in ,he broadest sense, an inquiry into rhc clcmcnral narurc of rhc universe and the things JO It. cannot answer. The future is what is not yet. These and many other criticisms of Kant's work ,viii be debate.cl for generations to come-,vhich is proofest.
of his lasting influence. -Henry David 1horeau 174 Chapter 3 Morality and the Moral life ::, CD ANNE ~ FRANK CD ,--- Figure 3.12 Imagine that in 1944 you own the house where the young Anne Frank and her family are h id ing from the Nazis, and the Nazis ask you if anyone lives there. We may give what explanation we please of this unwill
ingness; we may at-tribute it to pride, a name which is given indiscriminately to some of the most and to some of the most effective means for the inculcation of it; to the love of
power, or to the love of excitement, both of which do really enter into and contribute to it: but its most appropriate appellation is a sense of dignity, which all human beings possess in one 10 Is the utilitarian view of mora lity based on the promot ion of happiness demean- ing? The objections are many, and he has responded to several of them. By the
intermediate in the object I mean that which is equidistant from each of the extremes, which is one and the same for all. We are made of the same st uff as stars and seas and trees and clouds. "All the same- " Ralph shouted.
Not only women, but children of both sexes, too, are often made vu lnerable by gender-structured marriage. And philoso- Figure 1.1 Socrates (469-399 ace). Logic is the study of correct reasoning. C, onsider these: Argument9 Every formatted disk I have bought from the computer store is defective. The critique suggests that the principles embodied in
these theories a re relevant but have yet to be fully applied to private li fe. 78 Onto logical Arguments 79 ANSELM: Proslogium 79 Philosophy Now: Evolution and Intelligent Design 80 KANT: Critique of Pure Reason 83 Writing to Understand: Critiquing Phi losophical Views 83 2.3 COD AND THE PROBLEM OF EVIL 84 Rowe's Argument f rom Evil 84
ROWE: Philosophy of Religion 84 The Free Will Defense 87 SWINBURNE: Is There a God? The Mind as Software 223 More will be known about the nature of a headache as psychological and physiological research discover more about the nature of a headache as psychological and physiological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as psychological research discover more about the nature of a headache as ps
absolute prohibitions or mandates (except for the principle of utility itself). The other two parts of an introduction-the plan for the paper (B) and back- ground information for the thesis (C)-may or may not be necessary, depending on your thesis and your intent. For what appearance would there be of any compact? The conclusion usually appears in
the last paragraph. Every attempt to depict reality is necessarily shaped by the artist's own perspective. David Hume, Dialogues Concerning Natural Religion Secondly, you have no reason, on your theory, for ascribing perfection to the Deity, even in his fi. For instance, no child can choose her parents yet she may well have obligations to care for
them. And what is the source of the tragic effect? Mora li ties built on the image of the independent, autonomous, rational individual largely overlook the reali ty of human dependence and the morality for which it call s. • For many people, free will matters because it relates co crucial questions about moral responsibili ty, legal punishment, praise and
blame, and social and political control. If there is and we nonbats could never know what it feels like to be a bat despite our expert knowledge of objective bat facts, what does that prove about t he plausibi lity of materialism? So you don't want your thoughts and emotions ru led by my decrees? Jr.: Commons \'7ikimedia\Xlalter Albertin Photo 14, John
Lewis: Commons \Xlikimedia/Online Guide co House Members and Sena.cors Photo I 5. Is the hypothetical interpretation of "could do otherwise" plausible? From the an- nals of anthropology, for example, we have the classic story of a culture chat sanctions the killing of parents, when they become elderly but not yet enfeebled. A belief does not count
as knowledge un- less it is true. Give me my glasses, I'm going to say- you got to!" Piggy ended, flushed and trembling. And they've gone." The officer leaned down and looked closely at Ralph. Cynthia Freeland, But Is It Art? Power, riches, honour, even health, and the general well-being and contentment with one's conditions which is ca lled
happiness, inspire pride, and, often presumption, if there is not a good will to correct the influence of these on the mind, and with this also to rectify the whole principle of acting, and adapt it to its end. Well, mathematically, you get self-contradictory an- swers . If not, would passing the test be evidence that t he computer might have genuine
intelligence? Recall that impartiality in morality requires us to consider everyone as equal, counting everyone's interesrs the same. To avoid the arbitrariness problem, and to preserve a credible idea of goodm:s..'it the theory must be rejected. All forms of racism, past and present, he says, involve cwo key elements: (I) an anicude or belief characteristic consideration and to preserve a credible idea of goodm:s..'it the theory must be rejected. All forms of racism, past and present, he says, involve cwo key elements: (I) an anicude or belief characteristic consideration and to preserve a credible idea of goodm:s..'
another race is inferior or (2) antipathy (hatred, hoscilicy) coward char race. I say this again. Like other physical objects that make up the world we perceive by our five senses, snakes are public objects that make up the world we perceive by our five senses, snakes are public objects that make up the world we perceive by our five senses, snakes are public objects that make up the world we perceive by our five senses, snakes are public objects that make up the world we perceive by our five senses, snakes are public objects that make up the world we perceive by our five senses, snakes are public objects that make up the world we perceive by our five senses, snakes are public objects that make up the world we perceive by our five senses, snakes are public objects that make up the world we perceive by our five senses, snakes are public objects that make up the world we perceive by our five senses, snakes are public objects that make up the world we perceive by our five senses, snakes are public objects that make up the world we perceive by our five senses, snakes are public objects that make up the world we perceive by our five senses, snakes are public objects that make up the world we perceive by our five senses, snakes are public objects that make up the world we perceive by our five senses are public objects that make up the world we perceive by our five senses are public objects.
unknown in Descartes' day), it still is a physical thing, and pro- posing it as the site of physical/nonphysical interaction does not banish the mystery of ho\v the material can affect the immaterial. Some believed in rebirth and karma (the universal principle that our act ions result in deserved plea- sure or pain in this life or the next); some did not.
Dukkha will end if desi re ends. 6. Faith is supposed to be the prereq- uisite for experiences chat will enable us co confirm some d ivine reality. And th is being so, we must conclude that Locke's account of freedom is simply inadequate. The process of examining the question of life's meaning or purpose is personal. That which may perhaps make such
equality incredible, is but a vain con- ceit of one's own wisdom, which almost all men but themselves, and a few others, whom by fame, or for concurring with themselves, that is, than all men but themselves, and a few others, whom by fame, or for concurring with themselves, that is, than all men but themselves, and a few others, whom by fame, or for concurring with themselves, that is, than all men but themselves, and a few others, whom by fame, or for concurring with themselves, and a few others, whom by fame, or for concurring with themselves, and a few others, whom by fame, or for concurring with themselves, and a few others, whom by fame, or for concurring with themselves, and a few others, whom by fame, or for concurring with themselves, and a few others, whom by fame, or for concurring with themselves, and a few others, whom by fame, or for concurring with themselves, and a few others, whom by fame, or for concurring with themselves, and a few others, whom by fame, or for concurring with themselves, and a few others, whom by fame, or for concurring with themselves, and a few others, whom by fame, or for concurring with themselves, and a few others, whom by fame, or for concurring with themselves, and a few others, whom by fame, or for concurring with themselves, and a few others, who is a few others, who 
woman's o,vn physical agony, the misery of her distraught family, and the distress and frustration of the physician and nurses ,vho can do little more than stand by as she withers away. Cha lmers, Philosophy of Mind: Classical and Contemporary Readings (New York: Oxford University Press, 2002), 249. The conclusion to be drawn from this is that
there is in fact an afterlife. In 1999, a larger, simi lar study of heart patients found that the prayed-for group had fewer medical problems than a group nor prayed for. If you tell a lie for financial gain, you are in effect acting according to a maxim like "Jr's okay to lie to someone when doing so benefits you financial lly." The question is whether the
maxim corresponding to an action is a legitimate moral law. Hence, Figure 2.8 St. Anselm (1033-1109), medieval philosopher and theologian and the Archbishop of Canterbury. Incernalists can be subjectivists or objectivists or objectivists or objectivists or objectivists. And what is my due? Next there would be a life of perception, but it also seems to be common even to the horse, the ox, and
every animal. What feminists are pointing out about relationships between men and women is not so much their inherently politics to address them. For Further Reading 331 CHAPTER AESTHETICS CHAPTER OBJ ECTIVES 7.1 OVERVIEW: PHILOSOPHY OF BEAUTY • Define aesthetics. The charred sticks still lay or
the rocks where the rain had quenched them but the sand by the water was smooth again. This task should be primarily a proofreading job. -Immanuel Kant 22 What is the point Kant is making with the example of a dove flying in empty space? (Since these paths amount co spiritual disciplines, they are also referred co as forms of yoga.) Today there is
a general awareness of mul- tiple paths co liberation, each appropriate for a particular kind of person. Why or why not? On the cosmic scale, indeed, the Phoenix Nebula is a tiny thing- a tenuous shell of gas surrounding a single star. -James A. But is this plausible? Dimly he remembered something that Simon had said to him once, by the rocks.
Dukkha a lso a rises because of another fact of li fe: anatta, the impermanence of t he self, or not-self, o r no-soul. A man in a fever would not ins ist on his palate as able to decide concerning flavours; nor would one, affected with the jaundice, pretend to give a verdict with regard to colours. All these selections are juxtaposed with end-of-chapter
pieces of fiction or narrative-stories meant to explore and dramatize the philosophical issues encountered xxi xxii Preface in the chapters. His message is not that we are doomed to unremitting suffering, but that there is a ,vay to escape our torment, to attain true and lasting happiness. metaphysics 1he study of reality, an inquiry into rhe fundamental
nature of the un iverse and che things in it. Those who are moved by their appetites (producers- laborers, carpenters, artisans, farmers) 2. How many planets are we dealing with here?" "Just one. • State the cent ra l aim of feminist philosophy and of fem inist epistemology. Are they currently being treated unfairly or unequally? Berkeley denies the
existence of material objects. If we contend that it is, \Ve commit the logical fallacy of arguing from the part to the \vhole: because a part of a system must have that characteristic too. Conflicts among experiences or traditions that spa, vn experiences seem to cast doubt on the trustworthiness of all
 alleged encounters with the divine. Angry citizens demand that he be lynched immediately, and they threaten 11 Does the fact that people desire hap- piness prove that it should be desired, that achieving it should be the ultimate goal of the moral life? 11 Do you think the hypothet ical interpre- tation of "could do otherwise" captures our
commonsense experience better than the libertarian interpretat ion? Bue the relativ ist rejects chis vie,v, believing instead chat truth is relative co ,vhac a person or culcure accepts as true. Indicator words often tag along \vich arguments and indicate that a conclusion or premise may be nearby. -VI. Somerset Maugham 21 Is Mackie correct in saying
that an omnipo- tent God could have created people with free will who always choose the good? From reflections on his own lived experience, Sartre arrives at what he takes to be some basic truths about hu- man beings and their existential predicament. Some their existential predicament.
to abide by it. An extra benefit is chat in dealing with objections, you may see \vays co make your argument stronger. For Further Read ing Julian Baggini, What's ft All About? "There's some sore of meaning that we find for our- selves. He
has. The twins lay, inexpertly tied up, and the tribe watched Ralph to see what he would do. In more complicated situations, we may need to do ,vhat scientists do to evalu- ate explanations for Q. For example, the theory is said to violate the scientific pr
inciple of the causal closure of the physical, \which affirms a physical cause for every physical Substance Dualism 215 6 Is it possible that nonphysical causes and physical causes do not exist, that the world contains on ly physical causes and physical causes and physical causes and physical causes do not exist, that the world contains on ly physical causes and physical causes and physical causes and physical causes and physical causes do not exist, that the world contains on ly physical causes and physical causes are proposed and physical causes and physical causes are physical causes are physical causes and physical causes are physical causes are physical causes and physical causes are physical causes and physical causes are physical
all-but eter- nal beacon calling to the stars. Inevitability or chance- those are the only options. When you do this, you are usually clarifying the meaning of concepts, constructing and evaluating philosophical theories, or devis- ing and evaluating philosophical theories, or devis- ing and evaluating logical arguments. As Tolstoy says, a ,neaningful life requires a leap of faith. Which do you think is a more
plausible theory of free will-hard determinism or compatibilism? So co have a headache is cobe disposed co wincing and caking an aspirin. Various commentators put the timeframe from 2020 through to some time in the next 50 years, although the rapid pace with which Al is progressing- be that playing games, learning to communicate, or operat-
ing among us undetected- means that nobody really knows for sure.* In the 2004 movie/, Robot, the robot called Sonny seems to be both con- scious and intelligent. (Other argument forms are discussed in the following section.)
love for the real working class, which made me understand it and to see that I cou ld know nothing and I cou ld know nothing a could be a could be
 who had lost the meaning of li fe and wanted to kill themselves, but among those bill ions departed and living men who had been carrying their own lives and ours upon their shoulders. Is the oppression of women objectively wrong? G. -Erma Bombeck 224 Chapter 4 Mind and Body WHAT DO YOU BELi EVE? Many people have occasionally had the
impression of hearing words spoken when there have been no such physical sounds in the neighbour- hood. But if there were three lives to win, you would have to play, not to chance your life to win three in a game where there is an equal chance of losing and winning.
In other words, is your life predictable because it is determined? In either case, through philosophy our beliefs become truly and authentically our own. Frankl 408 Chapter 9 The Meaning of life Life has no meaning is nonexistent. A moral
 objectivist can be absolutist about moral principles, or she can avoid absolutism by accepting chat moral principles are prima facie-applicable unless exceptions are warranted (as when nvo principles conflict and one must be given more weight than the ocher). Jc cannot be cramme.d. Jc cannot be done while your mind is on automatic pilot. Jack
 watched him inscrutably through his paint. Rourke 15 Are you more sympathetic to liber-t arianism or welfare liberalism? Ill. Eve Browning Cole, Philosophy a11d Feminist Criticism (New York: Paragon House, 1993), 83-84. Figure 1.9 Hit ler was a master persuader, relying not on good arguments but on emotional rhetoric. Here a re two of them
Argument 7 (Affirming the Consequent) 1. Studies conducted by Roy F. How \vould Pascal's wager apply to belief regarding such a deity? The suffering keeps growing, and be- fore the patient has had time to look around, he becomes conscious that what he took for an indisposition is the most significant th ing in the world to him,- his death. If he has had time to look around, he becomes conscious that what he took for an indisposition is the most significant th ing in the world to him,- his death. If he has had time to look around, he becomes conscious that what he took for an indisposition is the most significant th ing in the world to him,- his death. If he has had time to look around, he becomes conscious that what he took for an indisposition is the most significant th ing in the world to him,- his death. If he has had time to look around, he becomes conscious that what he took for an indisposition is the most significant thing in the world to him,- his death. If he has had time to look around, he becomes conscious that what he took for an indisposition is the world to him,- his death. If he has had time to look around, he becomes conscious that what he took for an indisposition is the world to him,- his death. If he has had time to look around, he had time to look around, he had time to look around, he had time to look around the head of the head time to look around the head time to
reason to doubt any of them, they are not knowledge. Chalmers the mind is an arrangement of nonphysical properties arising from-yet dependent on-physical properties. A viewer of The Matrix is naturally led to wonder: how do I know I am not in the Matrix? Modus tollens is also a valid form, and any argument using this form must also be valid
Anselm replied that his reasoning does not pertain to things like Gaunilo's island, but only to God, the greatest being possible. So liber-tarians believe that (1) determinism is false (indeterminism is false (indeterminism is false (indeterminism is false), (2) determinism and free will are incompatible, and (3) we sometimes act freely. Virtue ethics A moral theory that focuses on the development of
virtuous character. The argumencs concern che 2 How has your belief or nonbelief in God influenced the major choices you've made in your life? -Pla,o 5 Don't we reward ath- letes, doctors, lawyers, and business executives according to their merit and not by democratic vote? But cultural relativism has no advantage over moral objectivism in
promoting tolerance-and may have a critical disadvantage. I set to examining myself, and I saw that in truth I would not care to be happy at the price of being a simpleton. As Sartre says, "We are condemned to be free." The responsibility of self-definition rests heavily upon us. Yet at the same moment, blind and desperate, he realizes that the only
 bond linking him to the world is the cool hand of a girl. If so, we must try, in outli ne at least, to determine what it is . (142, 182) feminist ethics An approach co morality aimed at ad-vancing che obvious truth that women and men are morally equal. 2
Immanuel Kant, Groundwork of the Mela physic of Morals 18 In these passages, does Kant make clear how we are supposed to apply his principle of respect for persons? C, onsequently, feminist philosophers contend, women have been left out of trad itional theories of justice, an omission that ensured women would not be treated as the moral equals
 of men. (357) Key Terms 395 396 Chapter 8 The Just Society justice The idea that people should get \vhat is fair or \vhat is 
functional ist can make sense of both the causal and the relational character of the mental. It is the claim that you hope to support or prove in your essay, the conclusion of the argument that you intend to present. The facu lties which are called intellectual, and those qualities which are styled moral, have been explained in a manner purely physical
that there arc moral standards that arc uuc or correct for everyone. Determinism says chat all events-including our choices and actions-are produced inexorably by previous events, which are cause.cl by still ear- lier events, which are cause by still ochers, the chain of causes leading back into the indefinite past. Remember, however, chat the
number of people who accept a claim can be rele- vant co its truth if the people happen co be expercs. An a.rgume.nt is a state ment to support your beliefs with good arguments or evidence. Is it possible to combine Kant's theory with the ethics of
care? A right action produces more net happiness (amounts of happiness minus unhappiness) than any alternative action, everyone considered. The Master said, While they are alive, serve them according to ritual. Are t hey plausible? believes that sheep cannot Hy, then it is true (for him) that sheep cannot Hy. You thereby can make something true
by believing it to be true. 333 Philosophy Now: Is It Art? substance dualism The notion that mind and body consist of nvo fundamenta lly different kinds of stuff, or substances. (39) Socratic method Q uestion-and-ans\ver dialogue in which propositions are me- thodical ly scrutinize.cl to uncover the truth. For every one in that state being both judge
and executioner of the law of nature, men being partial to themselves, passion and revenge is very apt to carry them too far, and with too much heat, in their own cases; as well as negligence, and unconcernedness, to make them too remiss in other men's. Yes, he said. Could virtue ethics be integrated into a duty-based theory like Kant's to produce a
more plausible theory? If Nagel chinks chat bats have minds (chat is, conscious experience), \vhac ocher creatures muse he admit have m inds? How do I know that it is like that? The second two try to prove that a claim is false because it hasn't been proven true. God inserts a grand, intricate panoply of ideas into our minds-sensations that constitute
for us a real world of God 's making. 3.6 FEMINIST ETHICS AND THE ETHICS OF CARE In recent decades, an important development has challenged the traditional theo- ries and concepts of moral philosophy: the rise of feminist ethics. Thus, your point has been distorted, made to look more extreme or radical than it really is; it is now an easy
target. Communism usually implies socialism within a totalitarian system. But \what if you are an agnostic or atheist \who wants co go along with chis bet? Now, is that a truth which your superior wisdom has recognized thus early in life, and am I, at my age, in such darkness and ignorance as not to know that if a man with whom I have to live is
corrupted by me, I am very likely to be harmed by him; and yet I corrupt him, and intention- ally, too- so you say, although neither I nor any other human being is ever likely to be convinced by you. Until the early nventieth century, C-onfucian virtues and training were required of anyone entering Chinese civil service, and even now under Communist
rule China holds to ics Confucian roocs in everyday life. Then the rest joined in, making pig-dying noises and shouting genetic fallacy of arguing char a statement can be judged true or false based on its source. But all attempts to extend our knowledge of objects by establishing something in regard to them a priori, by means of concepts,
have, on this assumption, ended in fail ure. You might as well affirm the existence of mules, and deny that of horses and asses. He preferred instead ro address imporcan issues in conre, nporaty society, aiming his ,vriring ar an educated public. serve as food for beings on anorher planer, who happen to be God's favorite people. The laws of logic are
for the best, of course. Schulz 410 Chapter 9 The Meaning of life 1 When you talk about the meaning of life, which sense of the term do you use-external meaning? They say, for example, that a woman may possess all the right virtues-and still not know whether to try in vitro fertil ization, or help an illegal immigrant hide from
the authorities, or be tested for a genetic defect. What are the advantages of virtue ethics? And do you think that if all that suffering does lead to greater goods, that "an omnipotent, omniscient being could not have achieved at least some of those goods without permit-ting the instances of suffering that lead to them"? The meaning
of life is whatever you ascribe it to be. That hour like a breathing-space which returns as surely as his suffering, that is the hour of conscious- ness. He was the author of both fiction and nonfiction, including Candide, Treatise on Tolerance, and Philosophical Dictionary. To say that every- th ing is relative is to say that no unrestricted universal
generalizations are true (an unrestricted universal generalization is a statement to the effect that something holds for all individuals, societies, or conceptual schemes). Indeed, if he is a free agent then he can, on this conception, cause an event to occur- namely, some act of his own- without anything else causing him to do so. What that means is this
the man who involves himself and who realizes that he is not only the person he chooses to be, but also a law-maker who is, at the same time, choos- ing all mankind as well as himself, cannot help escape the feeling of his total and deep responsibility. If, then, the evil in human life finally reveals its nature according as it becomes or fails to become a
phase in the fu lfilment of God's purpose, we must conclude, so far as the present life is concerned, that there are both good and evi l suffering, and that there are both good and evi l suffering, and that there are both good and evi l suffering and that there are redeemed and unredeemed sinners. And if there have been always true thoughts in him, both at the time when he was and was not a man, which only need to be awakened into knowledge
by putting questions to him, his soul must have always possessed this knowledge, for he a lways either was or was not a man? The just state is a harmonious community governed by reason, just as a virtuous person is a tripartite being presided over by the rational faculty of the soul. Mohandas Gandhi called the do/its the "children of God" and
advocated for their rights and their equal status in society, ir), since it is so evident, to a rational mind, that thou dost exist in the highest degree of all? In short, extension, figure, and motion, abstracted from all other qualities, are inconceivable. Does cognitive relativism really imply that persons or cultures are infallible? Your judgment is what
matters here. What is the nature of time? Jack turned to Ralph and spoke between his teeth. Either we must spend bill ions of dollars to increase military and law enforce- ment operations aga inst drug cartels, or we mus t legal ize all drugs. We are led, in other words, to property dualism (or nonre- ductive materialism). But towards which side will we
lean? And among liberal arrs majors, philosophy salaries are near the cop of the list. In any case, both rationalists and empiricists muse provide an explanation of ho, v, ve seem co know logical (or non - consequentialist) theory is a
moral theory in which the rightness of actions is derermined not solely by their consequences} but partly or entirely by their inu insic nature. Thesis statement. Happiness is based on a just discrimination of what is necessary, what is necessary, what is necessary, what is necessary nor destructive. • Know the two conditions that must be met for an
argument to be good. They \vork in business consulting firms, guide investors on Wall Street, lead teams of innovators in Silicon Valley, do hu manicarian work for nongovernment organizations, go into policies, and cover the world as journalises. But phi- losophy helps us rise above th is predicament, to transcend the narro, v and obstructed
standpoint from which we may vie, v everything. But s ince the Principle of Credulity supposes that we understand what reasons there might be to question an experience, some doubt exists as to whether the principle can be fairly applied to ex-perience whose subjects take them be perceptions of the presence of a divine being. '3 By the lights of any
adequate principle of rationality, we generally have good reason to doubt the truth of an experience if those ,vho have it disagree about it. Which of the four main divisions of philosophy interests you the most? It provides a better ac- count of mental causation than logical behaviorism does, because mental states are brain states and brain states cause
behavior. On the other the logical behaviorist (and not the identity theorist) had got right the relational character of mental properties. Jowett (New York: Hea rst's Inter national Library, 1914), 18-20. The consensus among scientists is char evolution operates through ,vhat Danvin called "natura l selection." The basic idea is char offspring of
organisms differ physically fro,n their parents in various ,vays, and these differences can be passed on generi- cally co their offspring. Instead, it tries co sho,v why something is the way it is (why Megan understood the material). Moreover, according to this view, your mind and body are independent of one another, so it's possible for your mind or soul
to continue existing after your body dies. GOD: Just trust me. If truths can be imprinted on the understanding without being perceived, I can see no d ifference there can be, between any truths the mind is capable of knowing in respect of their original: They must all be innate, or all adventitious: In vain shall a man go about to distinguish them. • They
are destined co earn low salaries. These creatures are the only sentient race in that sector and they're made out of meat." "Maybe they're like the orfolei. For Kant, the core of morality consists in following a rational and universally applicable moral rule and doing so solely out of a sense of duty. John Stuart Mill, "\"1hat Utilitarianism Is," in
Utilitarianism (1861). Everything depends on the sample. To choose the second is to say that morality exists independently of God's, vill and even he must obey it. My pulse, for example, is caused and regulated by certain conditions existing with in me, and not by myself. But subjective relativism implies that moral disagreement is virtually
impossible. • Explain the difference between art as representation and art as expression. We must know the truth; and we must avoid error, these are our first and great commandment, they are two separable laws. 12 Linda A. Here is pare of Mary Ellen Waithe's
discussion of three of the,n: The ancient sources indicate that women were active in early Pythagorean philosophy. In any case ... The ethics of care attends to this central concern of human li fe and delineates the moral values involved. Is one of these gods the right
             .... His ocher ,vricings include Philo- sophical Rudiments Concerning Government and Society (1651), On the Body (1655), and On Man (1658). (278) cognitive relativism The doctrine that the truth about something depends on what persons or cultures believe. 9.3 OPTIM ISM: LIFE CAN HAVE MEANING • Mose of those \vho cake the
externalise approach view the matter from a rel igious standpoint. If you can write out your thesis statement and outline the argument used to defend it, you have already come far. We try co produce not just any old explanation, but the best explanation among several possibilities. We could not possibly be in error about anything that we sincerely
believed. The result is greater understanding acqui red through critical thinking and reflection-not through prejudice or unsupported presumption. Figure 1.7 Empedocles (c. "Best Careers for Philosophy Majors," 2017, philosophy-majo,s/. Consider this argument: Argument 12 Humans can walk upright, use simple tools, learn new skill s, and devise
deductive arguments. Rawls's theory of justice has significant implications for the allocation of society's resources. Thinking Philosophically 29 PHILOSOPHERS AT WORK Hypatia Hypacia (c. That is, do all women have the same basic outlook or style of reasoning? h h. Who do you think is closer to the truth regard ing the nature of a priori truth-Plato
or Kant? Ducasse, 7be Philosophy of Art (New York: Dover Publications, 1929). Not much, He taught that such speculations are pointless, since they overlook what is truly important in existence; the fact of suffering and the path of liberation from it. A topical anthology covering many issues, including moral theory, theory applications, and
challenges co commonsense ethics. We'll wash- "Sam gulped down a mouthful and protested. Occasionally it is longer, perhaps several paragraphs. And whatever is understood, exists in the understood in the 
womanizing members of Abstract Expressionism were glam orized. ---- WND0,'1, Printed to) A11'11;'li•• an4' 1,t..Chnr#18 ~ 1bc a/,.,P $>P,,.., i.n Ptf•tr~~r,,...11...,, 1&94, The following passages are from Locke's landmark Second edition, 1694.
He said that people should devote themselves to attaining it rather than trying to plumb its depths. • Morality is a normative enterprise vith a distinctive set of properties: overriding- ness, impartiality, universal ity, and reasonableness. In the latter case, indeed, the very concept of a cause so manifestly contains the concept of a necessity of
connection with an effect and of the strict universality of the rule, that the concept would be altogether lost if we attempted to derive it, as Hume has done, from a repeated association of that which precedes, and from a custom originating in this repeated associa- tion, and constituting
therefore a merely subjective necess ity." So Kant's epistemology is neither enti rely empiricist nor fully rat ionalist. -David J. John Ra,vls, A Theory of Justice (Cambridge, MA: H arvard University Press, 1999). He studied abroad, earned pragmatist. So, for instance, when women are denied the option available to men of ha rmoniously combining a
career with family life, or when members of ethnic minorities have fewer opportunities in the job market than others, this means that they are not being treated as fully free and equal members of their society .. Is it obvious to you that people have both a physical body and a nonphysical mind? We could-without contradiction-will either one of these
precepts to become a universal law. Consider, for example, this issue: the pervasiveness of government. Klemke, "Living Withou, Appeal," 191. Inductive arguments are supposed to give probable support to their conclusions. To support Proposition I, decerminiscs typi- cally appeal co che deliverances of science. The second principle concerns social
and economic goods such as income, wealth, opportunities, and positions of authority. And although some of you may think that I am joking, I declare that I will tell you the entire truth. This, though not so certain as demonstration, yet may be called knowledge, and proves t he existence of things without us. Philosophers disagree about the exact
nature of the required justification, but most accept that knowledge is true belief that is in some sense backed by good reasons. Nor does it claim that the logic of a sensation statement is the same object, are all right: Because no sentiment
represents what is really in the object. Consider this odd fa irytale based very loosely on a real event. They are real only because they are perceived by some- one. Kant, Critique of Pure Reaso11, 41- 42, 46- 47. How might Craig reply to the physicists quoted above? Before undergoing a Christian conversion (and becoming an optimise), he found
himself at age fifty doubting the existence of God and being tortured by the thought chat life was entirely ,vichouc meaning or purpose. It is we who are totally responsible for what ,ve become. Swinburne, ls 77,erea God>41- 42. We should strive to be moral-to be virtuous persons-because developing virtues is the key to living a good life. Lucretius
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decla res that we can experience a sense of awe, gratit ude, and rever- ence when \Ve see that the universe is beautiful and boundlessly complex. • Many point to science as proof of determinism, for it has had remarkable success in explaining and predicting all sorts of natural phenomena. Truth is a mat-ter of what a person or culcure believes-not a

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do and don't deserve. You have only a true belief by accident, a lucky guess, and that's not kno\vledge. His scorn of the gods, his hatred of death, and his passion for life won him that unspeakable penalty in which the whole being is exerted toward accomplishing nothing. Life has no meaning and no purpose. Is it possible to universalize any of the
following maxims-and if so, does that fact raise doubts about Kant's theory? How can this contradic-t ion be explained? Or are they two entirely different things, as Descartes thought? Knowledge, then, is true belief that is justified. APPENDIX A I. Joyous! How is one to tell about joy? Bue the differences among the greatest empiricists are stark.
Einsrein's clone would have Einstein's genes but would not a nd could not be Einsrein. Ho,v can something enti rely physical characteristics? Bue if we have only one choice open co us, if all ocher possibilities are closed, then our actions are not up co us. This argument is fallacious because there
are no reasons for believing that gay marriage will ultimately result in the chain of events described. Is Kant right not to make any exceptions in applying categorical imperatives? Many feminist \vriters maintain that the values and virtues inherent in most t raditional moral theories reflect a typically masculine perspective-and thus offer a one-sided
(or wrong-sided) view of the moral life. CHAPTER 8 I. But Hume had raised serious doubts about the possibility of this knowledge, and his extreme skepticism shocked Kant into trying to show that Hume had raised serious doubts about the possibility of this knowledge, and his extreme skepticism shocked Kant into trying to show that Hume had raised serious doubts about the possibility of this knowledge, and his extreme skepticism shocked Kant into trying to show that Hume had raised serious doubts about the possibility of this knowledge, and his extreme skepticism shocked Kant into trying to show that Hume had raised serious doubts about the possibility of this knowledge, and his extreme skepticism shocked Kant into trying to show that Hume had raised serious doubts about the possibility of this knowledge, and his extreme skepticism shocked Kant into trying to show that Hume had raised serious doubts about the possibility of this knowledge, and his extreme skepticism shocked Kant into trying to show that Hume had raised serious doubts about the possibility of this knowledge, and his extreme skepticism shocked Kant into trying to show that Hume had raised serious doubts about the possibility of this knowledge, and his extreme skepticism shows the possibility of this knowledge, and his extreme had a serious doubt and had a serious doubt and had a serious doubt a serious do
organic life, and fina lly to produce out of organic life, a creature had been made who has the possibility of existing in conscious fellowship with God. Searle, Mind It is open to opponents of this argument to show that it is somehow incoherent, harboring a
crippling contradiction. Therefore, let us say that, for the paper-cutter, essence-that is, the en-semble of both the produced and defined-precedes existe nce. There muse therefore be an initial mover (a "First Mover"), an extraordinary being that sea reed che universe moving but is
not icself move.cl by anything else-and chis being we call God. They will choose principles that are unbiased and nondiscriminatory. Aristotle had very different ideas about souls. At times the two have bowed respectfully to each other's
backyards, and chased w isdom along d ivergent paths that often crossed. 5.3 COMPATIBILISM The great appeal of traditional compatibilism is that it provides a plausible way to reconcile free \vill and determinism. But here experience is, and must be en-tirely s ilent. (6) But Darrow is wrong about human free will for two reasons. I submit that the
ismissal was proper and ethical considering che community stature and function of priests and che ben-efits chat accrue co society in the aftermath of che decision. Theoretically no upward movement is possible during one's lifetime, but diligently perform ing one's dharma could lead to better karma and a higher-level rebirth in the next life. At
least, he that can doubt so far (whatever he may have with his own thoughts) will never have any controversy with me; since he can never be sure I say any th ing contrary to his own opinion. 9 Does the existence of stable democracies in the twenty-fi rst century show that Hobbes is wrong about human nature? In Iraq, ' • robors have defused over
10,000 roadside bombs, Figure 4.12 An Explosive ordnance Disposal Robot, which are responsible for 40% of U.S. casualties gripping a mortar round. All these ten. dencies, which are due to a number of factors, including the Figure 8.12 Susan Moller Okin (1946-2004). Surely, they say, motivations for acting are often relevant to our evaluations of
people's character and actions. If so, how did the thought process begin, and what f undamental belief did you end up contemplating? In addition, moral norms have impartiality: they apply to everyone equally. If the surgeon operates, then the patient will be cured. This relationship can be expressed as a mathematical proportion. Libertarians insist
chat government should be small and limited co night-watchman funccions- the protection of society and free economic systems from coercion and fraud. Axiology is the study of value, including both aesthetic value and moral value. No one seriously expected to find planets. • An analytic statement is a logical truth \vhose denial resulcs in a
contradiction. cultural relativism 1he view char right actions are chose endorsed by one's culture. The less forcible and lively are commonly denominated Thoughts or Ideas. If you \Vant to penetrate the thicket, then, you must first identify the argument (or arguments). This, then, is a question which at least call s for closer examination, and does not
al- low of any off-hand answer:- whether there is any knowledge that is thus independent of experience and even of all impressions of the senses. It is capable of being the mother of the world. Then, because of a change in the genome, the pares may be put to new uses, fonning an irreducibly complex structure. T. The conclusion of your selected
argument will serve as the basis for your thesis state- ment. GOD: To you, maybe. One-quarter of chi ldren in the United States now live in families with only one parent- in almost 90 percent of cases, the mother. So it's possible for the sole premise-"After all, most college studenrs believe that that is the case"-to be true while the conclusion is false
Hinduism began in northwest India, emerging from a blend of native religious traditions of an Indo-European people who mi- Figure 2.19 Stone carving of one of India's more popular deities- Ganesha, the elephant-headed god. cognitive relativism The doctrine char the truth about something depends on what persons or cultures
believe. The sniggering of the savages became a loud derisive jeer. The position of the candelabrum displeased me, and outreaching my hand with difficulty, rather than Edgar Alan Poe, "The Oval Portrait," 1842, Project Gutenberg, rg.o rg/fi les/2147-h. And so, Meletus, you really think that I do not believe in any god? A collection of the
most important readings. (Caution: At fi rst glance, you may the ink Berkeley's theory of knowledge is both b izarre and wrong. He believe and mortal tious behavior and right action. Jennifer O ldstone-Moore, Confucianism: Origins, Beliefi,
Practices, Holy Texts, and Sacred Places (New York: Oxford University Press, 2002). 5 When you discuss moral issues with others, what moral theory do you assume-object is thought in relation to that [given] representation (which is a mere determination of
the mind). Now you eat- all of you- and 1- " Slowly the silence on the mountain-top deepened till the click of the fire and the soft hiss of roasting meat could be heard clearly. And in sooth some who beheld the portrait spoke of its resemblance in low words, as of a mighty marvel, and a proof not less of the power of the painter than of his deep love for
he r whom he depicted so surpassingly well. • The guidel ines for reading philosophy are: (I) Approach the text with an open mind; (2) read actively and critically; (3) identify the conclusion first, then the premises; (4) outline, paraphrase, or summarize the argument; and (5) evaluate the argument and formulate a tentative judgment. Hinduism
contains complex systems, or schools (darshana), of philosophical re- flection offered by ancient sages and commentators. • Confucius veered away from the supernatural beliefs of the past, for his main inter- est \vas teaching a humanistic doctrine centered on social relationships. The hour of departure has arrived, and we go our ways- I to die, and
you to live. Every great advance in natural knowledge has involved the absolute rejection of authority. (37) appeal to popularity The fallacy of arguing that a claim must be true not because it is backed by good reasons, but simply because many people be-lieve it. All men are not created equal. These articles, are they, which otherwise are called the
 Laws of Nature ... I made it make you feel encouraged. Questions of interest: What makes an action right (or wrong)? How can both a good God and evil exist ence of God and about che merics of a specific religious tradition. Is this epistemic
anarchism, a situation in which all claims, no matter how bizarre or contra- dictory, are equally va lid? Slippery Slope The metaphor behind this fallacy suggests the danger of stepping on a dicey incline, losing your footing, and sliding to disaster. What is your judgment based on-personal experience, faith, science, or philosophical or logical
considerations? "On the strong AI vie,v," he says, "the appropriately programmed digital computer does not just simulate having a mind; it literally has a mind."13 The appropriately programmed digital computer can demonstrate genuine intelligence, achieving any cognitive capacity such as understanding and believing. If so, why? 7.4 PLATO, ARISTOTLE
AND HUME Plato and Aristotle have had enormous influence on aesthetics, shaping thought and debate about beauty general ly (not just in art), representation in art creation, and aes- thetic vi rtues. Russell and M. Behind him came the twins, wor- ried now for a while but full of unquenchable vitality. 114 Chapter 2 God and Religion PHILOSOPHY
NOW Buddhism and Science Does Buddhism conflict with science? 550- 500 BCE) is the most fa, nous (he gave us the Pythagorean theorem, a geo, netry-dass staple) and possibly the ,nose influ- ential. The two boys faced each other. By him stood Piggy still hold- ing out the talisman, the fragile, shining beauty of the shell. Because I am afraid of the
penalty of death which Meletus proposes? Contrary co what some may chink, when you deal effectively \vich objections in your essay, you do not weaken it-you strengthen it. He must know it with certainty because a perfect God would not allow him to be deceived. Reading Philosophy Unfortunately, arguments in philosophical essays rarely come
neatly labeled so you can find and evaluate them. My colleagues have asked me that, and I have given what answers I can. Does his argument show that empiricism is fa lse? The thesis "Same-sex marriages are intolerable," for example, is intolerable, and I have given what answers I can. Does his argument show that empiricism is fa lse? The thesis "Same-sex marriages are intolerable," for example, is intolerable, and I have given what answers I can. Does his argument show that empiricism is fa lse? The thesis "Same-sex marriages are intolerable," for example, is intolerable, and I have given what answers I can. Does his argument show that empiricism is fa lse? The thesis "Same-sex marriages are intolerable," for example, is intolerable, and I have given what answers I can. Does his argument show that empiricism is fa lse? The thesis "Same-sex marriages are intolerable," for example, is intolerable, and I have given what answers I can. Does his argument show that empiricism is fa lse? The thesis "Same-sex marriages are intolerable," for example, is intolerable, and I have given what answers I can. Does his argument show that empiricism is fa lse? The thesis "Same-sex marriages are intolerable," for example, is intolerable, and I have given what answers I can. Does his argument show that example is intolerable, and I have given be a supplied to the same and the same
booing sagged a li ttle, then came up again to strength. "One side's broken." Piggy grabbed and put on the glasses. Without a cranscendencal reality and hu, naniry's relationship co it through faith, hu- man life is meaningless. Their pronouncement that "life is meaningless" thus just appears to be a ki nd of hyperbole.s 9.3 OPTIMISM: LIFE CAN HAVE
MEANING Optimises say human existence can be meaningful but are divided on how chis meaning is poss ible. We may regard the chase for truth as paramount, and the avoidance of error as second- ary; or we may, on the other hand, treat the avoidance of error as more imperative, and let truth take its chance. Mill went on co earn a prestigious
place in che pantheon of respected philoso- phers for his work in epistemology (che study of knowledge), deductive and induc- tive logic, political choughc, and ethics. They maintain that merely being able to act according to your desires are determined far you in the first place. answer dialogue
in which propositions are methodically scrutinized to uncover the trurh. Bhagavad-Gita 1he most highly venerated and influential scriptures in Hinduism. GOD: No. SATAN: This looks like it then. What is the best explanation of religious experiences? Has he not compounded a riddle, the inking to try me? Some philosophers doubt that everyone uses
the same set of basic concepts to make sense of the empirical world. - Charles Hodge The will of God is the refuge of ignorance. And this same knowledge extends likewise to all other things which I recollect having formerly demonstrated, such as the truths of geometry and the like; for what can be alleged against them to cause me to place them in
doubt? At death, for an enlightened one, the continuing cycle, or wheel, of death and rebirth ends. As an objectivist, he believes there are objective standards by which we may judge art and beauty generally. The idea is not that our minds literally create the world, but that our minds organize our experience so, we perceive it as recognizable objects.
Does th is fact disprove Marx's claim? Why, you're only a sort of th ing in his dream!" "If that there King was to wake" added Tweedle- dum, "You'd go out- bang!- just like a candle!" "I shouldn't!" Alice exclaimed indignantly. Is it true chat your belief in free ,viii is inconsequential? To say that tolerant behavior is right for everyone is to assert an
objective moral norm-but cultural rela- tivism says there are no objective moral norms. But to praise despair is to con- demn delight, to embrace violence is to lose hold of everything else. According co vi rtue ethics, character is the key co the moral life, for it is from a vir- tuous character that moral conduce and values naturally arise. The rock struck
Piggy a glancing blow from chin to knee: the conch exploded in to a thousand white frag- ments and ceased to exist. The same could be said about your betraying your best friend, or falsely accusing someone of a serious crime, or burning do\vn a factory owne.d by your business competitor. That the personal sphere of sexuality, of housework, of children from the conchest friend from the concept from the conchest friend from the concept friend from the conchest from the conchest from the conchest friend from the conchest from the conchest frie
care and fami ly li fe is political became the underpinning of most feminist thought. If you are reading che work of a famous philosopher and you find yourself think- ing chat his or her ideas are obviously silly or ridiculous, think again. Now, this cannot have been a function of the difficulty of observation, as women with countable teeth existed in
plenty then as now. In the following sections, we Overview: God and Phi losophy 63 will review some of these criticisms as well as reasoned responses to them. Why not assert the deity or dei- ties to be corporeal, and to have eyes, a nose, mouth, ears, etc.? Right actions are those commanded by God; wrong actions are those prohibited by God.,
Underlying and intertwined with all these inequalities is the unequal distribution of the traditional standpoint has led some feminist philosophers to explore the potential of basing an epistemology in a femin ist
(sometimes in a women's) standpoint. Okay, maybe they're only part meat. Rowe, ,vho focuses on evil as " intense human and an imal suffering": Wil liam L. Explain your position on these questions. Instead it provides a broad analysis of the ind ividual's predicament in an uncaring universe and explains ho,v to find meaning in such a forlorn world.
390 Chapter 8 The Just Society Susan Moller Okin, Justice, Gender, and the Family male dominance have begun to be eroded in the past century, and more rapidly in the last twenty years, the heavy weight of tradition, combined with the effects of socializa- tion, still works powerfully to reinforce sex roles that are commonly regarded as of un-equal
prestige and worth. Our mental scares are nothing bur bra in scares (,n ind scares are identical co bra in scares). The Upanishads arc Vedic literature concerning the self, Brahman, samsara, and libcra, ion. But do such attributes guarantee (visdom? 32 Chapter 1 Philosophy and You Philosophical reading is also critical reading. The notion chat God
 has assigned co humans a purpose or plan co live by is an affront to human dignity. Bue you would have been able co choose differently if history had been different. H ere is Descartes explaining this point: Let us begin by considering the commonest matters, those which we believe to be the most distinctly comprehended, to wit, the bodies which we
touch and see; not indeed bodies in general, for these general ideas are usually a little more confused, but let us consider one body in particular. He becomes an appendage of the machine, and it is only the simplest, most monotonous, and most easily acquired knack that is required of him. "You can see who I am!" he shouted. From the definition of
God, we prove \vith logic alone that a supreme deity is a reality. And here it becomes evident that the bourgeoisie is unfit any longer to be the ru ling class in society, and to impose its conditions of existence upon society as an overriding law. For one thing, we would like to be able to tell "art" from "non-ar t." We may readily call the Mona Lisa, the
Sistine Chapel, Hamlet, or the Eiffel Tower art, but would we also \Vant to give the label of art to cars, tools, clothes, store \vindows, rustic barns, interior decoration, how-to books about diesel engines, sculptures formed out of excrement, or paintings What Is Art? 5.5 SARTRE'S PROFOUND FREEDOM • Sartre says that \Ve are radically free; \Ve
may be influenced by the facto rs of nature and nurture, but ultimately we are not determined by them. If each part of the rocket is made of steel, the whole rocket is made of steel. 515-450 BCE). In a Figure 2.13 Can science prove that prayer works? In the end, you \Vant to satisfy yourself that the outline is complete, accurate, and structurally
sound, tracing a clear and logical progression of points. Suppose you imagine an incredibly beautiful beach, detailing in your mind its every property (,vhite sand, - Figure 2.10 Could there be such a thing as the greatest possible beach? • In the early vet&s, there is an emphasis on improving one's lot in li fe through religious practice and faith in the
 gods. This view is criticized as narro, vly dog, nacic, for some nar- ural processes are bad (such as bacterial infection), and some unnarural ones are good (such as medical creaunenc). 4. (15) straw man The fallacy of misrepresent- ing a person's views so they can be more easily attacked or dismissed. Jowett (New York: Hearst's International
Library, 1914), I 53-155. He served for a whi le in che Dutch army, where he did much of his early phi losophical chinking, supposedly inspired by drea, ns he had while sleeping in a "srove-heared room." He ,vas such a bright student char he easily advanced beyond his teachers, and he qu ickly realized chat their arguments and reasoning were
defective. In modern philosophy, f rom Descartes to the pres- ent, ph ilosophers (both religious and secular) examine cla ims about God, immor- tality, good and evil, and ultimate reality. C,oming back to your paper after a day or so away from it can help you see errors that passed right by you before. You hear their answer. (6) The primary benefit is
the contin- ued nurturing of the community's fa ith, ,vithout ,vhich the community would cease to function effectively. Hobbes says that once you cede po,ver to the Leviathan, he is free to treat you as he wil l. What actions are we morally obligated to perform or not perform? It simply states an obvious logi cal t ruth. Jc is life, striving co overco,ne, ro
ru le, co break our. Therefore, whatever is in motion must be put in motion by another. "You know how he'll be- " 400 Chapter 8 The Just Society "- he won't think much of us- " "- if he gets waxy we've had it- " Ralph scowled at Sam. Parmenides' clai,n co fame rests mosrly on his sysremaric e1nploy1nenr of deductive argu,nenr. At any stage in the pro-
cess, you may discover that your argument is not as good as you thought, or that you did not take an important fact into account, or that there is a way that you can alter the essay to make it stronger. Extension of factories and instruments of production owned by the state; the bringing into cu ltivation of wastelands, and the improvement of the soil
gener- ally in accordance with a common plan. Argument 8 (Denying the Antecedent) 1. Then justice, according to your argument, is not only obedience to the interest of the stronger but the reverse? Right motivations are selflessness, compassion, nonviolence, gentleness, and love. The floor is dirt, a little damp to the touch, as cellar dirt usually is.
Several philosophers have argued chat the notion of a God assigning a purpose co humans should be objectionable co believers alike. They hold chat they can confer meaning on their of every man to every thing endures, there can be no security to any man (how strong or wise
soever he be) of living out the time, which nature ordinarily allows men to live. Both theories have been subjected to intense criticism. People are basically good. The fi rst two arguments try to prove a claim by pointing out that it hasn't been proven false. Statements 7 through 11 are the premises. the previous passional work has been already in their
own direction. These early works portray Socrates as a brill iant and principled deAarer of his contemporaries' bogus clai,ns ro knowl- edge. proach to morality aimed at advancing the obvious truth that women and men arc morally equal. Polytheism is
a belief in many gods. Noss, A History of the Worlds Religions (New York: Macmillan, 1994), 323. Finally all the things which are requisite to cause us distinctly to recognise a body, are met with in it. Functionally: he will be processing
the same sort of information, reacting in a simi lar way to inputs, with his in ternal configurations being modified appropriately and with indistinguishable behavior resulting. (243) incompatibilism The view that if de-terminism is true, no one can act freely. Is not that true, Meletus, of horses, or of any other animals? • Articulate and defend your own
moral theory-that is, your own view of the nature of right and wrong actions. According to Elizabeth Anderson, "Feminist Epistemology and Philosophy of Science" Various practitioners of fem inist epistemology and Philosophy of Science argue that dominant knowledge practices disadvantage women by (1) excluding them from in-
quiry, (2) denying them epistemic authority, (3) denigrating their "feminine" cognitive s tyles and modes of knowledge, (4) producing theories of women that represent them as inferior, dev iant, or significant only in the ways they serve male interests, (5) pro- ducing theories of social phenomena that render women's activities and interests, or
gendered power relations, invisible, and (6) producing knowledge (science and tech- nology) that is not useful for people in subordinate positions, or that reinforces gender and other social hierarchies. 21 Eve Browning Cole, another feminist philosophy, or that reinforces gender and other social hierarchies.
Criticism [T]here is widespread agreement that the dominant theories of knowledge provided by the Western ph ilosophical trad ition have focused on a specific kind of knowledge which is, as Lorra ine Code has described it, "a commodity of privilege." Asking such ques- t ions as "How do I know that there is a cat on the mat?" assumes that any "I"
might be substituted for any other, that conditions of knowing are homogeneous and can be generally specifi ed. Anyone who argues thus is being swayed by emotion, not logic. Division 4. The central aim of Buddhism is to quench all desire. In consequentialist eth- ics, then, the ends (the results) justify the means (the actions). All potential knowers
have a presumed equal access to the view of the cat, and the epistemologist's job is to explain what is going on in their viewing and whether it amounts to knowledge or something else. What about Socrates? And from what they say of this
part of the charge you will be able to judge of the truth of the rest. (140) divine command theory The doctrine chat God is che creator of morality. Argument 4 is st rong, and if irs premises are true, it is cogent. Y has properties P1, P2, and P3, Therefore, Y probably has property P4. That I now saw aright I could not doubt; for the first
fl ashing of the candles upon that canvas had seemed to dissipate the dreamy stupor which was stealing over my senses, and to startle me at once into waking life. Many people, ho\vever, \vould probably disagree. if they are, then they are ideas, and we have gained our point; but if you say they are not, I appeal to any one whether it be sense, to assert
a colour is like something which is invis ible; hard or soft, like something which is intangible; and so of the rest.' To provide further support for his theory, Berkeley takes aim at Locke's distinction between primary and secondary qualities. We came slowly in through the concentric shells of gas that had been blasted out six thousand years before, yet
were expanding still. Does the fact that the vast major- ity of Americans believe in God provide evidence for God's existence? Today he is borh reviled and embraced, and he has outraged ,nany-including exponents of Christianity, conce, not provide evidence for God's existence? Today he is borh reviled and embraced, and he has outraged ,nany-including exponents of Christianity, conce, not provide evidence for God's existence? Today he is borh reviled and embraced, and he has outraged ,nany-including exponents of Christianity, conce, not provide evidence for God's existence? Today he is borh reviled and embraced, and he has outraged ,nany-including exponents of Christianity, conce, not provide evidence for God's existence? Today he is borh reviled and embraced, and he has outraged ,nany-including exponents of Christianity, conce, not provide evidence for God's existence?
theories provided by che Buddh ist's direct expe- rience (,n editacion or mystical practice) muse also be rejected. "No paint" ... Though many of those who fought in the nineteenth and early twentieth centuries for suffrage and for the abolition of the oppressive legal status of wives were well aware of the connec- tions between women's political and
personal dominations by men, few pre-1960s feminists guestioned women's special role in the family. Antony points out some of the more notorious examples of bias: Louise M. Will it be said that my nature is such as to cause me to be frequently deceived? This means respecting che moral beliefs and practices of all cultures-even chose char sanction
abusive creaunenc of ,vomen. Now I have seen that handiwork, and my faith is sorely troubled. Do not bdicvc in anything simply because it is found wrincn in your religious books . ontological arg ument An argument chat cries co demonstrate God's existence by logical analysis of the concept of God. He has a right to speak out against President Bush,
but \when he refers to him as "the millionaire president \who waited out the Vietnam War in the Texas Air National Guard," it reminds me of the garbage rhetoric that I might see if I \vere reading Ted Rall, or Susan Sontag, or one of the other hate-mongering, America-bashing, leftist whiners. The Kantian Compromise 311 6.4 THE KANTIAN
cosmological argument? But apart from such defeat, the fact that th ings appear to us God and the Problem of Evi l 87 to be a certain way renders us rationally justifi ed in bel ieving that they are that way.' And co assert that God's morality is higher than ours, some argue, is co case doubt on all our moral judgments and co render meaningless our
terms good and evil. The nvo are different, but one is not superior to the other. To decide on the right action, we often cannot avoid applying the concepts of justice and rights. Matters of fact, which are the second objects of human reason, are not ascertained in the same manner; nor is our evidence of their truth, however great, of a like nature with
the foregoing. In Kant, the result of this universality is that the wild-man, the natura l man, as well as the bourgeois, are circumscribed by the same definition and have the same basic qual- ities. But if the world contains both physical and nonphysical things, aren't we led back to Cartesian dualism, a reality consisting of two substances that may or
may not interact? Bur most debate is over che substance of his views, of which che ,nosr famous (or notorious) are his doctrine of the will co po,ver, his notion of d1e rnighty human being known as che Ubemumch (Overman or Superman), and his claim char "God is dead." On d1ese copies sorne philosophers con- sider hi,n a nihilist, but od1ers reject
d1ac characrerizacion, arguing that Nierzsche, vas concerned about ulcimace meaning and che incellecrual and spiritual vicalizacion ofhurnanity. -Chinese Proverb 176 Chapter 3 Morality and the Mora 1 life 20 To Aristotle, is happiness subjective {something only in one's mind} or objective {something one's min
feels)? CHAPTER 3 1. He muse show how it's possible. C,ommunism is bunk. But there is another kind of argument that does purport to establish God's non- existence: the argum ent from evil. Perhaps life is meaningless because it is so brief, because we and our world are so minuscule compare.cl co the inconceivably vase cosmos, because life for us
is so filled \vich misery and loss, and because there is no god or creator co give us a purpose or plan for living. Through it, he argues chat an appropriately program, ned computer cannot acquire a cognitive capacity such as understanding and believing. Dante 339 Writing to Understand: Critiquing Philosophical Views 340 7.4 PLATO, ARISTOTLE
AND HUME 340 ARISTOTLE: The Poetics 340 Philosophy Lab 341 HUME: Of the Standard of Taste 343 Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Lab 341 HUME: Of the Standard of Taste 343 Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Lab 341 HUME: Of the Standard of Taste 343 Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing to Understand: Critiquing Philosophy Now: Feminist Art 344 Writing To Understand: Critiquing Philosophy Now: Feminist Art 344 Wr
PROBING QUESTIONS 352 FOR FURTHER READING 352 CHAPTER 8 THE JUST SOCIETY 354 8.1 OVERVIEW: JUSTICE AND POLITICAL PHILOSOPHY 355 What Do You Believe? -Plato According co Kane, the mind shapes ra,v experience by organizing it in accord- ance with certain fundamental concepts such as time, space, and causality. IX
Moral questions immediately present themselves as questions whose solution cannot wait for sensible proof. It is difficult to understand what could be meant by the objective character of an experience, apart from the particular point of view from which its subject apprehends it. Through philosophy we exert control over the trajectory of our lives,
 making major course corrections by reason and reflection. For my own part, I see evidently that it is not in my power to frame an idea of a body extended and moved, but I must withal give it some colour or other sensible quality which is acknowledged to exist only in the mind. 6.3 THE EMPIR ICIST TURN • Locke argues that there is no such thing as
innate ideas; universal principles arise from sense experience. They fault Pascal for as- suming only two alternatives (that his God does not exist) and ignoring countless other possibilities. Clifford, in the instructive passage which I have quoted, exhorts us to the latter course
 Buddhist sources, ho, vever, refer to ni rvana ,vith words such as freedom, absolute truth, peace, and bliss. Then the power of each individual in the State to do his own work appears to com- pete with the other political virtues, wisdom, temperance, courage. 14 Do you agree with Hume that we can draw no conclusions about the cause of phenomena
that are "sing le, individual. Whatever tack you must stick to the central ru le of paragraph de-velopment: Develop just one main point in each paragraph, embodying that point Appendix C: How to Write a Philosophy Paper 443 in a topic sentence. A fifth characteristic of the ethics of care is the conception of persons with which it begins.
so, please add an orgy. (149) deontological (nonconsequentialist) theory A moral theory in which the rightness of actions is determined not solely by their consequences, but partly or enti rely by their intrinsic nature. Do you think striving to become such a person is a laudable goa !? Again, I ask whether those supposed originals or external things, of
 which our ideas are the pictures or representations, be them selves perceivable or no? Those \vho maintain the distinction that \Ve draw here \vill general ly apply the adjective forms moral and ethical accordingly. Using the Big Bang as a starting point, Craig defends the Kalam cosmological argument. His service to others is of the purest, for he has
no thought of self. You also have a nonphysical mind (or soul), a mental thing that cannot be ,veighed, measured, or dissected, an entity that thinks, feels, and senses. Under what cir- cumstances would you consent to live in h is state and be ruled by the Leviathan? In Plato's account, the Forms are universals-properties that can be had by sev- eral
particular things. Appeal to ignorance is the fallacy of arguing that either (I) a claim is true because ir hasn'r been proven false or (2) a claim is true because ir hasn'r been proven true. The idea that it is to serve God seems deeply implausible and contrary to most conceptions of God's nature. Imagine that in the same room I am given questions in
 English, which I then answer. First, competition; secondly, diffidence; thirdly, glory. No\v consider the case of a man arrested for murder \vho is in fact innocent of the misery of boredom .... How would you argue that he is mistaken about this? Experiment 2
showed that chronic disbelief in free will was associated with reduced helping behavior. Reprinted by jermission of the author's agents, Scovil Galen Ghosh literary Agency, Inc. We don 't feel overwhelmed by it, trying to find a little piece of it that we can grasp and feel safe with, because we feel at peace with it. Evaluate Berkeley's
main reason for rejecting the existence of material objects. Some have also taken issue with James's notion of verifying through our experi- ences the religious hypothesis by first bel ieving it. So there must be a first uncaused cause of everyth ing- and this fi rst uncaused cause of everyth ing- and this fi rst uncaused cause of everyth ing- and this fi rst uncaused cause is God. Still, a few round squares now and then would help break the
monotony. The officer inspected the little scarecrow in front of him. Dent and Sons, 1905). -John Stuart Mill 9 W hich view of the nature of happiness seems more plausib let o you-Bent ham's or Mill's? We insist that ,ve kno,v chat grass grows, chat some dogs have fleas, that Africa exists, and that Abraham Lincoln lived and died in America-yet none
of these statements is beyond a ll possible doubt. Jack had no means of lighting it. Therefore, the acorns chat make up the sweater are blue. Suppose in some distant forest lightning strikes a dead tree, resulting in a forest fire. If people's moral judgments differ from culture, mora l standa rds a re relative to culture (there are no objective
mora l standa rds). For Aristotle, a virtue is che midpoint (the "golden mean") between che extremes of excess and deficit, and the extremes are the vices. What I must not do is dictate in advance the shape this knowledge must take (rational, empirical, justifi able under counterfactual test, etc.) or impose th is knowledge must take (rational, empirical, justifi able under counterfactual test, etc.) or impose the shape this knowledge must take (rational, empirical, justifi able under counterfactual test, etc.) or impose the shape this knowledge must take (rational, empirical, justifi able under counterfactual test, etc.) or impose the shape this knowledge must take (rational, empirical, justifi able under counterfactual test, etc.) or impose the shape this knowledge must take (rational, empirical, justifi able under counterfactual test, etc.) or impose the shape this knowledge must take (rational, empirical, justifi able under counterfactual test, etc.) or impose the shape this knowledge must take (rational, empirical, justifi able under counterfactual test, etc.) or impose the shape this knowledge must take (rational, empirical, justifi able under counterfactual test, etc.) or impose the shape this knowledge must take (rational, empirical, justifi able under counterfactual test, etc.) or impose the shape the shap
of intellectual imperiali st frenzy.3' Cole also notes the criticisms that have been lodged against the theory by fem- inists themselves: Some feminist politics in general. • Understand Searle's Chi nese room thought experiment, his distinction
between syntax and semantics, and how his argument is supposed to show that strong Al is not possible. I asked her if she had ever been troubled by the thought that she was ignorant of the nature of her soul. They all know that to be understood: So
that to be in the understanding, and not to be understand- ing. He trie.d to provide a reasonable explanation for the problem of existence and offer a plausible solution. "- I apologize." The buzz from the hunters was one of admiration at
this handsome behaviour. He ,vas born in New York City and gre,v up in an incelleccually scimulacing fa,nily. This doctrine is not, of course, based upon any theory of natural immortality, but upon the hope that beyond death God will resurrect or re-create or reconstitute the human personality in both its inner and its outer as- pects. Its effect on
Chinese and East Asian life, culture, and government has been enormous- comparable to the influence of Christianity, Judaism, and Islam in the West. They did not use swords, or keep slaves. But it often does not have to, vard
others. Similarly, logical behaviorism is at odds with our commonsense intuition chat mental states often cause behavior. With unshakeable confidence in a transcendent polver, believers have burned places of \vorship, books, heretics, and unbelievers. -Hal lee luyah up to you). Nor any other decrees or laws, I suppose? This inquisition has led to my
having many enemies of the worst and most dangerous kind, and has given occasion also to many ca lumnies. In one of chem, you are instead a brain in a var of chemicals in a laboratory. Ethical egoism implies that if secretly murdering and robbing a rich stranger (vould be in your best interests, then
you should do so. atheism Japan Percentage of people who said they 4 .3% were certain of God's existence Atheist 8.7% Live Science, 1991- 2008 Sweden France 10.2% 15.5% 19.3% 23.3% 2011 18.6% 2012 19.6% Great United Britain States declined
slightly between 2007 and 2014? What she wrote then about WOJnen's rights and ,vomen's situation in so- ciery is still relevant coday- and still considered radical by ,nany. Every ind ication of contrivance, every manifesta tion of design, which exists in the works of nature; wi th the d ifference, on the side of nature, of being
greater and more, and that in a degree which exceeds all computation. They are real only because they are per- ceived by someone. For prudence, is but experience; Social Contract Theories 367 which equally bestows on all men, in those th ings they equally bestows on all men, in those th ings they equally bestows on all men, in those th ings they equally bestows on all men, in those th ings they equally bestows on all men, in those th ings they exceeds all computation. They are real only because they are per- ceived by someone. For prudence, is but experience; Social Contract Theories 367 which equally bestows on all men, in those th ings they are per- ceived by someone. For prudence, is but experience; Social Contract Theories 367 which equally bestows on all men, in those th ings they are per- ceived by someone. For prudence, is but experience; Social Contract Theories 367 which equally bestows on all men, in those th ings they are per- ceived by someone. For prudence, is but experience, is but experience and in the per- ceived by someone. For prudence, is but experience and in the per- ceived by someone are per- ceived by someone. For prudence, is but experience and in the per- ceived by someone are per- ceived by someone. For prudence, is but experience and in the per- ceived by someone are pe
 knowledge? We presuppose, in ocher words, the principle of induction. But most of them also address common themes that are characteristic of existentialism, ,vhich itself is difficult to straightforwardly define. As a result, it cannot possibly be true. Opinions airer, manners change, creeds rise and fall, but the moral law is written on the tablets of
eternity. Figure 3.9 In debates on capital punishment, which matters most: util ity or rights? The argu- ment is basically this: both philosophical reasoning and scientific evidence show that the un iverse began to exist. Is it better than liberal- ism? Ar fourteen, he was sent co rbe University of Naples for furrber study, and there his life rook, what his life rook what the universe began to exist. Is it better than liberal- ism? Ar fourteen, he was sent co rbe University of Naples for furrber study, and there his life rook what his life rook is life rook what his life rook is life
fa,nily con-sidered a radical turn. The soul is also material, which means that it dies just as the body does. Ralph said no more, did nothing, stood looking down at the ashes round his feet. But that is the chance people must take. There is no Buddhist pope; there are only the Buddha's teachings. s TWO 'TREATISES' OF Government: In ,he former take. There is no Buddhist pope; there are only the Buddha's teachings. s TWO 'TREATISES' OF Government: In ,he former take.
17,efalfePrinciples a11d Foundation OF, SirROBERT FILMER, And hisFoLLOW £Rs, ARE. This repeating pattern of rebirth-death-rebirth continues because humans are ignorant of the true nature of reality, of what is real and what is merely appearance. Then, as you work on the outline, you can refer to the statement for guidance. (243)
libertarianism (metaphysical) The view that some actions are free, for they are caused, or controlled, by the person, or agent. But, at any rate, this very fool, when he hears, and what he understands is in his understanding; although he
does not understand it to exist. He is probably best known in aeschecics for his concept of che "artworld." He argues chat ,vhac distinguishes art fron non-art is not something chat can be perceived in che arnvork itself. • Explain agent causation and know the main arguments for and against it. While the notion of a machine being protected by
human rights sounds like something out of science fiction, it's actually a fast-approach ing pos- sibil ity that scientists have speculated about for decades. For one thing, if human life has great value, then preserving it by forgoing the death penalty must maxin1ize the good. This line, ho\vever, would seem to most people to make God un\vOrthy of
worship. I have always believed, and I still believe, that what ever good or bad forcune may come our way we can always give it meaning and transform it inm some thing of value. 15. And logic tells us that it is (logically) possible that golden mountains and flying horses exist (tho ugh they are not actual), for they involve no logical
contradictions. tiscment for Socialism L'i i ts adherents. Would H obbes's state protect your rights? Can you think of a way that the mind could affect behavior without violating the causal closure of the physical or the conservation of mass-energy? Jc is not Morality Based on Character 179 enough to do right; we must do right for the right motivating
reasons. For what is actually hot cannot simultaneously be potentially hot; but it is simultaneously potentially cold. • The vedar are regarded by almost all H indus as eternal scripture and the essential reference point for all forms of Hinduism. Wisdom is organized life. Will iam Lane Cra ig, Reasonable Faith: Christia11 Tntth and Apologetics
(Wheaton, IL: Crossway Books, 1994), 92. Locke's ideas (shockingly rad ical when first introduced), vere familiar to American colonisrs, and the Bill of Rights. They were not less com- plex than us. Philosophical analysis reveals that such a cause must have
several of the principle theis tic attributes. Relations of this kind are standardly noncontractual, and conceptualizing them as contractual would often undermine or at least obscure the trust on which their worth depends. What I have said here, concerning the legislative in general, holds true also concerning the supreme executor, who having a
double trust put in him, both to have a part in the legislative, and the supreme execution of the law, acts against both, when he goes about to set up his own arbitrary will, as the law of the society. As the doctrine would have it, if a culture genuinely approves of an action, then there can be no question about the action's moral rightness: it is right, and
that's that. 248 Chapter 5 Free Will and Determinism A man can do what he wants. All our experience is a cause-and-effect
relationship between associated objects. This scenario is fiction, but it is based on an actual event. An altogether different kind of moral theory is virtue ethics, ,vhich focuses not on rules and approach could identify and inform core issuesting.
associated ,vich everything from sci- entific advances to hea ling and biomedica l ethics. 5 Appendix A: The Truth about Philosophy Majors 433 Philosophy Majors 433 Philosophy major and NBC journalist Katy Tur says, "I would argue that for the vast majority of people, an education of teaching you to the ling and biomedica l ethics. 5 Appendix A: The Truth about Philosophy Majors 433 Philosophy Majors 434 Philosophy Majors 435 Philosophy Philosophy Majors 435 Philosophy Philosophy
you don't know is useful for absolutely ev- erything that you could possibly do in the future.'>6 It's little wonder, then, that the top ranks of leaders and innovators in business and technology have their share of philosophy majors, a fair number of whom credit their success to their philosophy background. What is Will iam Paley's teleological
 argument? Do you think a society based entirely on equality would be just? D a Vinci's Mona Lisa, Michelangelo's David, Rodin's The Thinker, Vermeer's Girl with a Pearl Earring, the Venus de Milo, Van Gogh's Irises-these and councless other works are representational yet reflective of the artist's interpretation. H. (258) compatibilism The view that
 although determinism is true, our actions can still be free. But Locke says if the government violates the righrs of citizens, it is no longer legitimate, obligations to it are voided, and the people have a right to dissolve it-to initiate rebellion. This objection to the theory is not undercut by the claim that morally \vrong actions are never in one's best
interests, for we can easily imagine counterexamples in \vhich immoral acts are to a person's advantage. Lau, 19. Why or why not? Thus skepticism, they said, is the proper epistemological attitude. Mackie, Miracle of171eis111, 179- 181. He chus beca, ne one of the greatest social reform1ers of his day, advo- cating individual liberty, freedom of
expression, social tolerance, aid co the poor, and wo,nen's rights. at Christ Church. I have yet co find anyth ing at chis price with a comparable content." - Stephen Orr, Solano Community College PH L PHY HERE AND NOW POWERFUL IDEAS IN EVERYDAY LIFE THIRD EDITJC)~ Lewis Vaughn NEWYORK [OXFORD UNIVERSITY PRESS
Oxford University Press is a department of the University of Oxford. GOD: Oh, I generally have a pretty good idea. Which scientist's belief quoted above is closest co your own view of God and rel igion? I speak to the 'saving remnant' alone.) So proceed-ing, we see, fi rst, that religion offers itself as a momentous option. Many who make pragmatic
 appeals deny that there can be any rational grounds for theism. 420 Meaning from Below 4 21 EDWARDS: The Encyclopedia of Philosophy 421 REVIEW NOTES 426 What Do You Believe? TOPICS AND READINGS Nine chapters cover the existence of God, morality and the moral life, mind and body, free will and determinism, knowledge and
skepticism, aesthetics, political philosophy, and the meaning of life. Right speech means refrain ing from lying, slander, gossip, unkind or rude, vords, malicious or abus ive talk, and idle or misleading assertions. But then look what happens: to say that God is good is just to say that God is favored by God. Per contra, the option is trivial when the
opportunity is not unique, when the stake is insignificant, or when the decision is reversible ifit later proves unwise. (207) materialism (or physicalism) The doc- trine that every object and object ions to them. Are they likely co be skeptical of
physical things causally interact- ing with nonphysical entities? Requi re- ment (2) says that what the premises assert must in fact be the case. Or is Kant correct that consequences are irrelevant? It lay in a remote turret of the building. Traditionally the dominant class consisted of brah- mins, the priests and teachers who alone could study and teach
scripture. And when many weeks had passed, and but little remained to do, save one brush upon the mouth and one tint upon the spirit of the lamp. And there needs to be the less hes itation to accept this judgment respecting the quali ty of pleasures, since there is no other tribunal tribuna
to be referred to even on the question of quantity. Ned Block (Cambridge: Harvard University Press, 1980), 276, 278. But let us call them "insensible." 9 21 What does Aristotle mean by "human good turns out to be activity of soul in conformity with excellence." Problem of evil can be stated in terms of the following argument for atheism. And what a
life should I lead, at my age, wander- ing from city to city, ever changing my place of exi le, and always being driven out! For I am quite sure that wherever I go, there, as here, the young men will flock to me; and if I drive me out at their request; and if I let them come, their fathers and friends will drive me out for
their sakes. (Passing thoughts and idle revelry do not counr.) Be honesr. le seems chat ho\vever we tally these lists of good and evil, we muse conclude chat che impact of religion on earth is incalculably large. For a ,vhile he was secretary ro rhe earl of Shaftesbury, ,vho beca,ne his patron. When a star becomes a supernova, it may for a little while
outshine all the massed suns of the Galaxy. And I try to lick that honey which used to give me pleasure; but now it no longer gives me joy, and the white and Optimism: life Can Have Meaning 417 the black mouse day and night nibble at the branch to which I am holding on. Some of them have come to see it, others are content merely to know it is
there. Were you trying to ach ieve happiness, or did you experience it because you were pur- suing something else? Happiness is the one thing chat is good in itself and not, like wealth or power, just instrumentally good (good as a means co something else). Thus feminists have turned their attention to the politics of what had previously been
regarded- and, as I have shown, still is seen by most political theorists- as para- digmatically nonpolitical. Science could concern itself with che physical- wich biology, physics, astronomy, and che like. vor. On one hand, ,ve tend co chink we have free will in the sense just described. The next step is to Resh out the bones \vith introductory or
explanatory material, responses to objections, and support for the premises (vhich may consist of subordinate argumencs, examples, explanations, analogies, statistics, scientific research, expert opinion, or other evidence). Hard determinism is the view chat no one has free will. Cultural relativists insist chat cultures should be preserved, and characteristics, scientific research, expert opinion, or other evidence).
che 1 noral values of specific cultures cake precedence over uni- versal hu, nan rights, including che rights of women. Ir has a qualitative feel to it chat ,nay e,nerge fro,n che physical bur cannot be reduced to it. The growing competition among the bourgeois and the resulting commercial crises make the wages of the workers ever more Auctuating.
Bue co some critics, chis conclusion is implausible. Super Green Algae can cure cancer. It is a question of fact, whether the perceptions of the senses be produced by ex-ternal objects, resembling them: how shall this question be determined? The healing is not slow. Specifically, the goal is liberation from sanisara, one's re-peating cycle of deaths
and rebirths. Why do you rhink rhar is? • Know how the Chuang Tzu characterizes the Dao. And I said to myself, Go I must to all who appear to know, and find out the meaning of the oracle. Kant assumes that our experience will ahvays be shaped by a fixed set of fundamental concepts. Ned Block, "Troubles with Functionalism," in Readings i11 the
Philosophy of Psychology, ed. riots and reprisal killings against the man's family. These dire consequences, however, "vould probably not be very likely if the physician acted d iscreetly. Moreover, many argue that unlike the ethics of care, most moral theories push the principle of impartiality too far. Fodor, "The M ind-Body Problem" In the past fifteen
years a philosophy of mind called functionalism that is nei ther du- alist nor materialist has emerged from philosophical reflection on developments in artifi cial intell igence, computational theory, linguistics, cybernetics and psychology. In Hindu scripture, newer writings generally do not supersede the old; they are added to the ever-expanding canon.
 Sonia is a student at this university. Would it be better than the system that exists now? 3. And since brain states and mental states and
from among the poor, the simple and unlettered folk, of Figure 9.7 Gandhi was not a Christian. No! Certa inly it cannot. In this vie\v, God could have given people bet- ter moral character so their desire to do good would be stronger and their desire to do evil would be weaker. Three. Seventy percent of Americans believe that the president's tax cuts
are good for the economy. There are two distinct guestions we need to ra ise: "Does the fawn's suffering lead to some greater good?" and "Is the greater good?" and "Is the greater good to which it might lead such that an omnipotent, omniscient being could not obtain it without permitting the fawn's suffering?" It may strike us as unlikely that the answer to the first guestion is
yes. Therefore, God exists. 9. A voice spoke from behind Ra lph. Therefore it is necessary to admit a first efficient cause, to which everyone gives the name of God.' Aquinas's argument from motion (his first way) goes like this: It is obvious that some things in the universe are moving (that is, changing), and if they are mov- ing, something else must
have cause.d them to move. Your account of the arguments should be accurate and complete, putting forth che author's best case and providing enough detail for your readers co understand che import of your own argument. The rock bounded twice and was lost in the forest. Ethics is the study of moral value using the methods of philosophy. What
\vould such a society look like? J. Therefore, p. Thus it seems that if the expectation of reward or punishment is ,vhat motivates people to act morally, moral character is undermined and morality irself becomes a hollo,v ideal. The question arises because, as in many ocher issues in philosophy, nvo of our basic beliefs about ourselves and the ,vorld
seem co conflict. The conclusion is "Megan definitely understood the material," and the reason (premise) given for believing chat the conclusion is true is "for she could answer every question on the test." Sentence 2, though, is an expla- nation. Moderation in the affections and passions, self-control, and calm deliberation are not only good in many
respects, but even seem to constitute part of the intrinsic worth of the person; but they are far from deserving to be called good without qualification, although they have been so unconditionally praised by the ancients. The proletariat will use it spolitical supremacy to wrest, by degrees, all capital from the bourgeoisie, to centralize all instruments of
   roduction in the hands of the state, i.e., of the proletariat organized as the ru ling class, and to increase the total of produc- t ive forces as rapidly as possible. • Identi fy the parallels to the Dao in Western philosophy. GOD: Not the only one. A brain is a lot like a computer. "You could have had fire whenever you wanted. 6.5 A FEMINIST PERS
PECTIVE ON KNOWLEDGE • Feminise philosophy is an attempt co address the disparagement or subordination of \vomen in philosophy and related fields, and femin ise epistemology cries co do the same in theories of kno\vledge. The theory has many attractive features but also some problems, the most serious being that it seems to conflict with our
considered moral judgments. The aim of these practices is to look inward and discern the true nature of atman and irs unity with Brahman. The former is called a priori; it yields knowledge gained independently of or prior to sense experience. In many areas of unde r .. With all that, I was not deranged or mentally unsound, on the contrary, I was in
full command of my mental and physical powers, such as I had ra rely met with in people of my age: physically I could work in a field, mowing, without fall ing behind a peasant; mentally Figure 9.4 Is life any less meaningful because it is short? 10. And if so, \vhat exactly do we know? The theory is supposed to tell us what moraliry is, or what makes
something good. "Hullo." Squirming a little, conscious of his filthy appear- ance, Ralph answered shyly. We must be distinct from our bodies-we must be nonphysical m inds. _ ..........
                                                                                                                                                                                                                                          .... At times, it seems to speak to us in an imaginary though authori- tative voice, telling us to do or not to do something. But the moment I touched them and tried to
solve them, I became convinced, in the first place, Figure 9.3 Leo Tolstoy (1828-1910). Out of che many religions of che housands of faith groups), you found yourself in one of chem. A robust defense of a foundacional isc account of knowledge and justification. When we recognize our place in an immensity of light-years and in the
passage of ages, when we grasp the intricacy, beauty, and subtlety of life, then that soaring feel ing, that either (1) a claim is true because it hasn't been proven fulse or (2) a claim is fulse because it hasn't been proven true. Look:
That new military reform idea has gotta be bunk. -Aristotle 2 Are the principles of desert and equa lity in conflict? His sincere approval settles the issue, and he cannot be in error. .......
                                                                                                                                                                                                                                                  .... • Ethical egoism says that right actions are those that maximize one's own well-being. The big question remains, when will computer systems become so
advanced that their artificial consciousness ought to be recognised and respected? Rowe's Argument from Evil One of the more influential versions of deliberation, and appears to be the only conception that is consistent
with them, as determinism and simple indeterminism are not. They ra ise questions about the moral and nonmoral goodness of our lives. GOD: Of course. The best explanation for all these facts is that the defendant committed the murder. • Describe the differences
between virtue ethics and most other moral theories. Now Ralph went forward. -\X'ilson Miz]\er 28 Are the beliefs involved in James's do-you-like-me exam- ple really groundless? People rush into burning buildings to save complete strangers. Through them, you grasp that the grass is green, the stove is hot, the music is loud, the lime is tart, and the
rose is sweet. But I don't ask for my glasses back, not as a favour. As he put it, "I dine, I play a game of backgammon, I converse, and am ,nerry,vich ,ny friends; and ,vhen after three or four hours' amusement, I ,vould return co these speculations, they appear so cold, and strained, and ridiculous, that I cannot find in my heart co enter into chem any
farther." Bue he did enter into the, n again many times- and so laid down a challenge co future ch inkers co cry co answer his philosophical doubts. Bell 's "significant form" is a well-known example. If p, then q. There are no objective standards to define what is and is not mean- ingful for them. After a ll, sci- ence has had-and continues to have-
remarkable success in explaining and predicting all sorrs of natural phenomena, including the choices and actions of human beings, 5.4 LIBERTARIAN ISM • Understand the three types of arguments that libertarians have put forth to support their view. He chinks sense experience is an unreliable source of knowledge, so he looks co reason co give all
our kno\vl- edge a foundation as firm as chat \vhich supports unshakeable mathematical truths. Our bodies are physical chin gs, matter extended in space. Thinking Philosophically 21 Though race-based antipathy is less related to the original concept of "racism," today the term unequivocally encompasses racial bigotry, hostility, and hatred. Premise:
There have even been cases of doctors being murdered. Unfortunately, most prayer studies have been too Aawed for their results to be taken seri- ously. Studenrs of course can appreciate the point and power of philosophical issues and
reasoning play out in contemporary society and how philosophical insights apply to their O\vn lives. The proletariat goes through various stages of development. No scientific study has ever shown that it does not work. I agree with you. • Plato's Theory: Justice as Merit 363 PHILOSOPHY NOW Merit or Equality: Who Gets to Live? H is method is first
co doubt ev- erything that he cannot be an a priori truth, and it cannot be an a priori truth, and it cannot be an a priori truth, and it cannot be an a posteriori fact. Critics conclude that because the first formulation of the categorical imperative seems to sanction such obviously immoral acrs, the theory is deeply
fla\ve.d. Defend- ers of Kant's theory, on the other hand, view the problems as reparable and have proposed revisions. We mter the scene where Ralph and his friends are smarting over the loss of the glasses and the ability to make a fire. Cosmological, teleological, and religious-experience arguments are of this kind. they do not know, and cannot tell
but in order that they may not appear to be at a loss, they repeat the ready-made charges which are used against all phi losophers about teaching things up in the clouds and under the earth, and having no gods, and making the worse appear the better cause; for they do not like to confess that their pretence of knowledge has been detected, which is
the truth; and as they are numerous and ambitious and energetic, and are drawn up in battle array and have persuasive tongues, they were happy. This creature is molecule for molecule identical to me, and identical in all the low-level
properties postulated by a completed physics, but he lacks conscious experience en tirely. Suppose that instead of hand ling symbols, the man in the Chinese room somehow simulated nerve firings like the kind in the human brain. There is no great secret concerning the meaning of life, no cryptic bit of knowledge that, once known, \viii reveal all
Well, per-haps I could afford a mina, and therefore I propose that penalty: Plato, Critobulus, and Apollodorus, my friends here, bid me say thir ty minae, and they will be the sureties. Richard Taylor, Metaphysic, (Englewood Cliffs, NJ: Prentice HaJI, 1992), 51 - 53. But I had not had any clear and distinct knowledge of these things, and not as yet
knowing the ru le whereby I assure myself of the truth, I had been impelled to give my assent from reasons which I have since recognised to be less strong than I had at the time imagined them to be. 60 Chapter 2 God and Religion PH I LOSO PHY NOW Who Believes in God? Hard-Wired for God? Would you think the person was denying the obvious
or speaking t ruth? I'm going to hold it out. You know very well you're not real." "I am rea l!" said Alice, and began to cry. They are trapped in the cycle of death and rebirth just as humans are. "What we consciously chink could ,veil be spread out over time. In the streets between houses with red roofs and painted walls, between old moss-grown
gardens and under avenues of trees, past great parks and public buildings, processions moved. • David M iller argues that the femi nist critique of inequalities in private life does not show that the "personal is political" or that the traditional theories of justice are seriously defective. If man in the state of nature be so free, as has been said; if he be
absolute lord of his own person and possessions, equal to the greatest, and subject to no body, why will he part with his freedom? So stated, 2 seems to express a belief that accords with our basic moral principles, principles shared by both theists and nontheists. How can you justify not showing them? "Look at that! Call that a signal fire? The main
business of morality is therefore not to describe ho\v things are, but to prescribe how things should be. And here are some equally serious questions: If you do have kno,vl- edge, how did you attain it? Their tears at the bitter injustice dry when they begin to perceive the terrible justice of reality, and to accept it. Key Terms in each chapter appear in
boldface at their first appearance in a chapter, and mar-ginal definitions help studenrs learn the terms within their immediate context. Second, political philosophy may not bake bread or sell widgets, but it does sometimes change the world. If your senses can be this fraught with inconsistencies, discrepancies, and errors (and they often are), how
can you ever be sure that the world is as it appears to be? psychological egoism 1he theory that people always act out of self-interest. The former mayor was convicted of drug possession, and he spent time in jai l. Bur some dai,n char life on earth is best explained by the interven- t ion of a supreme intelligence. But it must be lived forward. Is there
such a thing as an aesthetic experience, and if so, how does it d iffer from other kinds of ex- periences? Many so- cieties today, including the United States, are capitalist, but they do not seem to be following Marx's pattern. Dominant moral theories tend to interpret moral problems as if they were conflicts between egoistic individual interests on the
one hand, and universal moral principles on the other. Some claim that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the universe had a first mover or first cause-but not that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the universe had a first mover or first cause-but not that the universe had a first mover or first cause-but not that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the universe had a first mover or first cause-but not that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the universe had a first mover or first cause-but not that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the universe had a first mover or first cause-but not that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the universe had a first mover or first cause-but not that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the universe had a first mover or first cause-but not that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the universe had a first mover or first cause-but not that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only that the worst problem \Vith Aquinas's a rgumenrs is that at best they prove only the worst problem \Vith Aquinas's a rgumenrs is the worst problem \Vith Aquinas's a rgumenrs is the worst problem \Vith Aquinas's a rgume
choices. The priest's role is special because it helps co underpin and secure society itself Anything that could undermine this role muse be neutralized as soon as possible. determinism The doctrine char every event is determined by preceding events and the laws of nature. The issues of political philosophy are large, important, and personal. Graham,
Philosophy of the Arts: An Introduction to Aesthetics (London: Routledge, 1997). Aristotle defends this vie\v in his masterpiece on morality, Nicomachean Ethics (value after his son Nicomachean Ethics). Aristotle defends this vie\v in his masterpiece on morality, Nicomachean Ethics (value after his son Nicomachean Ethics).
good has rightly been declared to be that at which all things aim .... We have examined many of these records, and brought to life for the first time in six thousand years the warmth and beauty of a civilization that in many ways must have been superior to our own. Executing hardened murderers, say recencionisrs, is the best ,vay co pre-venr chem
from killing ocher inmates or escaping and killing innocenr people. If I had injected you with a powerful drug, so that at the time-perhaps without your being aware of it-your legs were paralyzed, then your act of remaining in the chair was voluntary but not free, for you could not have got up and walked had you willed to do so. What ,nakes things
happen-gods, magic, or something else? • Explain how Kant 's theory has both empiricist and rational list elements. SATAN: But what we want, you make us want. Psychological egoism is thus completely uninformative and conceptually \VOrthless, so it cannot be used as a premise in the argument for ethical egoism. Is time travel possible? 416
Chapter 9 The Meaning of life 6 Do you th ink many people who say that life is meaning? Other collections of ideas constitute a stone, a tree, a book, and the like sensible things; which, as they are pleasing or disagreeable, excite the passions of love, hatred, joy, grief, and so forth. Where
would his torture be, indeed, if at every step the hope of succeeding upheld him? "You didn't hunt." "No more did Ralph," said Piggy wetly, "nor Si- mon." He amplified. Kant declares, I openly confess, the suggestion of David Hume was the very th ing, which many years ago first interrupted my dogmatic slumber, and gave my investigations in the field
of speculative philosophy a guite new direction. Only afterward will he be something, and he himself will have made what he will be. (7) First, in our everyday moral life, our own commonsense experience suggests that sometimes people are free to make moral decisions. Cicero/Stanford News Service 8.13 Golden Pixels/SuperSrock Chapter 9
Chap1er opening photo RubberBall Productions/Getty Images 9.1 © marekuliw,/iStockphoto 9.2 © Peter Barritt/Alamy 9.3 l'antheon/SuperStock 9.8 Exactostock/SuperStock 9.8 Exactostock/SuperStock 9.9 © AlexMotrenko/iStockphoto 9.1 twas, I think, the
apparent incongruity of my posi-t ion that caused most amusement among the crew. Are you disag ree-ing about an objective moral fact, or are you merely expressing your likes and dislikes? -Martin Luther Man is condemned m be free. You should leave no doubt about \what you are crying co prove and how you are crying co prove it. Conclusion and
brief re- iteration of the argument in its favor. And why should I live in prison, and be the slave of the magistrates of the world rhe, vay it is? A mental state, then, is just a distinctive sec of inputs and outputs. At first the contest is carried
on by individual laborers, then by the workpeople of a factory, then by the operatives of one trade, in one locality, against the individual bourgeois who directly exploits them. SATAN: And you know all that without looking. What is there to decide whether a particular pleasure is worth purchasing at the cost of a particular pain, except the feelings and
judgment of the experienced? (61) theism Belief in the existence of God. A frequent criticism of socialism is that a distribution of goods according to needs and abilities would require coercion by the state. It gives us very little information about \vhat \vill be discussed in the existence of God. A frequent criticism of socialism is that a distribution of goods according to needs and abilities would require coercion by the state. It gives us very little information about \vhat \vill be discussed in the existence of God. A frequent criticism of socialism is that a distribution of goods according to needs and abilities would require coercion by the state. It gives us very little information about \vhat \vill be discussed in the existence of God. A frequent criticism of socialism is that a distribution of goods according to needs and abilities would require coercion by the state.
were taught as a child, a code derived from your preferred religion, or some other moral theory? A fa, nous 1988 study by cardiologist Randolph Byrd looked at medical cornpl ica-rions in heart patients, some of, vho, n were prayed for and so, ne nor. Nevertheless, Hume's attack dampened interest in social contract theories of justice for two centuries-
until the \vork of John Ra\vls (1921-2002). This form alist view came along as the abstract movement in arc, vas blossoming, and the two seemed made for each ocher. Today many of the old gods are ignored or deemphasized, while some of them are still revered. We are totally free- free to define ourselves by our own lights and capable of resisting the
physical, psychological, and social forces that will thoroughly shape us if we let them. In any case, you as the reader \vill have to evaluate carefully the truth of all premises and the support behind them. If it is logically possible that he could exist \Vithout his body, then he is not identical to his body. He refused to conjecture about what happens after
death, \whether the universe is eternal, whether it is infinite, whether body and soul are the same thing, and what constitutes the divine. Some maintain that \Ve are here to do God's will. In che end, if you have read \veil and che \vricer has \
revelation-that a conclusion is, or is not, worthy of bel ief. Rowe, Philosophy of Religion The truth is that we are not in a position to prove that 1 is true. Mind- Body Identity 221 9 Do bats have con- scious experience? 380 Chapter 8 The Just Society 16 Is Marx correct in saying that a society's means of production shape its political and phil osophical
ideas? • Deline strong Al and explain how functiona lism is supposed to make it possible. Fatal ism is che vie, v chat ,vhac ,viii be, and no human actions can change it. We are radically and painfully free to choose what we ,viii be, and no human actions can change it. We are radically and painfully free to choose what we ,viii be, and no human actions can change it.
Mark VI Computer, and for the first time in my life I wonder if it is no more than an empty symbol. Matters of fact, on the other hand, are informat ive about the world, but they cannot be known with certainty. This is certain; the confidence that our facu lties do not herein deceive us is the greatest assurance we are capable of, concern ing the ex-
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istence of material beings. • Define determinism, incompatibilism, indeterminism, incompatibilism, and libertarianism. I do not know why I exist, and yet every day people ask me questions on all these points. It amused them to have a Jesuit as chief astrophysicist: Dr. Chandler, for instance, could never get over it. What some of the
great philosophers have to say about God and rel igion is the subject of this chapter. Only an intelligent de- signer can account for such complexiry. Stay then a little, for we may as well talk with one another while there is time. Once while ,vrescling ,vich che problem of free ,viii, he fell into a devastatingly dark n1ood and did not recover until he had
found a solu- tion. S., 62, 65, 2 11 Lichtenstein, Roy, 338 Liebknecht, Karl, 380 Lin, Patrick, 230-31 Lincoln, Abraham, 178 Locke, Joh n,251, 293-99,371-74, 391 Lucretius, 424 Luther, Martin, 262 Luyah, Hal Lee, 257 M Mackie, J. analytic statement A logical truth whose de- nial results in a contradiction. 308 Chapter 6 Knowledge and Skepticism
David Hume, An Enquiry Concerning Human Understanding The principle of induction is the presumption that evenrs, hat followed one ano, her in the future will be like the past. ............. 7 If we reject the reli - gious view of meaning in life, are we forced to conclude that life is meaning less? Then there is
the authoritarianism of Plato's republic, in which no one gets to choose his or her own role in life. To deny it-to say that "it is not the case that all brothers are male"-is to say that some males, which is a contradiction. Cahn (New York: O xford University Press, 2008), I 90. Create an outline of the whole essay. Copernicus curne.d out co
be right, and he arrived at h is answer through a stunning reversal of che received view. The most comprehensive anthology of Western philosophy available. It devised a writing system, erected planned cities, and built impressive structures small and large-two-story houses, civic centers, porticos, baths, bathrooms, stainvays, drainage systems, and
worship halls. That is evident. Which theory of justice do you think is more plausible-Ra\vls's \vel- fa re liberalism or Nozick's classical liberalism for Nozick's classical liberalism or Nozick's classical liberalism or Nozick's classical liberalism for Nozick's classical liberalism or Nozick's classical liberalism or Nozick's classical liberalism for Nozick's classical liberalism for Nozick's classical liberalism or Nozick's classical liberalism for Nozick's classical libera
least offence. According co Richard S\vinburne, Richard S\vinburne, Is There a God? blcst; second, by imitation, which is eas iest; and third, by experience, which is the bitterest. But crushing truths perish from being acknowledged. The Forms (also called Ideas) are perfect conceptual models for every existing thing, residing only in the eternal world
penetrated by reason alone. Indeed, we should view them with scientific suspicion if they did. But this response appears to make the idea of the goodness of God meaningless. Does it help us make decisions? He decla res that everything-humans, animals, the earth, the stars, the sun-is made of atoms. Assess the compatibilist's interpretation of could
do othenvise." Devise an argu ment showing \vhy the interpretation should be accepted (or rejected). Second comes the sort of arrangement that some people say is the best: this is the one that has a double arrangement that some people say is the best: this is the one that has a double arrangement that some people say is the best: this is the one that has a double arrangement of the action like the Odyssey, and ends with opposite fortunes for the good and bad people. Property dualism, ho, vever, has been
accused of having some of the same weak- nesses as substance dualism and raising some of the same questions. (8) Might does not make right. He ar- gued chat people persist in believing they are separate from Brahman because of maya-illusion. Feminist ethics generally downplays the role of moral principles and tradi- t ional ethical concepts,
insisting instead that moral reflection must take into ac- count the social practices, relationships, institutions, and power arrangements. Design Arguments Teleological, or design, arguments for the existence of God are straightforward, the gist being chat since the world seems co show signs of purposeful des ign, it most
likely was purposefully designed-chat is, intentionally made by an intelligent be- ing, which we call God. Some say that the man in the room doesn't understand Chinese, but he \vorld. We went into their heads and smoothed out their meat so that we're just a dream to them." "A dream
to meat! How strangely appropriate, that we should be meat's dream." "And we marked the entire sector unoccupied." "Good. Sandel, ed., Justice: A Reader (New York: Oxford University Press, 2003). This great designer must be God. Ajahn Sumedho, cited in Satnacirro Bhikku, ed., Buddha-Nature (London: World Wide Fund for Nature, 1989). It picks
its nose and occasionally fumbles vaguely with its toes or genitals, as it sits hunched in the country, we find new wants, requiring for their satisfaction the products of distant lands and climes. If scientisrs have so far failed to find evidence
for life outside our solar system, that doesn't prove that life doesn't exist somewhere out there. You have the best chance of ,vriting a good essay if you try to follow these steps. To which if we add the variety of opinions, and contrari- ety of interests, which unavoidably happen in all collections of men, the coming into so- ciety upon such terms would
be only like Cato's coming into the thea tre, only to go out again. Rowe, Philosophy of Religion [T]he Principle of Credulity presupposes that we have some understanding of what reasons are present. A naval officer stood on the sand, looking down at
Ralph in wary astonishment. 13 © Photri Images/SuperStock Chapter 2 Chapter opening photo© iStock photo.com/Phoco HamsterMan 2. After this elimination process, only the following premises and conclusion (Statement 6) remain: (6) But Darrow is wrong about human free will for two reasons. That's impossible even for God. (3) [The rhetoric]
detracts fro m the whole point of the article. Selfishness, hatred, violence, and malice undermine spiritual progress and impede true wisdom. All lead- ers know this anguish. The fact that sometimes ... Fig. __ 14. Then on this view also justice will be admitted to be the having and doing what is a man's own, and belongs to him? In this latter particular
then, I seem to have slightly the advantage of him. And will any man tell me with serious counterns. In virtue ethics, one
determines right action not by consulting rules, but by asking what a truly vi rtuous person ,vould do or ,vhether an action would accord with che relevant virtues. Western academic women, especially th ird-world women, who have yet
to achieve the political autonomy, suffrage and legal rights, and degree of access to the benefits of science their Western sisters enjoy. He would admit that th rough perception The Rationalist Road 291 intolerable. II, sec. Do you agree \vith Camus's assessment of human existence? 2 Is it possible to lead a meaningful life with out self-examination?
So \villing the maxim to be a universal law involves a contradiction: If everyone made lying promises, promise-making itself would be no more; you cannot consistently \viii the maxim to become a un iversal law. A. Appearing throughout the book, these have been selected or created to deepen studen t engagement with and understanding of complex to be a universal law.
ideas and abstract conceprs. As ,ve have seen, many theists and atheists chink chat reason can in- deed decide che issue of God's existence, and che traditional arguments chat we've examined are attempts co do just chat. Finally, ,ve have this criterion: resourcefulness in moral problem-solving. -Albert Einstein The notion chat so,ne events in che
universe are entirely uncaused is now \Videly accepted a,nong quantum physicists, the scientists \Vho study the realm of subaco,nic particles (such as electrons, positrons, and quarks). What about people who discover or de-velop their true talents late in life-those, for example, who are poor students but turn out to be geniuses in adult-hood like
Einstein? After long consideration, I thought of a method of trying the guestion. The plight of che do/its is just one example. - Robert Brault 98 Chapter 2 God and Religion Theists have tried in various ,vays to answer these guestions. And if \Ve \vere so inclined, \Ve could be \vi lling for everyone to act accordingly, even if we ourselves were Christians
or Ethiopians. (139) morality Beliefs about right and wrong actions and good and bad persons or character. When, in the course of development, class distinctions have disappeared and all pro- duction has been concentrated in the hands of a vast association of the whole nation, the public power will lose its political character. In making judgments
about causes and effects, we reason inductively. Review Notes 7.1 OVERVIEW: PH ILOSOPHY OF BEAUTY • Aesthetics is the study of the feelings and judgmencs involved in experiencing the arcs or ocher objects deemed beautiful. We ,vane it, we demand it, we say we cannot live without it. Bhakti-marga entails over- \vhelming love and adoration of
one's favored manifestation of God. Is it plausible that such repugnant acts could become moral duties if a culture sees them as such? He obeyed an instinct that he did not know he pos- sessed and swerved over the open space so that the spears went wide. For if, as you say, just ice is the obedience which the subject renders to their commands, in
that case, 0 wisest of men, is there any escape from the conclusion that the weaker are commanded to do, not what is for the injury of the stronger?• Astonishment is cho root of philosophy. 3- Therefore, the mind is an immaterial substance. The world we live in is less real. I would remind them that my order has long been
famous for its scientific works. I Blum, 9. 4.5 THE MIND AS PROPERTIES • Understand how philosophers have reasoned from the failure of prominent mind-body theories to the plausibility of property dualism. If he interprets che story in light of his moral theory, ,vhar do you suppose he would say? 427- 347 8C£). "You'd be nowhere. (11 O)
monotheism Belief in one God. What features of the ethics of care do you find plausible? Therefore, the platoon as a whole is proficient. The Pledge of Allegiance asserts that our republic preserves "liberty and justice for all." Yet substantial inequalities between the sexes still exist in our society. Premise: Clinics have been bombed. So we have left the
man between these. Does not the great disproportion bar all comparison and inference? The empiricist path to knowledge, then, is detoured by skept icism. • Skepticism is the doctrine that the truth about something depends on what a person or culture believes;
subjective relativism is the notion that truth depends on what a Review Notes 325 326 Chapter 6 Knowledge and Skepticism person believes; a priori knowledge is gained independently of or prior to sense experience; a posteriori knowledge depends entirely on sense
experience; rationalism is the vie\v that through unaided reason we can come to know what the world is like; empiri- cism says knowledge of the empirical world comes solely from sense experience; and subjective idealism is the vie\v that all that exist are minds and their ideas. And the ones who have been aboard our ves- sels, the ones you probed
Behaviorally, then, and epistemically, they must be able to speak two languages, avail themselves of two different repertoires of ru les dictating appropriate activity .... Religion is treated like a senile rdacivc whose bizarre statements arc not to be questioned. How does chis vie, v relate co Socrates' accivicy as rhe cicy's in rellectual gadAy? Right
action involves following the Buddha's Five Precepcs: refraining from (1) harming living beings (a principle kno,vn as ahimsa, "non-harm" or "nonviolence"), (2) taking ,vhat is not given (stealing), (3) engaging in miscon- duct regarding sexual or sensual pleasures, (4) lying or speaking falsely, and (5) impairing the mind with intoxicating substances
Yes, we said so. 11 Does it seem to you that the Chinese brain lacks qualitative states? Imagine you have no body- no arms, no legs, no hands, no eyes, no ears, and so on. a big purple thing." Silence. Functionalism (the doctrine that the mind is the functions that the brain performs) is usually interpreted as a materialist theory. That is equivalent to
saying that the principle of induction can be proved by the principle of induction-which is to beg the question. Clearly they were of the opinion that Jack had done the decent thing, had put himself in the right by his generous apology and Ralph, obscurely, in the wrong. In ancient Rome we have patricians, knights, plebeians, slaves; in the Middle
Ages, feuda l lords, vassals, guild masters, journeymen, apprentices, serfs; in almost all of these classes, again, subordinate gradations. No other survey ship has been so far from Earth: we are at the very frontiers of the explored Universe. When you know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing, to allow that you do not know a thing th
know it- this is knowledge. They are The great secret of true success, of true happiness, is this: the man or woman who asks for no re turn, the perfectly un.selfish person, is the most successful. And if I do not understand Chinese on the basis of implementing the right computer program, then neither does any other computer just on the basis of
implementing the program, because no computer has anything that I do not have. (3) This poss ibil ity exists because, as we have seen, the subjective states; and these states can vary from person to person, even when directed to, vard the same action on the same
occasion. He invented the Turing machine, a theoretical model that became the blueprint for modern digital computers (,vhich are all basically Turing machines), and then he devised the Turing test, a method that he thought could deter-mine ,vhether the machines are intelligent. 166 Chapter 3 Morality and the Moral life PHILOSOPHY NOW
Torture and the Ticking Bomb Terrorist In the fighr against global terrorism, some have argued for rhe use of a controversial and brutal ,veapon: rorrure. An overview of the development of major perspectives on justice. Premises: (2) We see that things which lack knowledge, such as natural bodies, act for an end, and this is evident from their
acting ahvays, or nearly always, in the same way, so as to obtain the best result. But it is also common (including in th is text) to use these \vords as equivalent to right and good ("That was the ethical"). 190 Chapter
3 Morality and the Moral life 26 Does Camus's perspective leave open the possibil ity of mora l relativism? From this basic idea, he goes on to di.scover another principle of knowledge acquisition: If he perceives something clearly and distinctly, he must know it with certainty. But, says Block, what makes the Chinese brain a counterexample to
functionalism is that it is logically possible that th is "brain" has no qualitative mental states at a ll. You may be surprised how many mistakes this fresh look can reveal. To Nietzsche, che will co power is evident in hu, nank ind 's search for kno, vledge, es-pecially in science, ph ilosophy, and religion. Do you believe that the compatibilist 's concept of
free will is plausible? But if I stand aloof, and refuse to budge an inch until I have objective evidence, until you shall have done something apt, as the absolutists say, ad extorquendum assensum meum, ten to one your liking never comes. A single drop of water that had escaped Piggy's fingers now flashed on the delicate curve like a star. For example
pain is what is caused by some kind of unpleasant stimuli (such as a burn to Rosa's hand), which causes external behavior (as when she reaches for ice in the freezer). Ted Honderich, How Free Are You?: The Determinism Problem (Oxford: Oxford on the burn), which causes external behavior (as when she reaches for ice in the freezer).
University Press, 2003). Thomas D. Since no greater good, so far as we can see, would have been lost had the fawn's intense suffering which an omnipotent, omniscient being could have prevented without thereby preventing the
occurrence of any greater good? Moreover, increased cheat- ing behavior was mediated by decreased belief in free will. When he returned co Athens, he founded the Academy, a reaching college regarded as che first university, and devoted che rest of his life co reaching and writing philosophy. Could chis irony arise in real life? Life must be
understood backward. "Having the symbols by themselves-just having the symbols by themselves-just having the semantics," Searle says. logic The study of correct reasoning. Our ship fell toward this gigantic bull 's eye like an arrow into its target. Introduction (or opening) A. Now such a thing happiness, above a ll else, is held to be; for this we
choose a lways for itself and never for the sake of something else, but honour, pleasure, reason, and every excellence we choose indeed for themselves (for if nothing resulted from them we shall be happy. Such an a lteration in their
character would not diminish their capacity to act freely, and even a slight change \vould reduce the amount of evil in the world. The Empiricist Turn 309 20 What is Hume's argument against the principle of induction? Eicher ,vay, whatever happens, face will decide, and there's no point in worrying about it or crying co avoid your destiny." Have you
ever had similar choughes about death, failure, love relationships, or- heaven forbid-final exams? Beings whose existence depends not on our will but on nature's, have nevertheless, if they are non rational beings, only a relative value as means, and are therefore called things; rational beings, on the contrary, are called persons, because their very
nature points them out as ends in themselves, that is as something which must not be used merely as means, and so far therefore restricts freedom of action (and is an object of respect). Johnson, trans., The Bhagavad Gita (Oxford: Oxford University Press, 1994). O ne does not discover the absurd without being tempted to write a manual of hap-
piness. -Socr.ues A consequentialJst theory is a moral theory in which the rightness of actions depends solely on their consequences or results. No woman is a human. David J. If the things themselves were not the object of our desires, it \vould be difficult to see ho\v we could get any satisfaction from our attaining them. This is not to say that raw
emotion can be a guide to morality; feelings need to be reflected on and educated. If it's true, ,ve ,vould expect theists generally to be more moral than nontheisrs. From the topic of capital punishment, Appendix C: How to Write a Philosophy Paper 445 for example, countless issues arise: whether executing criminals deters crime, whether executing
human being is ever morally permissible, whether it is ethical to execute people who are insane or mentally impaired, \vhether the death penalty should be mandatory for serial killers, \vhether the executing juveniles is immoral ... Philosophy excels as a pre-law major because it
teaches you the very proficiencies that la\v schools require: developing and evaluating arguments, writing carefully and clearly, applying principles and rules to specific cases, sorting out evidence, and understanding ethical norms. A meat head with an electron plasma brain inside." "Nope. If my offence is unintentional, the law has no
cognizance of unintentional offences: you ought to have taken me privately, and warned and admonished me; for if I had been better advised, I should have left off doing what I only did unintentionally- no doubt I should; but you would have left off doing what I only did unintentionally- no doubt I should; but you would have left off doing what I only did unintentionally- no doubt I should; but you would have left off doing what I only did unintentionally- no doubt I should; but you would have left off doing what I only did unintentionally- no doubt I should; but you would have left off doing what I only did unintentionally- no doubt I should; but you would have left off doing what I only did unintentionally- no doubt I should; but you would have left off doing what I only did unintentionally- no doubt I should; but you would have left off doing what I only did unintentionally- no doubt I should; but you would have left off doing what I only did unintentionally- no doubt I should; but you would have left off doing what I only did unintentionally- no doubt I should; but you would have left off doing what I only did unintentionally- no doubt I should; but you would have left off doing what I only did unintentionally- no doubt I should; but you would have left off doing what I only did unintentionally- no doubt I should have left off doing what I only did unintentionally have left off doing what I only did unintentionally- no doubt I should have left off doing what I only did unintentionally have left off doing what I only did unintentionally have left off doing what I only did unintentionally have left off doing what I only did unintentionally have left off doing what I only did unintentionally have left off doing what I only did unintentionally have left off doing what I only did unintentionally have left off doing what I only did unintentionally have left off doing what I only do not be a considered when I on
example, a book or a paper-cutter: here is an object which has been made by an artisan whose inspira tion came from a concept. -Voltaire CONSEQUENTIALIST ut ilitarianism The view that result in the most beneficial balance of good over bad consequences for everyone involved. The author does an excellent job of
explain ing abstract and conceptually intricate material to novices. I know not its name So I style it "the way." I give it the makeshift name of "the great." 36 A fundamental notion in Daoism is chat since everything and everyone is subject co che power of che Dao, since nothing can withstand irs inexorable Ao\v, the best human life is one lived in
harmony vich it. But it ever rises up again, stronger, firmer, mightier. {2nd vote: The jury decides for the evil name which you will get from the de-tractors of the city, who will say that you killed Socrates, a wise man; for they will call me wise, even
although I am not wise, when they want to reproach you. Premise: You have neglected your duty on several occasions. An introduction to ethics that lays out a case for objective morality. I feel, somehow, that I like what you are saying. As an hy-pothesis it is completely dead. Ra lph turned and ran. If mental events produce physical evenrs, doesn't
this fly in the face of the laws of physics? When she makes a free choice, she does so via \vhac O 'Connor calls "volition-enabling properties." Thus her choice is not determ ined by previous evencs; it is produced by her. You chink rhe light is an aircraft; your friend believes it is a twinkling star. Most importantly, they brought their speech, from ,vhich
was derived the ancient language of Sanskrit, the medium of Hindu scripture. The major with che highest increase: gov- ernment, at 118 percent. Are the naturalistic ex- planations better than the theistic one? (118) Key Terms 129 agnostic Someone who neither accepts nor denies God's existence. You calculate that the satisfaction you \vou ld get
from \vatch ing the movie outweighs \vhatever dissatisfaction your friend \vould feel because you broke your promise. Now, from the astronomical evidence and the record in the rocks of that one surviving planet, I have been able to date it very exactly. Nevertheless, in the most advanced countries the following will be pretty generally applicable: 1. It
is much more likely that \Ve act to obtain particular th ings, not satisfaction itself, and that \Ve experience satisfaction as a byproduct of obtaining those things. Tie them." Now the painted group felt the otherness of Sam- neric, felt the power in their own hands. -William Shakespeare Equivocation is rhe fallacy of assigning two different meanings to
the same s ignificant word in an argum ent. Then he brought the end round and caught Jack a stinger across the ear. For it is obvi- ous that all those actions of men which we should ordinarily attribute to the exercise of their free will, or of which we should say that they freely chose to do them, are in fact actions which have been caused by their own
desires, wishes, thoughts, emotions, impulses, or other psychological states in the agent"? -Joseph Campbell The same happened with me. We are supposed to gain, even now, by our belief, and to lose by our non belief, a certain vital good. An
essay built on a trivial thesis statement wastes your readers' time (if they bother to read it at all), and you learn nothing by writing it. How does he define proper amplitude? Kane's theory, however, does have its detractors. Would these actions be a violation of your autonomy? For now, it is important to understand that even if the
arguments fail to prove their case, that doesn't demonstrate the nonexistence of God. The empiricisrs see the m ind as a passive absorber of sense information, but Kant says the mind is an active shaper of experi- ence into objects that is, the one
that rests on the fe, vest assumptions. No indeed, men of Athens, that is not very likely. 5.2 DETERMINISM • Understand d'Holbach's position on free will and the main reason he takes it. Through reason, people see that the only way to escape this "war of all against all" is to enter into a social contract \vith one another. He
just commands, and that makes an action right (or ,vrong). In- stead of accepting the conventional view that knowledge is acquired \vhen the mind conforms co objects, he argues that objects conform co the mind. He reasons that since God by defin ition is the greatest possible being, God must actually exist, because if he did not exist in reality (and
merely existed in our m inds), he \vould not be the greatest possible be-ing. For example, here's the classic instance of begging the question: The Bible says that God exists. There are many inexplicable difficulties in the works of Nature which if we allow a perfect au thor to be proved a priori, are easily solved, and become only seeming difficulties
from the narrow capacity of man, who cannot trace infinite relations. You played a dirty trick- we'd have given you fire if you'd asked for it- "The blood was flowing in his cheeks and the bunged-up eye throbbed. Under socialism, people are rewarded according to their needs, not by ho,v well or how hard they work. He said chat reason could not cure
his ,nelancholy, but d istraction and rec- reation could. For the perfection of moral conduct: 3. Does this show that Marx's views are wrong? The free acts are all caused by desires, or motives, or by some sort of internal psychological states of the agent's mind. or in flute-playing, and not flute-playing, and not flute-playing, and not flute-playing, and not flute-playing.
us ing che divisibility argument. GOD: Yes. -George Henry Lewes Here's the form of inference to the best explanation: Phenomenon Q. 36. (64) Brahman The impersonal, al l-pervading Spirit that is the universe yet t ranscends all space and time. He looked malevolently at Jack. Rosal ind Hursthouse, "Virtue Ethics," in 71,e Stanford Encyclopedia of
Philosophy, Fall 2003 edition, ed. Justice by this definition comes in two forms, and each is profoundly important in a society. This list is presumably not complete. Is it a good argu- ment? I have said enough in answer to the charge of Meletus: any elaborate defence is unnecessary; but I know only too well how many are the enmitties which I have
incurred, and this is what will be my destruction if I am destroyed not Meletus, nor yet Anytus, but the envy and detraction of the world, which has been the death of many more; there is no danger of my being the last of them. No, by heaven! but I shall use the words and arguments which occur to
moral o rder and a divine order in the \vorld. Pascal's answer co chis problem is chat chose who want co believe can develop faith by behaving as if they believe, by caking holy \Yater, having masses said, and undertaking ocher religious practices. Here is Taylor making a case for one version of this theory: Richard Taylor, Metaphysics The only
conception of action that accords with our data is one according to which people- and perhaps some other things too- are sometimes, but of course not always, self-determining beings; that is, beings that are sometimes the causes of their own behavior. Figure 8.5 Who should get the only available l iver or heart- the person chosen by lottery, the
upright citizen, the man who donates thousands of dollars to the hospital, the priest, or the homeless child? Here is your chance co cake inventory of your vie,vs. The communists disdain to conceal their views and aims. Children dodged in and out, their high calls rising like the swallows' crossing Aights over the music and the singing. He was a
student and admirer of Socrates, who turned Plato's Socrates and the Examined Life 9 Figure 1.4 Plato (c. How will you wager? He contends that since people's character and behavior are accidents of nature, no one really deserves any particular allotment of benefics or burdens-and so equality is the most reasonable basis for distribut ion of goods
anything, but merely accompany physical pro- cesses. "You come on and see what you get!" "You come on- " Piggy clutching the ground was trying to attract Ralph's attention. As they danced, they sang. Waking visions and hallucinations are relatively infre- quent, but still common enough. The question next arises: Are there not somewhere forced
options in our speculative questions, and can we (as men who may be interested at least as much in positively gaining truth as in merely escaping dupery) always wait with impunity till the coercive evidence shall have arrived? He will even be "conscious" in the functional senses described earlier- he will be awake, able to report the contents of his
internal states, able to focus attention in various places, and so on. Thus rorrure is so, nerimes , norally justified. The Upanishads stress that Brahman is ineffable-it cannot be described in words and must therefore be experienced d irectly th rough several means: meditation, various forms of yoga (both mental and physical disciplines), and asceticism
But logical impossibili- t ies are fundamenta l faces about rea lity and are not thought co sec any restrictions on God's power. The necessary consequence of th is was pol it ica l central ization. In the end they all concluded that we do indeed have kno\vledge, but they d iffered on its extent. Some theorisrs defend a different kind of dualism- not
Descartes' dualism but property dualism, the view that mental properties, or features, are nonphysical properties. Do you believe? In che name of their gods they have trampled on human rights, blocked sci- entific inquiry, oppressed \vomen, waged holy \vars, and infl icted terrorism on innocents
In chis way, Kant cries co save science and our everyday experience from Hume's rad ical skepticism. to and Ariscocle. But in think- ing over this I remind myself that on many occasions I have in sleep been deceived by similar ill usions, and in dwelling carefully on this reflection I see so manifes tly that there are no certain indications by which we
may clearly distinguish wakefulness from s leep that I am lost in astonishment. Unwillingly Ralph felt his lips twitch; he was angry with himself for giving way. The Buddha urged his fol- lowers ro rake nothing on lairh but to test it out in their own experience. Is the problem with the principles or w ith society? An introduction co ethical issues
featuring a wide range of readings and thorough coverage of moral reasoning and ethical theory. He held that reason was a friend of faith, not a source of religious skepticism. Believe nothing, he tells us, keep your mind in suspense forever, rather than by closing it on insufficient evidence incur the awful risk of believing lies. Would t his fact suppor
or undermine the proposition that God exists? She's not a Muslim. t Alan M. This \vould seem like an obvious example of t\VO people having a disagreement about an important moral matter. Ethical egoists may equate their interescs with pleasure, happiness, self-realization, or other valued states, but they all agree that promoting these things for
oneself is the essence of morality. If it is logically possible chat the zombie could exist, then physical states muse not be es- sential co conscious experience. That duty is to guard ourselves from such beliefs as from a pestilence, which may shortly master our own body and then spread to the rest of the town. Some say his greatest criu1nph was the
invention of the Turing ,nachine, a theorized device (nor actually in existence ar che rime) char could compute the answers co any co1npucable problem. Racial bias, discrimination based on gender or sexual orientation, slavery, spousal rape, and unequal rrearmenr of minoriry groups are i1n1noral-bur, depending on rhe sociecy, rhey ,nay nor be
illegal. Therefore, q. Every dilemma based on a complete logical disjunction, with no possibil ity of not choosing, is an option of this forced kind. Why do I say this? By the term impression, then, I mean all our more lively perceptions, when we hear, or see, or feel, or love, or hate, or desire, or will. Suppose traditional compatibilism is true. WRITING
TO UNDERSTAND: CRITIQUING PHILOSOPHICAL VIEWS SECTION 2.5 I. In the world of sense we find there is an order of efficient causes. In such a sys rem, wealth goes to anyone who can acquire it in rhc marketplace. Any others? People ,vho cruse chat God has a plan for their lives have no understanding of ,vhar the purpose of their lives is.
According to the identity theory, you ld chis being have a mind? What is, is; and it is impossible for the same thing to be, and not to be; not universally assented to. People also care about moral responsibility, legal punishment, praise and blame, and social and political control
Accord- ing to Cleanthes, \Ve are supposed to judge the nature of the at- tributes of God. Many biblical accounts-such as St. Paul's encounter on the road to Damascus and Moses' hearing a voice from a burning bush-are like th is. "I'm going to him
with this conch in my hands. D escartes offers several a rg umenrs to support his theory of m ind, including \vhat philosophers call his conceivability argument. Sometimes, when a large measure of \vell-being hangs in the balance, breaking a promise or for-saking some other duty seems justified. So why should I worry about all these things? The
Master said, He cultivates in himself the capacity to ease the lot of the whole populace. • 9 So living by Ii and ren requires self-cultivation and action-learning the moral norms, understanding the vi rtues, and acting to apply these to the real world. It is ,vrong co judge or her people's acrions. In accordance with the Buddha's wishes, Buddhism has no
central religious authority. He holds chat for beliefs co count as kno\vledge, we muse be certain of chem-they muse be so \vell supported as co be beyond all possible doubt. Substance Dualism 211 You don't have a soul. People \vould make Figure 3.11 An old canceled German stamp w ith Kant's image. Lockean freedom ... James, "W ill to Believe," 26
This difficulty of justifying the assumption that the future will be like the past is known as the problem of induction, and it has incite.cl generations of thinkers to try to solve it. Mathematics gives us a shining example of how far, independently of experience, we can progress in a priori knowledge. In the argument form kno\vn as analogical induction
(or argument by analogy), \Ve reason in this fashion: T\vO or more th ings are similar in several ways; therefore, they are probably similar in one further \vay. From LORD OF THE FLIES by William Golding, copyright 1954, renewed © 1982 by William Golding. In each creature, there is a sound and a defective state; and the former alone can
be supposed to afford us a true standard of taste and sentiment. Belief in God or the divine can take different forms, and there are terms to reflect that fact. It's a large, unwieldy fam ily of beliefs and practices that seem reasonable and practices that seem reasonable and practices that seem reasonable and practices that fact. It's a large, unwieldy fam ily of beliefs and practices that seem reasonable and practices that seem re
simply because it is the light. On the ocher, we also usually assume chat every event has a cause. The prin- ciple applies \videly, especially in matters of public justice, but less so in personal relationships of love, fam ily, friendship, and the like. He ,vas born in Figure 3.1 o John Stuart Mill London and given a rigorous education by his father, (1806-
1873), philosopher, ethicist, James Mill, a philosopher in his own right. Step 2. An important criterion of adequacy for moral theories is consistency with our consid- ered moral judgments. Thus mankind, notwithstanding all the privileges of the state of nature, being but in an ill condition, while they remain in it, are quickly driven into society. See
Appeal to the person Aegisthus, 343 Aesthetics Aristotle inAuencing, 340-43 defined, 333, 350, 457 Hume inAuencing, 346-48 philosophy of beauty and, 333 Plato inAuencing, 340-43 defined inAuencing, 346-48 philosophy of beauty and, 339 Plato inAuencing, 340-40 philosophy of beauty and, 339 Plato inAuencing, 340-43 defined inAuencing, 340-40 philosophy of beauty and, 339 Plato inAuencing, 340-40 philosophy of beauty and, 330 Plato inAuencing, 340-40 philosophy of beauty and 340-40 p
memory. Our society ,vould condemn such a practice, no doubt appealing co moral precepts urging respect for parents and for human life. A text with readings organized by topic and by the standard arguments chat have occupied thinkers throughout the centuries. Paul Edwards, 7he Encyclopedia of Philosophy, vol. The state's fingers are
every\vhere, revealed through levie.d taxes, a welfare system, the con-struction of roads and dams, the treatment of prisoners and patients, vast armies of government employees, decla rations of peace and war, subsidies for homeo\vners and corporations, and the regulation of everything from hamburger to baby cribs. If the machine responds to
questions put to it in Chinese as well as a native Chinese speaker, so that other native Chinese speaker, so that other native Chinese speaker, then we would have to say that the machine understood Chinese.' Those who took the strong AI position believed that eventually a digital computer would be able
to pass the Turing test and thus prove that it had a mind. Several new photos illustrate fem inist art, controversial art, and that provokes discussion about what art is and isn't. And th is is that, and that only, which did, or could give beginning to any lawful government in the world ... Figure 8.2 More Americans are shunning political parties and
migrating to the polit- ical center. They became a circle of boys round a camp fire and even Piggy and Ra lph were half-drawn in. Several philosophers have responded to these, vorries, most notably Thomas Reid in the eighteenth century and in recent years Roderick Chisholm, Randolph Clarke, Richard Taylor, T imothy O 'C, onnor, and Robert Kane
"Nevertheless," said I, "there is a tremendous contradiction in this mode of thought, for, after all, the problem is- how to be happy. That's what I'm trying to find good answers to these is the main business of epistemology, the philosophical st udy of knowledge. But the credibility of the empirical claim does not affect the larger
insight that the research seems to some writers to suggest: Caring is an essential part of morality, and the most influential theories have not fully taken it into account. (140) ethics (moral philosophy) The study of morality us- ing the methods of philosophy. If chis zombie is conceivable, he says, then it is logically possible that the zombie could exist
Does th is show chat the identity theory is false? Daniel Dennett, Elbow Room: The Varieties of Free Will Worth Wanting (Cambridge, MA: MIT Press, 1984). Keith Lehrer, Theory of Knowledge, 2nd edition (Boulder, CO: Wescview Press, 2000). In Argument 12, several similarities are note.cl. Will it be said that I formerly held many things to be true
and certain which I have afterwards recognised to be false? A poste.riori know~ ledge is knowledge thar depends entirely on sense expendence. What is che terrible irony revealed in che last sentence of chis story? He was born, lived all his life, and Figure 6.11 Immanuel Kant (1724-1804), quiet died in Konigsberg, Ease Prussia (now Kal iningrad)
\"1illiam James, "The \"1ill to Believe," in 71,e \Vil! to Believe and Other Essays in Popular Philosophy (New York: Longmans, Green, and Co., 1896), 11. It is evident that none of the rules of composition are fixed by reasonings a priori, or can be esteemed abstract conclusions of the understanding, from comparing those habitudes and relations of
ideas, which are eternal and immutable. This kind of improvis ing on the Hy is normal-and often necessary. Though it must take into ac- count the findings of science, metaphysics generally focuses on basic questions that science cannot address. And higher divorce rates can only harm our children. For an hour you cry co ace normally, and he
observes you. Consequently, Shaftesbury had ro Aee ro Holland, and Locke followed him in 1683, returning ro England in 1689. If the ,vriter is conscientious, he or she Thinking Philosophically 27 will try to ensure that each premise is either well supported or in no need of sup- port (because the premise is obvious or agreed to by all parties). It's
wrong to take the life of an innocent person. As you will see, it's all quite simple. Such policies may bring people closer to the natural order, but they have also been criticized as a recipe for despotism. You can lie and save Anne and her family from death in a concentration camp, or you can tell the truth and doom them. 18. But it is quite oth-
erwise with corporeal or extended objects, for there is not one of these imaginable by me which my mind cannot eas ily divide into parts, and which consequently I do not recognise as being divisible; this would be sufficient to teach me that the mind or soul of man is entirely different from the body, if I had not already learned it from other sources.
H ere Descartes uses che logical principle chat if two chin gs are one and che same, then they muse have exactly che same properties; conversely, if they have different properties, they muse not be one and che same. A clone by definition is not genetically unique; his genome is iterated in his "parent." Aside from doubts about ,vhecher such a righr ex
isrs, che srrongesc reply ro chis worry is rhac genetic uniqueness is neither necessary nor sufficient for personal uniqueness. In the expanse of Eastern rel igious thought, Western philosophers see both d rastically different conceptions of the \vorld and many of their own ideas in new form staring back at them. The noble-minded arc calm and steady.
lying promises to obtain loans, but everyone would also know that such promises would disappear. Does he successfully prove his case? If so, how? There was a nodour, that is, it was smelled; there was a sound, that is to say, it was heard; a colour or figure, and it was perceived by sight
or touch. It is indeed an opinion strangely prevai ling amongst men, that houses, moun tains, rivers, and in a word sensible objects have an existence natural or real, distinct from their being perceived by the understanding. SATAN: No. GOD: Then aren't you saying that you want your lives to be ru led by chance? • Explain how science is used to
argue for determin ism. Your employer asks you point-blank if your friend is guilty of theft, and your answer will determine his fate. 242 Chapter 5 Free Will and Determinism You must believe in free will~ there is no choice. Consider aga in our example of your experience which you take to be a perception of a large, coiled snake. And its value is to be
judged, not primarily by the quantity of pleasure and pain occurring in it at any particular mo- ment, but by its fitness for its primary purpose, the purpose of soul-making .... GOD: Perfectly. When one has stated the opinion and mentioned the person or class of persons who hold it, one has gone as far as it is possible to go in the direction of a scien-
tifically objective statement relating to the beauty of the object. I, chs. Mi ll famously sums up this contrast by saying, "It is better to be a human being dissatisfied than a fool satisfied; better to be a human being dissatisfied than a fool satisfied than a f
that I have a reason for doing or saying it. It must have been the Pluto of this vanished Solar Sys- tem, orbiting on the frontiers of the night. • Explain his notion of "existence precedes essence." • Evaluate his idea of radical freedom. One criticism of it is that if people in the armvorld define what is and is not ar t, then there seems to be no way for the
decision-makers to decide among themselves what art is. For instance, both fear and confidence and appetite and in general pleasure and pain may be felt both too much and too little, and in both cases not well; but to feel them at the right times, with reference to the right objects, towards the right people, with the right aim, and
in the right way, is what is both in termediate and best, and this is character- istic of excellence. The advantage of being able to recognize these and other common a rgument forms is that you can use that skill to readily determine the validity of many deduc- tive arguments. Review Notes 41 42 Chapter 1 Philosophy and You WRITING TO
UNDERSTAND: ARGUING YOUR OWN VIEWS CHAPTER 1 1. If the descent is thus sometimes performed in sorrow, it can also take place in joy. The ideal distri- bution of goods follo, vs the classic formula: "From each according co his ability, co each according co his needs." • Socialism emphas izes equality and the distribution of goods according co
need and ability. Because an idea from actual sensation, and another from memory, are very dis- tinct perceptions. Michael Martin, Atheism: A Philosophical Justification (Philadelphia: Temple Univer- sity Press, 1990). But to many, his explanation:
Material objects exist independently of us and cause the patterns of our sensations. Who is your moral exemplar? This conception of a cause that it should not even bear the same name, for "being a cause" ordinari ly just means
"being an antecedent sufficient condition or set of conditions." Instead, then, of speaking of agents as causing their own acts, it would perhaps be better to use another word entirely, and say, for instance, that they originate them, or simply that they perform them. -C. Classical liberalism is, he view that, he srare should pm,ec, persona
freedoms as wdl as the right m pursue o ne's own social and economic wdJ.bcing in a free market w ithout interference from o thers. With the attainment of wisdom, we come to understand the true nature of reality and how to apply that understanding to living a good life. To be sure, he replied, they are liable to err. James thus repudiates
evidentialism, the vie\v that we are justified in believing something only if it is supported by sufficient evidence. But consider: This strange (to us) culture believes chat people enter heaven when they die and spend eternity in the same physical condit ion they were in ,vhen they passed a,vay. moral evil Evil chat comes from human choic- es and
actions and the bad things char arise from chem. Plato thinks democracy is no better than mob rule. Moral values, on the ocher hand, generally concern chose things chat we judge co be morally good, bad, praiseworthy, or blame- worthy. there. What logic, what process of argument secures you against this supposition?'8 Hume asks, Do we have any
grounds \whatsoever for believing the principle of induction? "H ighest Paying Bachelor Degree, by Salary Potential," 2017-2018 CollrgrSala7 Report, h ct ps://w ww. The current Dalai Luna has echoed rh is sentiment: "If there's good, strong evidence from science that such and such is rhe case and rhis is contrary to Bud- Fig. But though poetry can
never submit to exact truth, it must be confined by ru les of art, discovered to the author either by genius or observation. These questions, located in the margins of the text, invite stu- dents to ponder the implications of the material and to think critically about the assumptions and arguments found there. But, even then, it's unclear how you would
identify (). Specifically, the goal is liberation from samsara. The world is insane. It cannot be perfected by divine fiat, but only through the uncompelled responses and will ing co-operation of human individuals in their ac-tions and reactions in the world in which God has placed them. For where the majority cannot conclude the rest, there they cannot be perfected by divine fiat, but only through the uncompelled responses and will ing co-operation of human individuals in their ac-
act as one body, and consequently will be immediately dissolved again. By all accounts, Hume ,vas a decent, generous, and honorable person, ad,nired and liked by everyone who knew hi,n. When you are carefully reading an argument (whether in an essay or some other context), you ,viii be just as interested in whether the premises are true as in
whether the conclusion follows from the premises. For Further Reading David J. The novel Brave New World by Aldous Huxley shows us a futuristic society of contented citizens who are happy with their lot in life-but only because social engineers ma- nipulate and dampen che people's des ires with a mind-numbing d rug called soma. Yet why should
not this answer serve for the watch as well as for the stone? They ,vould insist that philosophy, even with irs ancient lineage and seemingly remote concerns, applies to your life and your times and your world. "And the fire." "Oh yes. In either case, the right- ness or wrongness of an action is to be judged by its impact on the people involved. And they
share a basic weakness. Do wrens have minds? William Lane Craig and Walter Sinnott-Armstrong, God? Those living in the state of nature are free, sociable, equal, and (mostly) at peace. Kant's first formulation of the categorical imperative yields several other important duties. I have both a body and an im morral soul. Thus, for example, a certain
God; fairly certain 17% 20% Pew Research Center, 2014 Belief in God by Level of Education Do not believe in God; absolutely certain Believe in God; absolute
religion Percentage of people who do not identify with any religion Pew Research Center, 2012 2007 15.3% 2009 16.8% Certainty of God's existence vs. For WAR, consists not in battle only, or the act of fight- ing; but in a tract of time, wherein the will to contend by battle is sufficiently known: and therefore the notion of time, is to be considered in the
nature of war; as it is in the nature of weather. "We ought to comb our hair. Are humans inherendy savage and bloodchirscy? An offhand, party-line reac- tion to these questions may provide some temporary satisfaction or assurance. Is an action right merely because a culture endorses it? • Locke and Hume are both empiriciscs. Bue In ,he great
books of India, an empire spoke to us, nothing small or un~ worthy, but large, serene, consistent, the voice of an old intelligence, which in another age and climate had pondered and thus disposed of rhe questions that exercise us. Conclusion Introduction The introduction often consists of the paper's fi rst paragraph, sometimes just a sen- tence or
nvo. There are, then, cases where a fact cannot come at all unless a preliminary faith exists in it coming. -Mary \Xfollstonecraft 322 Chapter 6 Knowledge and Skepticism Eve Browning Cole, Philosophy and Feminist Criticism 26 What is Cole's main point in the preceding passage? 62 Chapter 2 God and Relig ion An ontological argument is an
argument that tries to demonstrate God 's exist' ence by logical analysis of the concept of God. He who built the Universe can destroy it when He chooses. This view that we are created to serve God is not only objectionable on the grounds that it robs humanity of its d ignity. If you believe chat sheep can fly, then it is true (for you) chat sheep can fly
Abolitionists respond char life in prison ,vichout parole (and with appro- priare security ,neasures) is as effective as execution in preventing inmates from repeating their crimes. Do you think the caste system is morally wrong? Whatever 441 442 Appendix C: How to Write a Phi losophy Paper the length, the introduction should be no longer than
necessary. -Swami Vi\fe.kananda In ,he morning I bathe my in,cllccr in the stupendous and cosmogonal philoso-phy of the Bhngnvnd-Gitn, in comparL\on w ith w hich our modern world and its literature seems puny and trivial. Klemke (1926-2000), and Lucretius (c. fied with your opinions and content w ith your knowledge. "Listen. -Pierre-Jean
Georges Caban is 5 Is Descartes cor- rect that the mind is ind ivisible? And if it is uncaused by previous events, wouldn't it be simply random? Hinduism Hinduism can claim to be the ,vorld's oldest living religion (dating back th ree thousand years) and the third largest (with about one bill ion adherencs). The Mona Lisa is good art because its
objective properties-its unity and coherence, for example-make it so. He kicked a stone and it bounded into the water. After all, according co Locke, Ve directly experience only our sensations, or ideas; Ve only indirectly perceive external objects. Richard Swinburne, 77,e Existence of God (Oxford: Oxford University Press, 204), 304. If I told you now
how it will turn out, then it wouldn't happen and so it wouldn't turn out that way. 24 Chapter 1 Philosophy and You We do not know how many formatted disks from the computer store are in the sample mentioned in Argument 9. But philosophy and You We do not know how many formatted disks from the computer store are in the sample mentioned in Argument 9. But philosophy and You We do not know how many formatted disks from the computer store are in the sample mentioned in Argument 9. But philosophy and You We do not know how many formatted disks from the computer store are in the sample mentioned in Argument 9. But philosophy and You We do not know how many formatted disks from the computer store are in the sample mentioned in Argument 9. But philosophy and You We do not know how many formatted disks from the computer store are in the sample mentioned in Argument 9. But philosophy and You We do not know how many formatted disks from the computer store are in the sample mentioned in Argument 9. But philosophy and You We do not know how many formatted disks from the computer store are in the sample mentioned in Argument 9. But philosophy and You We do not know how many formatted disks from the computer store are in the sample mentioned in Argument 9. But philosophy and You We do not know how many formatted disks from the computer store are in the sample mentioned in Argument 9. But philosophy and You We do not know how many formatted disks from the computer store are in the sample mentioned in Argument 9. But philosophy and You We do not know how many formatted disks from the computer store are in the sample mentioned in Argument 9. But philosophy and You We do not know how many formatted disks from the computer store are in the sample mentioned in Argument 9. But philosophy and You We do not know how many formatted disks from the computer store are in the sample mentioned in Argument 9. But philosophy how how many formatted how how how how many formatted disks from the computer store are in the sample mentioned in the
Undone Are you a cognitive relativist? A graduate st udent \vith a master's degree in business pays a visit to a philosophy professor. \Volf, "Mean ing in Life," 233.
                                                                                                                                                                                                                                  .. So far as we can see, the fawn's intense suffer- ing is pointless, leading to no greater good. Exercise 1.3 In the following passages, identify any fallacies. Some hard
determinists maintain that these uncaused evenrs are mostly con- fined to the subatomic realm and do not significantly affect the larger ,vorld of 4 Do you believe both that every event has a cause and t hat free act ions are possible? He found chat che subjects became aware of their inten- tion ro move their fingers about 200 1 nillise.conds before che
                                                          result.. No woman is a man. T., 251-52 Sumed ho, Ajah n, 112 Swami Vivekananda, 117 Swinburne, Richard, 87, 97 Taylor, 8
Alexis de, 382 Tolstoy, Leo, 250, 335, 4 11-13, 416-18 T rumbull, H. Thanks co your upbringing, your culture, your peers, and ocher influences, you already have a head full of fundamental beliefs, some of chem true, some false. Most contemporary philosophers are materia lises regarding, n ind and body and there- fore reject che substance dualism
of Descartes and Western religion. We value knowledge for its own sake, regardless of what we can do ,vith it. All I know is that I'm going to do everything in my power to bring it about. But you didn't. As Hobbes arguing for his theory in Leviathan:
Thomas Hobbes, Leviathan CHAPTER 13. A classical liberal might say to a Marxist that liberty and rights are the most important values in a society, and the effect, so far as it fall s under our cognizance, is not infinite: What pretensions have
we, upon your suppositions, to ascribe that attribute to the Divine Being? These things are not up to us, and if they are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, their consequences (including our current actions) are not up to us, the n
quantum mechanics. The chicfbcncfir, which rcsuk < from philosophy, arises in an indirect man .. WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL V IEWS SECTION 7.3 1. It would be, as it were, only the setting to enable us to handle it the more conveniently in common commerce, or to attract to it the attention of those who are not yet
connoisseurs, but not to recommend it to true connoisseurs, or to determine its value. For Further Reading Robert Audi, Belief, Justification, and Krwwledge (Belmont, CA: Wadsworth, 1988). What is truth? ", dra,vs anencion co che "conceptual in- Aacion" of che terms racist and racism. H is skepticism arises because he thinks that even though all
our knowledge is based on sense experience, \Ve cannot know how the objects of our sense experience are related. When you read philosophy, understanding it is just the first step. To follow Ii is to conduct yourself in your dealings with others according to moral and customary norms, and to act in this \vay is to contribute to social stability and
harmony. If mental evenrs do not cause physical events, we are left, vith epiphenomenalism, the notion that mental properties do not cause anything, but merely accompany physical processes. ed. Their ideas-political, philosophical, or social-are the ruling ideas. Against this position James asserts, "Our passional nature not only la\vfully may, but
must, decide an op- tion between propositions, whenever it is a genuine option that cannot by its nature be decided on intellectual grounds."26 To James, the decis ion to believe or not to believe or not to believe in a divine reality (the "reli- gious hypothesis") is a genuine option that the intellect cannot help us decide. I cannot describe it at all. GOD: Just fine.
Wherefore be of good cheer, and try to recollect what you do not know, or rather do not remember. In this case, it seems clear that you sit of necessity, not freely. But to say this is to argue in a circle and undermine-not strengthen- the divine command theory. The good life is the virtuous life. Happiness, on the other hand, no one chooses for the sake
of these, nor, in general, for anyth ing other than itself. Mose of his ,vritings reflected his relentless search for the proper philosophical foundations or ,nechods in science, metaphys- ics, and eth ics. What are the sources of knowledge? Christopher Grau, ed., Philosophers Explore the Matrix (Ne,v York: Oxford Univer- sity Press, 2005). Would cloning
be a morally permis- sible option for them? [M]ental states are computational states of the brain . A little later we detected the continent-wide pattern of radioactivity that had been buried in the rock. Homeland security is a cruel character for unborn child ren. • End-of-chapter reviews. Others take a stronger stand against theism by setting forth the
argument from evi l. Where therefore the other sensible qualities are, there must these be also, to wit, in the mind and nowhere else .. From these findings, some scientists have speculated chat che uni- verse itself ,nay have arisen uncaused. Fallacies are common but bad arguments. Some th ings I have said of which I am not altogether confident.
Much of the work in epistemology centers around the questions of \vhether we have kno\vledge and, if so, how much we have kno\vledge and, if so, how much we have kno\vledge and if so, how much we have known and the solution and the solution
day. Those who use the problem of evil as an argument against belief in God almost invariably think of the world in this kind of way. They were wrong. Searle, Mind, 48-49. Ho\v can an object with physical properties affect something \vith no physical properties what-soever? So don't try to tell me the tax cuts aren't good for the economy. Pegis (New
York: Random House, 1944), 22. They point out that scientific research in many fields, from astrophysics co zoology, is forever uncover- ing causal connections, seeming co confirm a de- terministic picture of che world. They are not up to us, and neither are their consequences, including our current actions. He says that the infor- mation derived from
experience-what he calls perceptions-consists of sense data (such as sighrs, odors, and sounds) and inner psychological states (such as hate, fea r, love, and then in 1755 began lecturing at the un iversity, an appointment that lasted over forty
years. Title: Philosophy here and now: powerful ideas in everyday li fe I Lewis Vaughn. Hume uses this terminology his death.) His doubts about all these ideas sprang naturally from his consistent and thoroughgoing e1npiricis1n, in which assertions can count as knowledge only if they can be traced back co experience. Therefore before the names of
just, and unjust can have place, there must be some coercive power, to compel men equally to the performance of their 11 Is ceding all power to a leviathan the only way for people to achieve peace, security, and cooperation in a society? They seem conjoined, but never connected. In pro- portion, therefore, as the repulsiveness of the work increases,
the wage decreases. (65) moral evil Evil that comes from human choices and actions and the bad things that arise from them. Devise an argument in favor of the proposition that people should (or should not) be punished as Socrates was for speaking their minds. This means that an agent is sometimes a cause, without being an antecedent sufficient
condition; for if I affirm that I am the cause of some act of mine, then I am plainly not saying that my very existence is sufficient for its occur- rence, which would be absurd. The officer grinned cheerfully at Ralph. Piggy, saying nothing, with no time for even a grunt, travelled through the air side- ways from the rock, turning over as he went. -Barbara
Ehrenreic: h 388 Chapter 8 The Just Society 22 Why does the unequal treatment of women seem to contra- dict principles laid out in the U.S. Constitu- tion? In this nar- rative, one of his many dialogues, Plato relates Socrates' address to the jury at his famous trial for corrupting Athenian youth and disrespecting the gods. I teach others and myself am
ignorant of every- thing. More co che point, they hold chat there is no logical absurd icy in che notion of a series of even es screeching into an infin ite future. .7 Philo declares that if we carefully and consistently apply the kind of reasoning used in the design argument (as Cleanthes would have us do), \Ve would have to accept some uncomfortable
conclusions about the nature of the designer. The first major criticism came from an eleventh-cent ury monk named Gaunilo, who thought that Anselm ,vas try-ing to define God into existence. Despite che profound difference between che mental and physical, they interact causally. ,vho are to fight there is the war hero Arjuna, who has serious
misgivings about a battle that ,vill pit brothers and cousins against brothers and cousins. Confucianism 195 196 Chapter 3 Morality and the Moral life Review Notes 3.1 OVERVIEW: ETHICS AND THE MORAL DOMAIN • Ethics, or moral philosophy, is the study of morality using the methods of philosophy, and morality consists of our beliefs about
right and wrong actions and good and bad persons or character. Rowe, "The Empirical Argument from Evil," in Rationality, Religious Belief, and Moral Commitme 11t, ed . -C. A common response co Argument 13 is chat the argument is weak because although the universe resembles a watch in some ,vays, in ocher ,vays it does not resemble a watch.
With the Christian truths were also mixed in very many superstitions, but there was this difference: the superstitions of our circle were quite unnecessary to them, had no connection with their lives, were only a kind of an Epicurean amusement, while the superstitions of the believers from among the laboring classes were to such an extent blended
with their life that it would have been impossible to imagine it without these superstitions, it was a necessary condition of that life. 364 Chapter 8 The Just Society Social contract theory is the view that justice is secured, and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the state or between rhc cirizcns and the rulers of the rulers of the state or between rhc cirizcns and the rulers of 
sratc. And I tried to answer them. Assuming that all other factors are equal, which one should get the transplant? Many people think they have an intuitive grasp of what is meant by "the meaning of life." But the concept in common usage is actually vague and slippery, distributive justice (or social justice) 1he fair dL~rribucion of society's benefits and
burdens- such things as jobs, income, property, liberties, rights, ,velfare aid, taxes, and public service. I began to love those people. Conclusion: Faster-than-light t ravel is not possible. Naralia/frenta/ Shuuerscock 4.2 shiva3d/Shutterstock 4.3 © Louie Psihoyos/CORBIS 4.4 © Mary fa-ans Picture LlbrJ.ry/ Alamy 4.5 © Univel'$3) Images Group
limi1ed/Alamy 4.6 © CC BY 3.0 4.7 © Ian McDonnell/iScockphoco 4.8 © GlobalP/iScockphoco 4.8 © GlobalP/iScockphoco 4.8 © GlobalP/iScockphoco 4.8 © Human-like machine Sonny from the movie I. Near his house, which was beautifully decorated and had charming gardens at-tached, there lived a narrow-minded old Indian woman: she was a simpleton, and rather poor. What \vould be
the implications for our social practice of rewarding and punish ing behavior? 0. The notions of rebirth and karma lead naturally to che Buddhist attitude of compassion, tolerance, and kindness for all living things. It cannot tell us a word about red and blue, bitter and sweet, physical pain and physical physical pain and physical physical pain and physical ph
good or bad, god and eternity.- Erwin Schrodinger (1887- 1961) I find it as difficult to understand a scientist who does not acknowledge the presence of a superior rationality behind the existence of the universe as it is to comprehend a theologian who would deny the advances of science. So nirvana's quench- ing of defilements not only quenches
dukkha in life, but also terminates the repeat- ing pattern of death-rebirth. Thus I lived for about two years, and within me took place a transformation, which had long been working with in me, and the germ of which had always been in me. Kant says we can kno\v that every event has a cause (a synthet ic truth), and \Ve can acqui re this knowledge a
priori, th rough our powers of reason: Immanuel Kant, Critique of Pure Reason ... ). Which explanation is better? And as in fi lial piety, the subordinates with kindness and authority, as a father would. SATAN: That's horrible, having things happen to you
like that. It took us a week to drill through the fused rock, since we did not have the proper tools for a task like th is. Then I went to another who had still higher preten- sions to wisdom, and my conclusion was exactly the same. He argued that we can know many things about the world-cause-and-effect relationships, the truths of mathematics, the
laws of science-and we can know they are necessarily, universally, and a priori true. The passions that incline men to peace, are fear of death; desire of such things as are necessary to commodious l iving; and a hope by their industry to obtain them. The bat's conscious experience, vould be beyond our ken. The idea is that, somehow, there is t ruth in
numbers. If so, are you really imagining existing with- out a body, or are you imagining existing in a ghostlike quasi -physical body? Secondly, because sometimes I find, that I cannot avoid the having those ideas produced in my mind. We want things to be different from what they are or to remain the ,vay they are forever. 16 H ung Chung Chin/
Shutterstock Chapter 4 C hapter opening photo © Blu1gruppe/Corbis 4.1 lukiyano,,. Ralph's final word was an ungracious mutter. Of course, there are many people who are not anxious; but we claim that they are fleeing from it. SATAN: I won't take any more of your time to-day. We cannot know anything about che
external world. But were this world ever so perfect a production, it must still remain uncertain whether all the excellences of the work can justly be ascribed to the workman. Suppose some subatomic events are uncaused. SATAN: Boredom is the secret sadness of God. Should the theories of these philoso- phers be rejected out of hand? 37. The
ululation faltered and died away. • A good argument must have (I) solid logic and (2) true premises. India's premodern Aryan culture, vas d ivided into four hierarchical classes called vornas, which beca, ne the basis of the four main casres of H induism. The smriti material is voluminous and wide-ranging. Suppose all resources in the United States
were distributed according to Marx's dict um: from each according to his abil ity, to each according to his need. The straw man kind of distortion, of course, proves noth ing, though many people fall for it every day. The ethics of care eagerly takes these emo-tional elements into account. First, it is plain those perceptions are produced in us by
exterior causes affecting our senses; because those that want [l ack] the organs of any sense, never can have the ideas belonging to that sense produced in their minds. An individual achieves salvation not through faith in God, but primarily through his or her own efforts, by self-discipline and self-transformation. Each society is its own maker of the
moral law. Figure 8.6 Thomas (1588-1 679), polit ical and polymath. But he argued that since we clearly do have kno\vledge, we must derive it from a reliable source-and that source has to be reason. At this po int in your reading of this chapter, which type do you think makes the strongest case for God? Can you recall a case in which you did just
that? (10) Darrow's determinism is not confirmed by science, as he claims- but actually conAicts with science. I'm calling a meeting even if we have to go on into the dark. Over the principle of respect for persons, Kancians and util itarians part company. Diogenes Laertius reports that: Aristonexus asserts that Pythagoras derived the greater part of
his ethical doctrines from Themistoclea, the priestess of Delphi. To say chat bats have experience is co say chat "there is something Figure 4.6 David Chalmers, d istinguished profes- sor of philosophy and d irector of the Centre for Con- sciousness at the Australian National University. A thesis defense essay is supposed to be a demonstration of what
you believe and why you believe it. Give your draft a good introduction that lays out your thesis statement, provides background information on the issue, and d raws your readers into the essay. -Elbert Hubbard The argument is valid (the conclusion follows logically from the premises), but are the premises true? Thus, the concept of man in the mind
of God is comparable to the concept of paper-cutter in the mind of the manufacturer, and, following certain tech-nique, makes a paper-cutter. Does the fact that we will die negate the possibil ity of meaning in life? Sam, Eric, Piggy and me- we aren't
enough. Among chose who have claimed ro be inspired by his ,vords are Marx- ists, poscmoderniscs, acheiscs, anarchists, fem inises, reactionaries, vegetarians, and Nazis. For though the law of nature be plain and intell igible to all ra tional creatures; yet men being biassed by their interest, as well as ignorant for want of studying it, are not apt to
allow ofit as a law binding to them in the application of it to their particular cases. -The Buddha 112 Chapter 2 God and Religion Do not dwell in the past, do not dream of the fu. Sensations a re, Locke says, "resemblances" of external things. ethics of care A moral perspective that em- phasizes t he unique demands of specific sit uations and the virtues
and feelings that are central to close personal relationships. In addition, he insisted, these truths must also be immutable and eternal, existing in the immaterial realm unchanged for all time. Until there is justice within the family, women will not be able to gain equality in poli tics, at work, or in any other sphere .... Nor should one show bad men
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passing from bad to good fortune, as this is less tragic than any- thing, since it has none of the necessary requirements; it neither satisfies our human feeling nor arouses pity and fear. WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL VIEWS SECTION 4.3 1. -Immanuel Kant then are interpreted by the mind according to our preexisting
ideas. He posited a stark division bet\veen ,nind and marrer, wirh rhe £\VO somehow inreracring (an inreracrion char he could nor adequately explain). Robert Kane, The Oxford Handbook of Free Will (Ne,v York: Oxford University Press, 2002). Plato's Theory: Justice as Merit 361 Plato, then, envisions an aristocracy (a society ruled by the best cit
izens)- not an aristocracy of the rich, landed, or well-born, but of the intellectual. The assumption behind chis argument is chat mental scares have what philoso- phers call multiple realizability, the capacity co be realized or instantiated in a variety of forms and materials. This any number of men may do, because it injures not the freedom of the rest,
they are left as they were in the liberty of the state of nature. •s The Mind as Software 229 For Searle, the reason a computer cannot think or understand (and \vhy people can) is that a computer symbols by their meaning. A synthetic a priori truth assercs
something about the \vorld that we can know independently of or prior co experience. To do this is to travel down the rationalist road marked by Plato, the greatest rationalist road marked by Plato, and the greatest rationalist road marked by Plato, and the greatest rationalist road marked by Plato, and th
social relationships at all levels. What is philosophy's greatest practical benefit? And I must remind the audience of my request that they would not make a disturbance if I speak in my accustomed manner: Did ever man, Meletus, believe in the existence of human th ings, and not of human beings? The most famous line of Lucretius's poem refers to a
particularly evil act performed in the name of religion. Just-war theory, which dates back to Aristotle and 4.5 THE MIND AS PROPERTIES After pondering the full range of mind-body theories (including chose covered in the p receding sections), some philosophers reason like chis: Whatever che m ind is, it cannot be a Cartesian immaterial s ubstance
that interacts causally with the physical world. The main complaint is that the system is inherently unfair. Upon what moral principles do you base your view? But it may be that although the senses sometimes deceive us concerning things which are hardly perceptible, or very far away, there are yet many others to be met with as to which we cannot not be more than the system is inherently unfair.
reasonably have any doubt, although we recognise them by their means. Injustice, murder, deceit, theft, and torture are moral evils from which flow pain, suffering, injury, loss, and death. So infinite regresses make no sense. No one, not even Jack, would ask him to move and in the end they had to build the fire three yards away and in a place not
really as con-venient. The ,vorld is full of students and teachers ,vho can attest to these claims. p. (206) multiple realizability The capacity to be realized or instantiate.cl in a variety of forms and materials. It is true, however, that in your definition the words "of the stronger" are added. I was respected by my neighbours and friends, more than ever
before, was praised by strang- ers, and, without any self-deception, could consider my name famous. Ralph sensed the position of the weapon from the glimpse he caught of Jack's arm and put the thrust aside with his own butt. In recent years the caste sysce, n has drawn fire frmn, nany critics. "Don't leave me, Ralph." "You kneel down," said Ralph
sideways, "and wait till I come back." He stood half-way along the neck and gazed at the savages intently. In contradistinction to the fact that the more do we see a ki nd of a bad joke in our suffering and death, these people live, suffer, and approach death, and suffer in
peace and more often in joy .... The defense attorney argues chat che defendant is not responsible for his actions, for his character \vas warped by abusive parents, an impoverished or brutal environment, or bad genes. According to the most commonly accepted interpretation of quantum mechanics, individual subatomic particles can behave in
unpredictable ways and there are numerous random, uncaused events.- Richard Morris, Achilles in the Quantum World, 1997 [Q]uantum electrodynamics reveals that an electron, positron, and photon occasionally emerge spontaneously in a perfect vacuum. The needed support will come from the citing of examples, statistics, research, expert opinion
and other kinds of evidence or reasons. It professes that those parts of the universe already laid down absolutely appoint and decree what the other parts shall be. Then we have merged with the Truth.ii This focus on dukkha may seem like a dreary perspective on life, but it secs the stage for the Buddha's more optimistic views on the ultimate
conquest of suffering. Among a thousand different men may entertain of the same subject, there is one, and but one, that is just and true; and the only difficulty is to fix and ascertain it. But that doesn't mean anything. The old ,voman is unreflective and contented. cherc are consequences. This universe henceforth without
master seems to him neither sterile nor futile. GOD: Not for certain. The ethics of care, in contrast, focuses especially on the area between these extremes. The best consolation in misfo rtune or affl iction of any kind will be the thought of other people who are in a still worse plight than yourself; and this is a form of consola- t ion open to every one.
Consider the phrase "the meaning of life." For most people, these words refer to external meaning-meaning or purpose that comes Figure 9.2 Is a meaningful life possible only when lived in accordance with God's plan? -Marvin Minsky Epiphenomenalism is the no rio n that mental proper- ties do not cause anything, but merely accompany physical
processes. Force, and fraud, are in war the two cardinal virtues. Discovering chat your beloved thesis is full of holes is not necessarily a setback. Critics also accuse socialise systems of providing no incentive for people co excel at their jobs. It was an impulsive movement to gain time for thought- to make sure that my vision had not deceived me-to
calm and subdue my fancy for a more sober and more certain gaze. The Festival of Summer has begun. The crux of rhe argument is, of course, char a ricking-bomb scenario could actually oc- cur char would justify rorrure. They know that they, li ke the child, are not free. Neither can I nor would I want to conceive of an individual tha, survives his
physical death; let feeble souls, from fca, o, absurd ego- ism, cherish such thoughrs. He first posies a definition of God as the greatest possible being. If, then, God's aim in making the world is 'the bringing of many sons to glory', that aim will naturally determine the kind of world that He has created. (360) political philosophy The study of po- litical
societies using the methods of phi- losophy. Wh ile creating a beautiful painting, an artist might add meaning to his life, but the act of creation seems to be morally neutral. But they maintain that there is no incoherence in believing the assertion that an entity exists unconceived. Impressions are ,vhat ,ve d irectly and vividly experience, the raw sense
data and psychological states. It is an active cause by which some particu lar parts of nature, we find, produce alterations on other parts. Some men have no sperrn; some wo,nen, no eggs; cloning could gee around these problems. C-onfucius believes that if everyone conscientiously assumes his or her proper role, harmony, happiness, and goodness
will reign in the land. At bottom the expression most apt to render what I felt is this: God was present, though invisible; he fell under no one of my senses, yet my consciousness perceived him.'0 Since such occurrences a re thought to justify belief in God, we can devise an argument from religious experience that looks like this: 1.396-397. Provides
background for the issue. Review Notes 2 67 268 Chapter 5 Free Will and Determinism • Agent causation is the view that a free action is caused by an agent (person) and is not \vholly determined by previous evencs. For him, beauty is a property of objects in che ev- eryday world. -Friedrich N iet1.sche 12 Is breaking the promise really w rong in this
case? Crosthwaite, "Gender and Bioeth ics," 37. The main a lternative co Descartes' view is che identity theory, which The Mind as Properties 2 31 other ancient philosophers, requires war to be the very last option, since it is so terrible. He boldly declared, "When we run over libraries, persuaded of these [e,npiricist] principles, ,vhat havoc must we
,nake? The primary at- tack of th is kind concerns the problem of mind-body interaction. Do you believe that physical good is impossible without physical evil? How can we do anything "of our own free will"? If so, there muse be something wrong \vich che identity theory. Al and Human Rights Should machines with very advanced artificial intelligence
be granted the same rights as hu- 1nan persons? Morality Based on Consequences 165 Ethical Egoism Ethical egoism, though consequentialist, is a conceptual mile away from utilitari- anism. Statements 4 and 5 are dependent premises and so are Statements 6 and 7. NOTES
term of military service in which he sold iered in the Peloponnesian War. The mind has never any thing present to it but the perceptions, and cannot possibly reach any experience of their connexion with objects. The sky was black. On the contrary, I saw from the very fact that I thought of doubting the truth of other th ings, it very evidently and
certain ly followed that I was; on the other hand if I had only ceased from th inking, even if all the rest of what I had existed. But to ensure that their decisions are as fa ir and impartial as possible, they must meet behind a metaphorical "veil of ignorance." Behind the
veil, no one knows his or her own social or economic status, class, race, sex, abil ities, talents, level of intelligence, or psychological makeup. "I feel awful- " High above them from the pinnacles came a sud- den shout and then an imitation war-cry that was an- swered by a dozen voices from behind the rock. It consists mainly of (1) the epics (the
Mahabharata and the Ramayana), (2) myths and legends (the Puranas), and legal and moral codes (the Laws of Manu). Life seems to be common even to plants, but we are seeking what is peculiar to man. That, Socrates, is most certa in. In either interpretation, the point is not co interfere with nature but co let nature follo\v its O\v n path. Each caste
is prescribed a dharma, a set of duties mandated for that caste. "Are there any adults- any grown-ups with you?" Dumbly, Ralph shook his head. If The Mind as Properties 233 PHILOSOPHY LAB - Imagine chat all che critics have been ,vrong, and Bigfoot lives! One specimen- which appears co be che only one on the planet- is locked away in a
government laboratory. If our actions are not free in any important sense, it is d ifficulc co see how \Ve could be held morally responsible for what we do. Anyone who has seriously tried to fathom the nature and extent of our kno\vledge has had to contend \vith his insights and arguments. They ask, How can you ever be sure that you are perceiving or
experiencing God? Ordinary events are produced chis \vay; likewise, an agent may pro- duce an event in virtue of the unique properties chat she possesses. If this assertion is true, does it successfully rebut the argument from evil? For more modest tastes I think there ought to be beer. It makes no sense for Society X to accuse Society Y of
immorality, for what Society Y approves of is moral. Like rhe ocher pre-Socratics, he conrribured more co rhe shape of philosophica l inquiry rhan co its conrenr. Eve Browning Cole, Philosophy and Feminist Criticism Nothing can be more ab- surd than the practice rhat prevails in our country of men and women not fo( .. A nd, of cou rse, if there is no
God, there is no point co living. If a radical deconstruction of gender categories is carried out, where is the basis for the claim that women as such have anything in common? • "Fem inist Art;" 17u Art Story, .. Can some art objects be reasonably judged to be better than others-or are there no standards at all for judging one object supe- rior to
another? In studies conducted by Kath leen D. When \Ve look at a car in the far distance, the image we see is tiny. -Aristotle #instaarl • Figure 7.1 Instagram, a photo-sharing applicat ion that allows users to share pictures and videos either publicly or privately, amasses search able posts that users label with hashtags, such as #instart. Michael
Peterson, William Hasker, Bruce Reichenbach, and David Basinger, Reason and Religious Belief(New York: Oxford University Press, 2003). And are suits decided on any other ground but that a man may neither take what is another's, nor be deprived of what is his own? -Les Brown PHILOSOPHY LAB - Imagine char you are a devour person who feels
chat your life can be meaningful only if you ace according to God's plan. It focuses not on duty, but on the development of virtuous character-not on what to be. So,ne people (including a few television co,n- menrarors) say char a govern,nenr is socialise if ir runs social progra,ns char orhenvise could be left co rhe markerplace-
progra, ns like public education, prisons, aid corhe poor, and Medicare. They insist that even the utilitarian must admit chat there could be cases in which actions chat maximize util ity do clash with our considered moral judgments, and this pos-sibility raises doubrs about the utilitarian standard. Objectivism (in arr) 1he vie, v char works of arr have
objective properties by which we can judge their aesthetic goodness or badnes. ~. That's normal. And sometimes rhe discussion concerns borh. He gains nothing, accumulates nothing, accumulates nothing, not even anything spiritual, because he is free from the illusion of Self, and the 'thirst' for becoming.i • Nirvana is manifested both in life and at death.
                        St. Anselm (1033-1109) \vas the first to articulate such an argument, and ever since, ocher philosophers have been offering their O\vn versions. Likewise, they say, there is no logical absurd icy in che idea of a series of events continuing into an infin ite past. ncr, and proceeds more from its secret> insensible inAucncc, than from
its immediate application. Conclusion: (1) I submit that the dismissal was proper and ethical considering the community stature and function of priesrs and the benefits that accrue to society in the aftermath of the decision. A moral theory that imp lies otherwise fails to meet this criterion and is a candidate for rejection. If, then, there is some end of
the things we do, which we desire for its own sake (everything else being desired for the sake of this), and if we do not choose everything for the sake of something e lse (for at that rate the process would go on to infinity, so that our des ire would be empty and vain), clearly this must be the good and the chief good. Reasons and Arguments As you
might have guessed, the term argument does not refer co heated d isagreemenrs or emotional squabbles. 7 Was the world designed by God w ith humans in mind? -Alfred lord Tennyson David Hume, An Enquiry Concerning Human Understanding 19 Why does Hume conclude that we have no evidence for causa l relationships between events? But our
considered judgments suggest that duties cannot be automatically overridden by calculations of utility. A concise, read- able defense of the proposition that ethics does not require theism. Capitalism is a polit ical econo mic system that lets the means of production accrue m fewer people th rough the workings of a free market. To which if we will add
that the sight of those shall, from another man, draw such sounds, as I beforehand design they shall stand for; there will be little reason left to doubt, that those words I write do really exist without me, when they cause a Jong series of regular sounds to affect my ears, which could not be the effect of my imagination, nor could my memory retain them
in that order. Then I knew that not by wisdom do poets write poetry, but by a sort of genius and inspiration; they are like diviners or sooth- sayers who also say many fine things, but do not under- stand the meaning of them. 374 Chapter 8 The Just Society John Locke, Second Treatise of Government 14 Do citizens of a state ever have the right to
overthrow their government? Some such causal chains, on this view, have beginnings, and they begin with agents themselves. Hobbes hobbe
and one of them is unacceptable, t he other one must be true. For the word which I wil I speak is not mine. We know, for example, chat nothing can both have a property and lack it at the same time, and chat for any particular property, everything either has it or lacks it. Dao ism For nvo thousand years Daoism (or Taoism) has been molding Chinese
culture and changing the character of rel igions in the East. -Socrates Epistemology is the study of knowledge. Is it plausible? This supplemental index helps students locate the words of philosophers that seem especially insightful or inspiring to them. His 1 nenu cannot be improved upon. Hence, the cost of the car is low. Here's an argument by
analogy that has become a classic in philosophy: Argument 13 A watch is a complex mechanism with many parts that seem arranged to achieve a specific purpose- a pur- pose chosen by the watch's designer. SATAN: Oh, I see. Tolstoy cook chis view and maintain for example
that our kno\vledge of the concept "infinity" and of the proposition "Every event has a cause" must be prenatally imprinted on our minds because we can never observe instances of these in reality. \"1alpola Rahula, What the Buddha Taught (New York: Grove Press, 1974), 43. But I was never anyone's teacher. And why not become a perfect
anthropomorphite? Ra, vls recognizes that some social and economic inequalities in society are unavoidable as well as beneficial. All Sisyphus' silent joy is conta ined therein. David Hume, "Of the Standard of Taste," from Fot1r Dissertations (London: A. He does not offer the luxury of viewing d ifficult guestions fro1n a position of abstracted
detachment and safety. In neither case is there a neat algorithm for theory assessment, but nonetheless, in both arenas the process is objective, rea-sonable, and essential. Lau, 57. In our o,vn rime, he is regarded as a key figure in the Enl ightenment, the most inAu- Figure 6.9 David Hume (1711- ential of the British e1npiriciscs, and possibly
Britain's 1776), philosopher, historian, and, greatest philosopher. At the far end of this infinite distance a game is being played and the coin will come down heads or tails. Bur these sa,ne actions can also be judged morally righr or \vrong, and these rwo kinds of judgments \Viii nor necessarily agree. What about religion, cu lture, social reformers-
machean Ethics by, 176-77 objectivism of, 340-43 The Poetics by, 340-43 in The Schot>l t>f Athens {Raphael}, 178/ soul and, 2 14 virtue ethics and, 176-78 women and, 320, 333-35, 336/-337/ defined, 333-35, 465 466 General Index Art (contintted) as
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414-16, 420-21, 420/ What'.r It All About? In its earlier forms, che school was atheist ic in that it rejected che notion of a personal god; the istic elemencs were introduced lacer. If we say chat a book or bicycle or vacation is good, we mean good in a nonmoral sense. You lend credibility co it by making an attempt co be fair and thorough. Because the
passions of man will not conform to the die~ tares of reason and j ustice w ithout constraint. Bue appearances can be deceiving. ANCILLARIES The Oxford University Press Ancillary Resource Center (ARC) (www.oup-arc.com/ vaughn-philosophy-here-and-no\v) houses a \vealth of instructor resources, includ-ing an Instructor's Manual with sample
syllabi, reading summaries, essay/discussion questions, suggested Web links, and a glossary of key terms from the text; a Com- puterized Test Bank \Vith fifty or more multiple-choice and true/false questions per chapter {also available as a traditional "pencil-and-paper" Test Bank in the Instruc- tor's Manual); and PowerPoint lecture outlines. Some
there are who make a distinction betwixt primary and secondary qualities: by the former, they mean extension, figure, motion, rest, solidity or impenetrability, and number: by the latter they denote all other sensible qualities, as colours, sounds, tastes, and so forth. Which one does a better job of protecting individual rig hts? "I'm afraid he'll ca tch make a distinction betwixt primary and secondary qualities; by the former, they mean extension, figure, motion, rest, solidity or impenetrability, and number: by the latter they denote all other sensible qualities.
.. CHAPTER IX Of the Ends of Polit ical Society and Government 123. They have put
forth a number of argumencs co cry co demonstrate che latter, several of which are discussed in chis chapter and ics readings. Like rerencionisrs, abol itionists also try co ,nake their case on utilitarian grounds. The Master said, He cultivates in himself the capacity to be di ligent in his tasks .... Some philosophers, as well as many non philosophers,
chink so. Ho\v else could everyone have come by chis kno\vledge? How can mental events interact, vith physical events? M iller, 1777), davidhume.org. They go on. when motivated by self-interest. To prove his point, Socrates calls over an unschooled slave boy and asks him a series of questions about a geometry problem. Metaphysics is the study of
reality in the broadest sense, an inquiry into the elemental nature of the universe and the things in it. Possibly I am in for a bit of a change. American Philosophy. And I am certain that no one ever did teach him. 1938) Jean-Paul Sartre (1905- 1980) 258
Chapter 5 Free Wi ll and Determinism Agent causation is the view that a free action is caused by an agent (per- son) and is not wholly determined by previous even rs. Ensure that paragraphs appear in a logical sequence and are clearly linked by transitional \vords and phrases or references to material in preced- ing paragraphs. A good anthology
featuring most of the muse-read ar ticles. What is your reaction co Sartre's perspective on freedom? Many reject such appeals co merit and insist char the proper criteria are egalitarian- a matter of justice and che moral equality of persons. In everyday language, people often blur the distinction between ethics and morality, using the terms as
synonyms for moral beliefs or practices generally (as in "Moral ity is the foundation of civilization" or "Ethics cannot be ignored"). All things being equal, such a resourceful theory is better than one that has none of these advantages. We cannot to mprehend God; we can only believe in H im. A
person \vho neither bel ieves nor disbelieves in God is kno\vn as an agnostic. Bur notice the differ cncc: while democracy seeks equality in liberty, socia)ism seeks equality in restraint and servitude. Does an object have aesthetic value only if it serves some function? They all begin ,vith the empirical fact that the universe, or one of its essential
properties, exisrs-and end with the conclusion that only God could be responsible for this fact. As Jesus is reported in John's Gospel to have sa id, "Trust in God; trust a lso in me. Axiology is the study of value, including both aesthetic value and moral value. As critics see it, the most serious weakness in virtue ethics is that it cannot help us decide what
to do because it focuses exclusively on virtues and leaves notions of duty out of account. To seek the real beauty, or real deformity, is as fruitless an enquiry, as to pretend to ascertain the real sweet or real bitter. 334 BELL: Art 335 Writing to Understand: Crit iquing Philosophical Views 335 Philosophy Now: Controversial Ar t 336 Contents xv ii xvii i
Contents 7.3 AESTHETIC VALUE 338 Philosophers at Work: Arthur C. Thoughts without concepts are blind. She had a profound effect on his vie, v of the world and was a n1ajor influence on che ideas he expressed in 7he Subjection of Women (1869). Philosophers distinguish two ways to acquire knowledge:
through reason and through sense experience. The pollsters surveyed thousands of people in eighry-four countries. You're omnipotent. If they are not really yours, and you let them guide your choices and actions, then they-not you-are in charge of your life. McLaughlin, with Ansgar Beckermann and Sven Walter, The Oxford Hand- book of Philosophy
of Mind (Oxford: Oxford University Press, 2009). the list could go on and on. And so I go about the world, obedient to the god, and search and make enquiry into the wise, and if he is not wise, then in vindication of the oracle I show him that he is
not wise; and my occupation quite absorbs me, and I have no time to give either to any public mat- ter of interest or to any concern of my own, but I am in utter pover ty by reason of my devotion to the god. For since it can never be supposed to be the will of the society, that the legislative 13 Do you agree with Locke that the main reason for people to
establish a government is to protect property? Morality is a normative enterprise, \vhich means that it provides us \Vith norms, or standards, for judging actions and persons-standards usually in the form of moral principles or theories. We now have a telescope into the brain and it's given us an opportunity to see things that we've never been able to
see before." That greater insight in to what consciousness is means we should re-spect it in all its forms, du Sautoy argues, regardless of whether its basis for being is organic or synthetic. For Hobbes, justice is a matter of the keeping of covenants (contracrs), and the only ,vay to ensure that covenants are kept is to let the Leviathan reign. Its fall and
the victory of the proletariat are equally inevitable. "I tell you, I got the conch!" Surprisingly, there was silence now; the tribe were curious to hear what amusing thing he might have to say. Specifically, the universe also resembles a living thing. Does religion do more harm rhan good? ------
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Denying the consequent. An argu- ment that fails in either respect is a bad argument. To follow li is co conduce yourself in your dealings (vich ochers according co moral and customary norms. The other four relationships are also hierarchical, with the wife subordinate to the husband, the younger brother to the older, the junior to the elder, and the
subject to the ruler. Therefore, a burglar is in the house. • Critically examine the free will defense. They had plenty of time to prepare, for their sun must have given its first warnings many years before the final detonation. Does this show that Smart is mistaken about thoughts and mental images being bra in processes? If so, how would such an
interpreta- tion affect Anselm's argument? Philosophy has also proven itself to be good preparation for medical school. Brain research has sho, vn in countless ways that if a person's brain is damaged or physically stimulated, there are corresponding changes in psychological activity. The germ theory of disease explains how particular diseases arise
and spread in a human population. I am left in the realm of possibilities, and no further. Searle is the author of Mind: A Brief Introduction (2004); 7he Rediscovery of the Mind (1994); 7he Mystery of Consciousness (2002); Mind,
language, and Society: Philosophy in the Real World (1998); and Intentionality: An Essay in the Philosophy of Mind (1983). For I imagine any one will easily grant, that it would be impertinen t to suppose, the ideas of colours innate in a creature, to whom God hath given sight, and a power to receive them by the eyes, from external objects: And no less
unreasonable would it be to attribute several t ruths to the impress ions of nature, and innate characters, when we may observe in ourselves 294 Chapter 6 Knowledge and Skepticism John Locke, An Essay Concerning Human Understanding 10 Locke says that universal agreement on principles does not prove that they are in- nate. Agains t the
determinist, they must show that there is good reason to bel ieve that we sometimes act freely. The candidates for adoration are many-Krishna, Vishnu, Shiva, Varuna, Indra, Ganesha, Kali, and many other deities. It asserts that some actions are free, for they are ultimately caused, or controlled, by the person, or agent. But neither the family nor the
workplace has taken much account of this fact. message increased cheating on a task in which participants could passively allow a flawed computer program to reveal answers to mathematical problems that they had been in-structed to solve themselves. In the sense used in Buddhism, karma is not a system of justice decreed by a God; nor is it a
cosmic force d riven to, vard some purpose or goal. Ho\v these goods are distributed among the citizens of a state is a function of how the state is structured, ho\v its social and political institutions are arranged. 1953) Richard Taylor (1919- 2003) Timot hy O'Connor (b. She kno\vS chat co judge a religious view from che standpoint of che religious trad
ition chat spa\vned it is co beg che question and co bias her inquiry from che scare. But although such fears are indeed impressive, many philosophers remain unconvinced that a computer mind is possible. D ivision If you turn the fallacy of composition upside down, you get the fallacy of division- arguing erroneously that what can be said of the whole
can be said of the parts: The house is heavy. And in this we have the original right and rise of both the leg- islative and executive power, as well as of the governments and societies themselves .... Are you ready? When students lee you know how much they like reading the text you know you 1 nade the right decision in adopting the book." - Teresa
Cantrell, University of Louisville "This is the best text I have found for my int roductory class. But they do not permit actual relations ever to take priority over the requirements of impartiali ty. From this he concludes that the universe also probably has an intel- ligent designer, but one that surpasses immeasurably the polver and understanding of
humans. Whar can you learn about minds from ch is way of looking ar realiry? Man would indeed be in a poor way if he had to be restrained by fear of punishmenr and hope of reward after death. There is no des igner \vho created everything. 2.3 GOD AND THE PROBLEM OF EVIL Some people doubt the existence of God because they believe that
the traditional ar- guments for theism fall short and that no other evidence in God's favor seems forth- coming. What is the good life? WRITING TO UNDERSTAND: ARGUING YOUR OWN VIEWS CHAPTER 3 1. Or you may take the more radical agnostic view that knowledge of the existence or nonexistence of God is impossible. Libertarianism
(political) is the view that govern men, should be small and limited to night-watchman functions. ........ These are the central concerns in what is called the mind-body problem- the issue of what mental phenomena really are and how they relate to the physical, vorld. So do not accuse those who have made a choice of being wrong, for you known.
nothing about it! "No, but I will blame them not for having made this choice, but for 31 Is it morally per- missible to believe in God just because it is to your advantage to believe? This claim gives rise to the contrad iction that a greater being than the greatest being possible can be conceived (one existing in reality). -BenraJ\d Russell 7 Do you believe
that your culture has made moral progress? This certainty is as great as our condition needs. These counterarguments are known as theodicies. J.C. Smart, one of the first philosophers to articulate the identity theory, explains it like th is: J. Often the tripwire is a d isturbing thought-the inevitabil ity of death, the brevity of life, the smallness and
triviality of our lives compared with the unimagin- ably vast universe, the shortness of our lives in the context of eternity, or the eventual obliteration of everything \Ve have cared for or created. 8.3 SOCIAL CONTRACT THEORIES • Compare and evaluate the social contract theories of Hobbes and Locke. Sartre is one of the modern founders of the
philosophical per- spective known as existentialism, a central tenet of \vhich is that humans are profoundly free to create their O\vn lives and thus are entirely responsible for defin ing the meaning and moral relevance of their existence. The conclusion is Statement 3, and the premises are Statements 4 th rough 9. 24. 264 Chapter 5 Jean-Paul Sartre
 "Existentialism Is a H umanism" Free Will and Determinism If, on the other hand, existence precedes essence, and if we grant that we exist and fashion our image at one and the same time, the image is valid for everybody and for our whole age. All this is reinforced by science, \vhich tirelessly traces che universe's myriad links benveen cause and
effect. Its walls were hung with tapestry and bedecked with manifold and multiform armorial trophies, together with an un-usually great number of very spirited modern paintings in frames of rich golden arabesque. -Cormac McCarthy 10 Is our experience good evidence that we have li bertarian free will? We think ,ve are free only because we are
ignorant of the forces that bind us. 6.2 THE RATIONALIST ROAD So rationalists hold that \Ve have kno\vledge, that skepticism is false, and that through reason we can come to know the most important t ruths of reality. But there is in fact unnecessary evil in the \vorld. -Leo Tolscoy then she is not free to act or not act. Typically, they believe that a
human life has meaning only because it is part of God's plan. How \vould you judge the morality of the September 11 terror- ist attacks on the United States-as a moral objectivist or a moral relativist? The ethics of care usually works with a conception of persons as rela- tional, rather than as the self-sufficient independent ind ividuals of the dominant
moral theories. From the standpoint of present evidence, evaluational com- ponents such as meaning or purpose are not to be found in the universe as objective meaning is impossible without fa ith in
the transcendent. No matter how well the matter has been explained to them, these young spectators are always shocked and sickened at the sight. Very many of those here present are witnesses to the truth of this, and to them I appeal. The passion muse be directed at projects that are in themselves worth\vhile. The passing fires had seared its
rocks and burned away the mantle of frozen gas that must have covered it in the days before the disaster. 19 © Gavriel Jeean/Corbi, 2.20 © Mitchell Kanashkevich/ Corbis 2.2 1 © Luca TettonilRoberr Ha rding World Imagery/Corbis Chapter 3 Chapter opening phoco Siegfried Layda/Geuy I mageS 3.1 Allen Graham - PDImage,/ Shutrerstock 3.2 Kheng
Guan TohJShuiterstock 3.3 Christian Darkin/Shutterstock 3.4 © PjrTravel/Alamy 3.5 © Lordprice Collection/Alamy 3.6 © narvikkilStockphoro 3.7 © LondonPhocos - Homer Sykes/Alamy 3.8 © Simon Belcher/Alamy 3.8 © ScPhotos/ Alamy 3.8 © Simon Belcher/Alamy 3.8 © Simon Belcher/Alamy 3.8 © ScPhotos/ Alamy 3.8 © Simon Belcher/Alamy 3.8 © 
anything, but the child, who has not always lived in the tool room, and can remember sunlight and its mother's voice, sometimes speaks. (375) meritocracy A system of rule by those most qualified to govern. H er actions a re not under her control and therefore a re not really her actio ns. Aboli tion of children's factory labor in its present form. It
simply is not possible to put into words an encounter ,vith the divine. The idea that God's purpose is something we just have to trust
is an admission that we have no answer to the question of why we are here and must leave everything to the unknown .7 Meaning from Below Incernalists believe that the world exists independently of our minds? They
direct their attacks not against the bourgeois conditions of production, but against the instruments of pro- duction themselves; they destroy imported wares that compete with their labor, they seek to restore by force the vanished status of the Workman of the Middle Ages. Nay, more, in
proportion as the use of machinery and division of labor increases, in the same proportion the burden of toil also increases, whether by prolongation of the work exacted in a given time, or by increases, whether by prolongation of the working hours, by increases, whether by prolongation of the working hours, by increases, whether by prolongation of the working hours, by increases, in the same proportion the burden of toil also increases, whether by prolongation of the working hours, by increases, whether by prolongation of the working hours, by increases, in the same proportion the burden of toil also increases, whether by prolongation of the working hours, by increases, and cannot consistently advocated in a given time, or by increases, and the working hours, by increases, and
tolerance. Searle expla ins: There are different versions of [the test], but the basic idea is this: we can side-step all the great debates about the machine perform in such a way
that an expert cannot distingu ish its performance from a human performance? Anselm thought so. Thus ,ve have the philosophy of history, the philosophy of language, and many others. Suppose the question is whether to give a transplant to a Nobel laureate or to a hard
working, honest truck driver. It is wrong always, everywhere, and for every one to believe anything upon insufficient evidence." 111 All th is strikes one as healthy, even when expressed, as by Cl ifford, with somewhat too much of robustious pathos in the voice. Few of them have any religious faith, yet they will not relish using this final weapon in
their campaign against me- that private, good-natured, but fundamentally serious war which lasted all the way from Earth. In d ramatic fashion, it confronrs the moral and philosophical questions and Eastern Religions 121 In ancient India the concepts of dharma and karma were central to the caste system, and the same is true today. Socialism can
accommodate liberal democratic forms of government and can even retain some elements of market capitalism. O ne proposed solution fa- vored by most of these is agent causation, the vie, v that a free action is caused by an agent (person) and is not wholly determined by previous events. "And if he left off dreaming about you, where do you suppose
you'd be?" Lewis Carroll, Alice's Adventures in Wonderland and Through the Looking-Glass (New York: Oxford University Press, 2009). Was in contact two galactic rotations ago, wants to be friendly again." "They always come around." "And why not? See deontological theory 474 General Index Normal species functioning, 378 Normative, 137
Noumena, 317 Nozick, Robert, 359 0 Obama, Barack, 381 Objections, assessment of, 443 Objectivism, 338-43, 350, 459 Objects, conforming to mind, 3 15-18 Obligation moral, 139 theories of, 141-42, 175-76, 178-79 Ockham's razor, 77 O'Connor, Timoth)', 258 Odys,ey (Homer), 343 Oedipus, 34 2 "Of the Principles of Human Knowledge" (Berkeley
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not enough; \vhat you believe must be true. But whatever degree of determin- ism prevails in the world, human actions appear to be as much determined as anything else. Do we really want to make contact with meat?" "I agree one hundred percent. It is still true that his whole service is expected to be devoted to the family until death, and he is
expected to obey his father and, when his father dies, his e ldest brother, with a perfect compliance. When applied co religious experiences ought co be taken by their subjects as genuine, and hence as substantial grounds for belief in the existence of special considerations, all religious experiences, the principle cells us that "in the absence of special considerations, all religious experiences, the principle cells us that "in the absence of special considerations, all religious experiences, the principle cells us that "in the absence of special considerations, all religious experiences, the principle cells us that "in the absence of special considerations, all religious experiences, the principle cells us that "in the absence of special considerations, all religious experiences, the principle cells us that "in the absence of special considerations, all religious experiences, the principle cells us that "in the absence of special considerations, all religious experiences, the principle cells us that "in the absence of special considerations, all religious experiences, the principle cells us that "in the absence of special considerations, all religious experiences, the principle cells us that "in the absence of special considerations, all religious experiences, the principle cells us that "in the absence of special considerations, all religious experiences, and the principle cells us that "in the absence of special considerations, all religious experiences, and the principle cells us that "in the absence of special considerations, all religious experiences, and the principle cells us that "in the absence of special considerations, all religious experiences, and the principle cells us that "in the absence of special considerations, all religious experiences, all religious experiences, and the principle cells us that "in the absence of special considerations, all religious experiences, and the principle cells us that the absence of special considerations are all religious experiences, and the principle cells us
their apparent object-God, Mary, or Ultimate Reality, or Poseidon." 22 The special considerat ions include doubts about the reliabil ity of the Theism and Religious Experience 95 perception (for example, when the person involved is known to hallucinate or to be under the influence of alcohol or d rugs) and strong evidence that the object of the
perception does not exist. second, and the requirements of part (a). The only proof capable of being given chat an object is visible, is that people actually see it. • According co Eve Browning Cole, femi nises believe chat dominant knowledge prac- tices disadvantage women by (1) excluding them from inquiry; (2)
denying chem epistemic authority; (3) denigrating their "fem inine" cognitive styles; (4) producing theories of social phenomena chat represent chem as inferior, deviant, or significant only in the ways they serve male interests; (5) producing knowledge
Review Notes 327 328 Chapter 6 Knowledge and Skepticism (science and technology) chat is not useful for people in subordinate positions, or chat reinforces gender and ocher social hierarchies. You make your position stronger by removing doubts from your readers' minds. I retire to my home stricken at my own curiosity and ignorance. The straw
man fallacy is rampant in political debates. As Rawls says, John Rawls, A Theory of justice [The] guiding idea is that the princip les of justice for the basic structure of society are the object of the original agreement. Figure 3.5 Subjective relativism implies that Hitler's slaughter of mill ions of Jews was morally right. Would you want to be told the truth
about free will and determinism, come what may? Many philosophers \vould not. So when chance operates in his body, it does indeed control Adam. Therefore, compatibilism is false; incompatibilism is fa
be beautiful, since our view loses all distinct- ness when it comes near to taking no perceptible time, an enormously ample one could not be beautiful either, since our view of it is not simultaneous, so that we lose the sense of its unity and wholeness as we look it over; imagine, for instance, an animal a thousand miles long. 11- 111 (La Salle, IL:
Open Court, 1962), 53-55. This way of arguing is essentially an inference co the best explanation. 6.4 THE KANTIAN COMPROMISE • Kane brought about a Copernican revolution in epistemology. They obviously have a vested interest in showing that capital punishment is mor- all y wrong. The indigenous populace established an advanced civ-
is reason-able to believe that the fawn's suffering leads to a greater good unobtainable without that suffering, we must then ask whether it is reasonable to believe that all the instances of profound, seemingly pointless human and animal suffering lead to greater goods. Or , which possible recipients do nor deserve transplants, because they have
indulged in habits (like excessive alcohol use or dangerous activities) char contributed to their irnpend ing organ fai lure? A person may consider physician-assisted suicide morally acceptable bur ar- gue char ir should nevertheless be illegal because allowing rhe practice ro beco, ne widespread wou ld harrn borh patients and rhe, nedical profession
right up to the twenty-first century. The devotee \viii feel that moksha is a little closer and that brahman is a little closer and that virtuous persons are those who do right actions. A sophisticated but readable examination of
arguments for the existence of God. Would we have done as well, or would we have been too lost in our own misery to give thought to a future we could never see or share? "Nobody killed, I hope? In rhis famo11J novel, William Golding describes a situati.on in which rhe orderliness and moral stability of civilization dissolves and human savagery
emerges- a state of affeirs that resembles Hobbes's "state of nature." Several boys, ages six to twelve, are strand£d on a d£serted island in the Pa- cific. Yes, I do. 4.3 MIND- BODY IDENTITY The favorite view among materialists is the identity theory, \vhich says that mind states are brain states. For example: Argument 14 Tariq flunked his philosophy
course. Simi larly with regard to actions also there is excess, defect, and the intermediate. Their secret nature, and consequently, all the ir effects and influence, may change in the ir sensible quali ties. Overview: The Problem of Knowledge 2 75 6.5 A FEMINIST PERSPECTIVE ON KNOWLEDGE • List some ways that, according
to feminists, "dominant knowledge practices" di sadvantage women. Do you th ink H ick's soul-making theodicy is an adequate response to the argu ment from evil? 14 Manin No\-a.k/Shutcerscock 2. My first act of free will shall be to believe in free will. compulsion restrains you). And as several of these are observed to accompany each other, they
come to be marked by one name, and so to be reputed as one thing. Probably the most d ramatic response is that unnecessary evil exists because God cannot or \vi ll not prevent it; that is, he is a finite deity, lacking one or more of the traditional divine attributes. The theory also explains why some observers are better judges of the aesthetic quality
of art than others. Religion causes pain, Lucretius says, because it instills a fear of everlasting tor- ment or some other uncertain fate after death. You know, a carbon- based intell igence that goes through a meat stage." "Nope. 2, and bk. -Ronald Reagan L iberalism is the political doctrine that puts primary emphasis on ,he libcny and rights of
individuals against encroachment. what is the difference between an argument and a set of accusations? The way ro sec by fai th is to shut the eye of reason. The unders tanding can intuit nothing, the senses can think nothing. Reproduced wirh
permission. A contemporary of Hume's, Ada,n S,nith, the renowned philosopher and economise, said of Hume chat "upon che ,vhole, I have always considered him, boch in his life-ci,ne and since his death, as approach- ing as nearly co the idea of a perfeccly ,vise and virtuous man, as perhaps the nature of human frailty ,viii ad mit." to make his central
point: For something to count as knowledge, it must be based on impressions or on ideas derived from impressions. C-onclude by stating which side in th is cont roversy you think is stronger. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure. Yet I say what is true, although a th ing of which
it is hard for me to persuade you. Thus, there is no human nature, since there is no God to conceive it. If the answer is no, would that our sole purpose was to serve God then we might think that was a worse fate than to have no predetermined purpose at all. Arthur Schopen hauer,
"On the Sufferings of the World," in Parerga and Paralipomena, trans. (38) composition The fallacy of arguing er- roneously that \vhat can be said of the parts can also be said of the parts can have meaning through a leap of faith
then sho\v how skeptics have argued against Tolstoy's vie\v. After a pause, Alice began, "Well - they were both very unpleasant characters-" Here she checked herself in some alarm, at hear-ing something that sounded to her like the puffing of a large steam-engine in the wood near them, though she feared it was more likely to be a wild beast. 1, 2, 7;
bk. But, by definition, ethical equism insists chat some people's interests should be regarded as more worthy of consideration than chose of anyone else in the \vorld. Thomas Hobbes (1588-1679), vas more than an em- inent English philosopher whose cheories
inAuenced future generations. When we do philosophy, then, we are likely at some point co see if there really are good reasons for accepting irs conclusion. Does this show that the universe is uncaused? to the manner of
existence which employs their higher faculties. Argument I is a deductive argument and is therefore supposed co be const ructed so that if the two premises are true, its conclusion cannot possibly be false. 12. If so, it is not the case that every event is determine.cl by preceding events and the la,vs of nature, and the central premise in the argument
for hard determinism is unfounded. Brahman is the universe, yet Brahman transcends all space and t ime. Fatty!" Ralph made a step forward and Jack smacked Pig-gy's head. Leo Tolstoy, \'((hat Is Art? Karma dictates that people's deeds-their acrs of will or intentions-form their present character and determine the general nature of their future lives.
Gener- ally, chose theories emphasize abstract principles, general duties, ind ividual rights, and deliberative reasoning. In it Socrates asks, in effect Arc actio ns right because God commands them, or docs God command them because they are right.
theory is true. Thus I see, whilst I write this, I can change the appearance of the paper: And by de-signing the letters tell before-hand what new idea it shall exhibit the very next moment, by barely drawing my pen over it: Which will neither appear (let me fancy as much as I will) if my hands stand still; or though I move my pen, if my eyes be shut:
Nor when those characters are once made on the paper, can I choose afterwards but see them as they are; that is, have the ideas of such letters as I have made. Hard decerminism and free will are incompatible, and (3) we never ace freely. The modern bourgeois [capitalist]
society that has sprouted from the ruins of feudal society has not done away with class antagonisms. By the time the pile was built, they were on different sides of a high barrier. Living in harmony with che Dao means realizing che virtue of wu-wei-active inaction, or effortless action. We would think it preposterous for someone to assert that killing
innocent children is morally permissible (or impermiss ible)-and that he has no reasons whatsoever for believe there are standards of excellence in all the arts, fine or not fine, that transcend both individual tastes and cultural norms .... and How do you
justify it? He ,vas born in La Haye, France, educated in phi losophy and mathe,nacics ar che Jesuit College of La Fleche in Anjou, and trained in che law ar Poiciers. A deductive argu- ment that fails to provide conclusive support to its conclusion is said to be invalid. 18. K., 99 Cole, Eve Browning, 321-25 Collins, Francis, 78 Confucius, 193-95, 276
Cortazar, Julio, 165 Craig, William Lane, 70-71 Crosthwaite, Jan, 182 Cuppy, Viii, 220 D Darrow, Clarence, 75, 414 Darwin, C harles, 77 Davis, Frederick, Rene, 212, 285-86, 288-92 d'Holbach, Baron, 246-47 Dickens, C harles, 179, 365 Disraeli, Benjamin, 279 Dockri ll, Peter, 224-25 Douglass, Frederick,
359 Ducasse, Curt I., 339 Durant, \Vi ii, 2 E E. In short, Kant's answer to the rationalists, empiri-cists, and skeptics is that we know the vorld because we, in effect, constitute it. The questions press us from all sides. Some philosophers say that the breakdown of determinism on the quantum level isn't relevant to the free vill issue, because the
indeterminacy is confined mostly to subatomic particles and generally doesn't affect human actions. By this logic, Philo says, \Ve \vould have to conclude that God (the cause) may not be infinite, because the universe (the effect) is not infinite. In his famous Leviathan, H obbes contends that a social cont ract is necessary in human affa irs because
living w ithout one would be a horrific nightmare of ex-istence. But it seems possible that human nature and irs innate concepts in our per-ception of reality: Our knowledge springs from two fundamental sources
of the mind; the first is the ca- pacity of receiving representations (receptivity for impressions), the second is the power of knowing an object th rough these representations (spontaneity [in the production] of concepts). There are also good reasons for caution a bo ut the relinquishing of the concept of objectivity for impressions), the second is the power of knowing an object the rough these representations (spontaneity [in the production] of concepts).
This doctrine of distinct but interact ing substances is known, for obvi- ous reasons, as Cartesian dualism or inceractionism. Plato, Aristotle, and Hume 345 Figure 7 .7 Feminist art asks the viewer to question the norms of his or her social or political spheres in hopes of provoking action or inspi ring change. Whar is rhe relarionship berween rhis lirrle
srory and Descarres' dream argumenr? John B. For this is correct in the way I said. Among these \Ve can count Plato (c. St. Teresa, 77,e Lift of Teresa of Jesus, trans. Based on these beliefs, you may decide \vhac sore of entities exist in che universe, what claims are true or false, and what things are good or bad. Just as Copernicus revolutionize.cl
astronomy by reversing the traditional theory, so Kane brought forth a radically different theory of knowledge by arguing for an analogous reversal. What do you think Socrates would think about modern consumer societies? We have no \vay of jumping out of our subjective point of view to compare our sense experience \vich che objective \vorld.
Leonardo da Vinci John Locke, An Essay Conuming Human Understanding Locke's ans/ver is chat sensations caused by external objects somehow represent chose objects and thereby give us knowle.dge of chem. 335 1 Do you agree with the expression theory of art? We take up their views in the following pages. Since no one can disprove that you
possess supernatural powers, you must possess supernatural powers, you must possess supernatural powers. But knowledge of these things is a mark of the soul's excellence. Peter H. And since che soul requires a body to ,nanifest itself, rhe soul perishes when che body dies. For personal life is essentially free and self-directing. You said you'd keep the smoke going- "This from Piggy, and
the wails of agreement from some of the hunters drove Jack to violence. She says that philosophy "helps you break things do\vn to their simplest elements. The free-will defence claims that it is a great good that humans have a certain sort of free will which I shall call free and responsible choice, but that, if they do, then neces- sarily there will be the
natural possibility of moral evil. For instance, we trust that our cars will start every morning to take us to work. If in the same behavior would not perform a particular action while an- other virtuous person would perform a particular action while an- other virtuous person would not perform it, then the same behavior would perform a particular action while an- other virtuous person would not perform it, then the same behavior would not perform a particular action while an- other virtuous person would not perform a particular action while an- other virtuous person would not perform a particular action while an- other virtuous person would not perform a particular action while an- other virtuous person would not perform a particular action while an- other virtuous person would not perform a particular action while an- other virtuous person would not perform a particular action while an- other virtuous person would not perform a particular action while an- other virtuous person would not perform a particular action while an- other virtuous person would not perform a particular action while an- other virtuous person would not perform a particular action while an- other virtuous person would not perform a particular action while an- other virtuous person would not perform a particular action while a
of nature is to be in a "war of all against all," where morality is nonexistent, and the only la\vS are commonsense rules for survival and self-interest. • Be able to ident ify arguments in various contexts and tell whether they are valid or invalid, sound or not sound, strong or weak, and cogent or not cogent. The point of a theo- dicy is not to prove that
God exisrs, but to show that the argument from evil does not succeed. Well then, the best tragedy, judged from the standpoint of the tragic art, comes from this sort of arrangement. Each story is accompanied by discus- sion/essay questions designed to dra\v out irs philosophical implications. The best explanation of the person's experience is chat
God's presence \vas somehow sense.cl, and if so, God likely exists. Bur rhe readirional definition is ,nore like rhe one given ar rhe beginning of chis section: Social ism is rhe doctrine char rhe means of prod11ction (property, factories, businesses) should be owned or controlled by rhe people, either communally or through rhe scare. Cultural
Relativism and Women's Rights Debates about cultural relativism are nor just acade n ic exercises, for they have practical im-pl ications for wo nen's rights throughout che world. He thought that people should not accept his vie\vS on faith but test them out through their own experience in everyday life. Appeals to fairness, justice, and described in the contraction of th
ispassionate objectivity have been powerful e lements in this argument. When, therefore, those feelings and judgment declare the pleasures derived from the higher faculties, is susceptible, they are entitled on this
subject to the same regard. They are states that have causal functions, and it's possible for these functions to play out in just about any kind of stuff, physical or nonphysical (although contemporary functionalists say the stuff is physical). Only through a thor- oughgoing deconstruction of "our intellectual heritage" (every word of which phrase should
be questioned), an abjuring of privi leged standpoints and claims to objective truth, and a relentless critique of the relation between knowledge-making and practice proceed. The final draft should reflect not only the big changes, but the cor- rections of all minor errors as well-misspellings, typos,
grammatical errors, mis- placed words, faulty punctuation, and documentation mis takes. We trust that we will get paid on payday. similarly skeptical of these notions and sets about systematically "deconstructing" them (critically analyzing and debunking them). Which do you think makes the weakest? Cahn, eds. (3 11) a posteriori knowledge
Knowledge that depends entirely on sense experience. 136 Chapter 3 Morality and the Moral life 3.5 MORALITY BASED ON CHARACTER • State the main features of this article is amplified when it is juxtaposed with the previous one. 25. Rowe, Philosophy of Religion, 85-86.
deism Belief in one God who created rhe world bur left it unattended co run on its own. Ir says that an action is right if God commands or wills it. So are our emotions in the presence of great art or music or litera- ture, or acts of exemplary selfless courage such as those of Mohandas Gandhi or Martin Luther King, Jr. The notion that science and
spirituality are somehow mutually exclusive does a disservice to both.- Carl Sagan (1934-1996) What I have done is to show that it is possible for the way the universe began to be determined by the laws of science. It is valid because, as a matter of fact, it does offer this kind of support. .....
                                                                                                                                                                                                                                                                                                                                                                                 .. To say that the \vorld \vasn't caused by anyone or
that it was the result of an accident makes no sense. Which one of these do you chink is most plausible, and ,vhy? ,vould not be something that scarce.cl all che moving. The community stature of priests muse always be taken into account in these abuse cases. Aristotle argues chat che good life is one of happiness-a life not merely of plea- sure, but of
optimal well-being. What is the strongest argument in its favor? If we are free-if our actions are truly up co us-\ve muse be able co ace in one of several different \vays, co have more than one option co choose from. epipheno menalism is true, then our mental states can cause nothing; our choughcs have no effect on our behavior. 429-347 see). Piggy
held out his hands and grabbed the glasses back. Plenty of successful business and tech leaders say so. Morality has to do with our moral judgments, prin- ciples, values, and theories; ethics is the careful, philosophical examination of these. Funda- mental beliefs, therefore, make up your "philosophy of life," which informs your chinking and guides
your actions. Science can tell us what exists; but to compare the worths, both of what exists and of what does not exist, we must consult not science, but what Pascal calls our heart. That is, can anything be objectively beautiful? Berkeley Like Locke, George Berkeley is an empiricist who rejects skepticism. But beyond these points of agreement,
Berkeley veers sharply along from Locke's view and from the theories of most other empiricists. Thinking earnestly upon these points, I remained, for an hour perhaps, half sitting, half recl ining, with my vision riveted upon the portrait. Selfishness and wild abandon, however, are not entailed by ethical egoism, for ignoring the needs of oth- ers or
acting without restraint may not be in one's best interescs. We need a more varied and nuanced moral vocabulary for talking about the domain of race .. And we remember the pains of hunger, thi rst, or the head- ache, without any pain at all; which would either never disturb us, or else constantly do it, as often as we thought of it, were there nothing
more but ideas floating in our minds, and appearances entertaining our fancies, without the real exis tence of things affecting us from abroad. Feminise empiricism is probably che lease controversial. Would you conclude chat it had a mind? The son O\ves the father respect, obedi- ence, and support-an obligation that Confucianism calls "filial piety."
The central feature of this relationship is that it is hierarchical. All dogs are mammals. Reprinted by permission of Curtis Brown, Ltd. Locke argues chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external co our minds; Berkeley agrees chat we can know much about things external conditions are made and the conditions are made and 
much narro/ver than most people realize, raising skeptical doubts about the existence of the external world and the inductive methodology of science. One of his disciples said that it is not possible to live a life of pleasure "vithout living prudently and honorably and justly, and also vithout living courageously and temperately and magnanimously, and
without making friends, and without being philanthropic." For objectivists, meaning is mind-independent. How can you tell? There may be remedies for this difficulty, but Kant's theory in irs original form seems problematic. That is not to say that everyone \vho has delved deeply into Kant has A Feminist Perspective on Knowledge 319 agree.cl with
him. Do you agree with her? "Ralph- remember what we came for. You came sneaking up like a thief and stole Piggy's glasses!" "Say that again!" "Thief! Thief!" Piggy screamed. But I told you, we probed them. For Further Reading Roderick Chisholm, Person and Object (LaSalle, IL: Open Court, 1976). You have put this into the indict- ment because
you had nothing real of which to accuse me. On this score they often contend that the best evidence for the existence of free will comes from our own experience. Guggenheim Foundation/Art Resource, NY 7.811,e Rag Is Bleedi ng: © 2018 Faith Ringgold. This doesn't prove that there is no God, only that God is not necessary.- Stephen Hawking (1942-
2018) Science is ... The fi re. "If there is a God," he declares, "he is in-finitely beyond our comprehension .... Note how libertari- anism differs from the other two positions on free wil l. Then maybe a ship'II notice the smoke and come and rescue us and take us home. Philosophy is an exploration of che rugged frontiers of our kno/vledge of fundamental
th ings, so much of chis new territory is likely co seem daunting or unfamiliar. You are, in che famous phrase, a "ghost in che machine." Descartes formulated his type of dualism in che seventeenth century \vhen che find ings of science and che doctrines of traditional religion seeme.d co be in conflict. Danco is che author of Nietzsche as Philosopher
(1965), The Transfiguration of the Commonplace (1981), Beyond the Brillo Box (1992), After the End of Arr (1997), The Abuse of Beauty (2003), and What Arr Is (2013). (3) Hence it is plain that they ach ieve their end, not for tuitously, but designedly. Suppose it is true that sometimes, as James says, "faith in a fact can help create the fact." Is the
existence of God one of the facts that \Ve can create by believing it? To them, since intercessory prayer is neither well defined nor explained, studying it see, ns like chasing shadows. And yet, I know that my plainness of speech makes them hate me, and what is their hatred but a proof that I am speak- ing the truth?- Hence has arisen the prejudice
against me; and this is the reason ofit, as you will find out either in this or in any fu ture enquiry. Afrer the hour is up, he hands you his notes char he ,vrore an hour ago, before rhe experiment began. Further, we would also be trusting that this purpose is one we would be pleased with. It is three thousand light-years to the Vatican. 6. There is nothing
more commonly taken for granted, than that there are certa in principles, both speculative and practical, (for they speak of both), universally agreed upon by all mankind: Which therefore, they argue, must need be the constant impressions, which the souls of men receive in their first beings, and which they bring into the world with them, as
necessarily and really as they do any of their inherent faculties. Clon- ing is che asexual production of a genetically identical entity from an existing one. Such a warrant system, he says, ,vould "decrease che amount of physical violence directed against suspects," and "che rights of che suspect would be beccer protected, vich a warrant requiremenc." t
What is the nonconsequentialist argument against torture mentioned here? Clarke, "The Star" 131 PROBING QUESTIONS 133 FOR FURTHER READING 134 CHAPTER 3 MORALITY AND THE MORAL LIFE 135 3.1 OVERVIEW: ETHICS AND THE MORAL DOMAIN 136 Eth ics and Morality 136 Moral Theories 139 Philosophy Now: Morality and the
Low 141 Philosophy Now: The Morality of Human Cloning 144 Religion and Morality 146 SHAFER-LANDAU: Whatever Happened to Good and Evil? 3 At this point in your reading, which doct r ine are you more sympat hetic to-hard determination is more sympat.
represents "the patient will be cured." But notice that we can use this same symbolized arguments other arguments with different statemenrs but hav- ing the same basic structure. This, those who give their votes before they hear the debate, and have weighed the reasons on all sides, are not capable of doing.
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When the star had exploded, its outer layers had been driven upward with such speed that they had escaped completely from its gravitational field. They are saying- rightly, in my view- that our lives were not created with any purpose or goal in mind and that there is noth ing beyond or after life that can provide a purpose for what we do in this life.
            In Plato's republic, all people are not created equal. (278) epistemology The study of kno\vledge. What return shall be made to the man who has never had the wit to be idle during his whole life; but has been careless of what the many care for- wealth, and family interests, and mil itary offices, and speaking in the assembly, and magistracies,
and plots, and parties. A doctrine that arose among prominent thinkers in France and England in the seventeenth and eighteenth centuries is deism, the notion that there is one God who is essentially an "absentee landlord." This God created the universe but put it on autopilot and now ignores it, taking no interest in human affairs. On the other hand,
if God does not exist, we find no val- ues or commands to turn to which legitimize our conduct. -Jean-Paul Sartre 8.2 PLATO'S THEORY: JUSTICE AS MERIT About nventy-five centuries ago, Plato proposed in his masterwork The Republic a theory of justice that has challenged thinkers and stimulated debate ever since. We also kno, v char through rhe
centuries he won rhe arrenrion and ad- miration of several eminent thinkers, fro,n Plato co Plutarch co Hegel. Involuntari ly I imagined that there, somewhere, there was somebody who was now having fun as he looked down upon me and saw me, who had lived for thirty or forty years, learning, developing, growing in body and mind, now that I had
become strengthened in mind and had reached that summit of life from which it lay all before me, standing as a complete fool on that summit and seeing clearly that there was noth- ing in life and never would be. The ,vord is used in one sense in a different sense in another place in the argument. CHAPTER 6 I. If someone else
Cognitive relativism is the doctrine that, he rruth abour somerhing depends on what persons or cul~ turcs: believe. Descartes, "Meditation One," in Meditation One," in Meditation One, "In Meditation One, "I
eyes. Ho,v? Do you think this approach is better than the utilitarian's? The people consent explicitly or implicitly to be governed-to be subject to the d ictates and the power of the state-in exchange for the exchang
situation in society, they \vi ll not agree to principles that will put any particular group at a disadvantage, because they might very \veil be members of that group. Arguing by analogy, he asserrs that a \Vatch in IClriticism of religious belief., is often considered impolite or even
uncon stitutional (although it isn't). D istributive justice, or social justice, or social justice, or social justice, is about the fair distribut ion of society's benefits and burdens (its material and nonmaterial goods)-such things as jobs, income, property, liberties, rights, welfare aid, taxes, and public service. Some notable male philosophers have assumed that women's reasoning ability is
inferior to men's. The most widely accepted vie, v among quantum physicists is that at the subatomic level, some events (such as the decay of radioactive particles) a re random and therefore uncaused. "They might have seen us. (New York: Oxford Uni- versity Press, 2004). Libertarianism and classical liberal ism are essential ly the same. analogy is
\veak, hampered by too fe\v relevant s imilarities and too many d issimi- larities. To him, che soul is the form of che body- that is, che abil it ies or capacit ies 1nanifesred through che living body. 13 Does Taylor's con- cept of agent causation accurately reflect what people take themselves to be doing when they perform actions? Using observation and
imagi- nation, Empedocles ,nainrained char an i,nals were nor created whole by a deiry and placed on rhe earrh-rhey evolved. 'Hello. How can an action be uncaused? And if I am to estimate the penalty fairly, I should say that maintenance in the Prytaneum is the just return. Marcin Gardner, The Whys of a Philosophical Scrivener (New York: Sc. Mart
in's G riffin, 1999). The Hindu view of bhakti is chat co love one of these finite manifestations of God is co move closer co the infinite God of everything. Meaning in life comes from outside ourselves, fro,n God or so,ne ocher transcendent real ity. They believe humans can have a purposeful life only if God created them \vith a purpose. Having a
neaningful or purposeful life does not maccer; ,vhac maccers is the next life of everlasting bliss. These cover human rights for robots, to rturing terrorists, racism, Buddhism and science, belief in God, and scientists and religion. Then they were apart once more, their positions reversed, Jack towards the Castle Rock and Ralph on the outside towards
the island. Yes, I know. As Rowe says, That things appear to us to be a certain way is itself justification for thinking things are this way. -Jean-Paul Sartre Do you see any resemblance bet\veen the potter and yourself in this little tale? [E)xiscence in che mathematical realm does not imply existence in che real world. "Ochers reply chat we may not be
able co actually count co infinity or measure an infinite number of segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two poines, but chat does not mean chat che numbers or segments between two points and the numbers of segments and the numbers of segments and the numbers of segments betwee
women are uneducated, molded by male expectations, judged by appearances instead of the dictates of reason. Searle 232 Chapter 4 Mind and Body 14 Do you agree that there is no room for a '"ghost in the machine' to do any extra causal work"? (4) Now ,vhat- ever lacks
kno, vledge cannot move to, vards an end, unless it be directed by some being endowed, vith knowledge and intell igence; as the a rrow is directed by the archer. Kant says that through reason and reflection \Ve can derive our duties from a series of
satellites placed so that they can be seen from anywhere in China. Applying his own theory of knowledge, John Locke rejects skepticism about external objects. You know, for example, that any a rgument having the same form as modus ponens or modus to/lens must be valid, and any argument in one of the com- mon invalid forms must be invalid. Fi
rst, what is meant by anguish? A topic is simply a broad category of subject matter, such as human cloning, the mind, capital punishment, and God. ---- ' To sho\v us how to apply this formulation of the categori- cal imperative to a specific situation. Kant uses the example of a lying promise. The basic components of the body are (1) the premises of
your argument plus the material that supporrs or explains them and (2) an evaluation of objections to your thesis. To get to the truth, Socrates thought, we must go around the false certitudes of custom, tradition, and superstition and let reason be our guide. com/2009!06/J8/milirary-robors-ethics-opinio11s-contrib11tors-artificial-intellige11ce-09-
patrick-li11.hrml. What does it matter whether one has brains or not? The traditional view is that we come into existence with an essence, a human nature, that is in a sense already set before ,ve come into the world. If God so wi lled, the torture and slaughter of innocents ,vould be morally right. (In 1944 in t he Nether lands, the authorities did in
fact d iscover the hid ing place of Anne and the ot her members of her family. Defines key term. SATAN: Can we get on with it? 280 Chapter 6 Knowledge and Skepticism I think we ought always to entertain our opinions with some measure of doubt. Where did your moral values come from? I will be good!" They never answer. Which is the better
theory of mind-proper ty dualism or substance dualism? Unofficially, I advise that we erase the records and forget the whole thing." "I was hoping you would say that." "It seems harsh, but there is a limit. The sacred texts range from hymns to instructions for conducting rituals to philosophical treatises, and these are revered or disregarded to varying the varying the records and forget the whole thing."
degrees by thousands of discrete religious groups. How is Kant's theory of knowledge di fferent from rationalism, empiri- cism, and skepticism? "You mind out- see?" At length Ra lph took his lips away and paused to get his breath back. Here's a rad ical suggestion: (3) the Is lamic republic in Iran will fall within the next five years. Did you come by
your current relig ious beliefs that way? This is usually explained to children when they are between eight and twelve, whenever they seem capa- ble of understanding; and most of those who come to see the child. I think it is clear that a parent who loves his
children, and wants them to become the best human beings that they are capable of becoming, does not treat pleasure as the sole and supreme value. "Two? • "Writing to Understand: Arguing Your Own Views" - These boxes prompt students to explain and defend their of the chapter's topics in short essays. His answer is that \Ve kno\ve kno\ve
that external objects a re real (and not a dream or delus ion) because the theory that they exist is the best explanation for the sensations we have. 5 Socrates explains the boy's understanding of geometry by insisting that they exist is the best explains the boy's understanding of geometry by insisting that they exist is the best explains the boy's understanding of geometry by insisting that they exist is the best explains the boy's understanding of geometry by insisting that they exist is the best explains the boy's understanding of geometry by insisting that they exist is the best explains the boy's understanding of geometry by insisting that they exist is the best explains the boy's understanding of geometry by insisting that they exist is the best explains the boy's understanding of geometry by insisting that they exist is the best explains the boy's understanding of geometry by insisting that they exist is the boy's understanding of geometry by insisting that they exist is the best explains the boy's understanding of geometry by insisting that they exist is the best explains the boy's understanding of geometry by insisting that they exist is the best explains the boy's understanding of geometry by insisting that they exist is the boy's understanding th
(actually four essays un- der che single tide). Screening commit- tees at transplan t centers decide whether someone should be placed on the ,vairing list and ,vhac ranking he or she should receive. Come over here. After all, don't we believe that all persons are created equal? But really it would be better not to have any temples in Ornelas- at least
not manned temples. Men being, as has been said, by nature, all free, equal, and independent, no one can be put out of this estate, and subjected to the political power of another, without his own consent. They passed th is in silence. This argument is fallacious because (presumably) the first premise is false-there seem co be more than just nvo
alternatives here. . but not want what he wanes. We must use their own educated judgment in ,vielding their okn dequacy. Martin Gard ner, lhe \'(fhys of a Philosophical Scrivener (New York: St. Martin's Griffin, 1983), 77-78. This \visdom
comes when an atman realizes that the soul is not separate from the world or from other souls but is one \Vith the impersonal, all-pervading Spirit known as Brahman. Consider this view: The evil experienced on this earth is n il when compared to the infin ite and eternal happiness that Christians will ex- perience a fter death. Let us, therefore, use a
little freedom, and call them Impressions; employing that word in a sense somewhat different from the usual. You're asking me to believe in sentient meat." "I'm not asking you, I'm telling you. There is no un- ambiguous evidence that theists are more moral than nontheists. For thousands of years the Vedas were transmitted orally from brahmin to
brahmin until they were finally put into ,vriting. WRITING TO UNDERSTAND: ARGUING YOUR OWN VIEWS CHAPTER 5 1. The eternal essence of number is a lso directly related to the harmoni - ous coexistence of different things. Suppose God is a vicious deity who inflicts eternal punishment on anyone \vho believes in him and grants eternal bliss
to anyone who refuses to believe in him. O nly man has morals. You can not mean to say that because Polydamas, the pancratiast [an athlete), is stronger than we are, and fi nds the eating of beef conducive to his bodily strength, that to eat beef is therefore equally for our good who are weaker than he is, and right and just for us? Figure 5.3 Physicist
s th ink t hat some events on t he quantum level are uncaused. Does logic describe how the world is- or just how our minds work? In other words, there is no determinism, man is freedom. But it is not up to us what the laws of nature are. Moral relativ- ism regarding cultures is
called cultu ral relativism, the view that right actions are those sanctioned by one's culture. Would he not cut himself off from that particular angel- possibility as decisively as if he went and married someone else, or a reiteration of
\what other people believe or say-though a good thesis defense essay may contain some of these elements. -Roy Lichtenstein 7 3AESTHETIC VALUE Assuming that art, however defined, is a genuine constituent of human experience, ,ve can ask ,vhat gives it aesthetic value. Likewise, we can establish no firm conclusions about the cause of the
universe, because \Ve have only a single universe to examine. The officer turned back to Ralph. Are alien bur inrelligenr beings, virhour brains conceivable? If one believes Homer, Sisyphus was the wisest and most prudent of mortals. But let us consider: Have we not admitted that the rulers may be mistaken about their own interest in what they com
mand, and also that to obey them is justice? Imagine that the opening statement is, "C.ourresy to others is always a cynical attempt to serve your own interests. 9.2 PESSIMISM: LIFE HAS NO MEANING • Pessimists believe chat it does. K., 139 Chinese Proverb, 175 Chuang Tzu, 123 Clarke, Arthur C., 131-
33 Clifford, W. Schulz 8 Chapter 1 Philosophy and You The point of philosophy is to start with something so simple as not to seem worrh stating. Punishing us for something \Ve did would be like penalizing us for having red hair or brown eyes. I am creating a certa in image of man of my own choosing. 418 Chapter 9 The Meaning of life Leo Tolstoy,
My Confession Ever more people today have the means to live, but no meaning to live for. Religion d iscourages the pursuit of happiness and pleasure, when these things should be central to our lives. The difference between the historian and the poet is not merely that one writes verse and the other prose- one could turn Herodotus' work into verse
PHILOSOPHY LAB - Suppose you are the curator of a world-class arr museum, and you have the job of selecting new pieces for the summer exhibition. Many who resist the idea of distributions based on equality or desert do so by appealing to a principle of entitlement. Communism usually implies socialism within a totalitarian system. Do you think
that an agent's actions can be unimpeded and caused by her psychological states yet still not be free? For Further Reading 273 CHAP TER KNOWLEDGE • Understand the nature of epistemology and the necessary and sufficient conditions for proposit ional
knowledge. Composition is the fallacy of arguing erroneously, hat whar can be said of the pan's can also be said of the pan's 
objective, third-person. Evaluate Descartes' divisibility argument. Immanuel Kant, Groundwork of the Metaphysic of Morals, trans. Nobody will believe your Meletus, and I am pretty sure that you do not believe yourself. We therefore have no reason to presume that intelligence is the one thing that is responsible for the universe as a whole. But
skeptics ask how we kno, v chat these sources are not always in error. He resented, as an addition to Jack's misbehaviour, this verbal trick. Jack glanced back at Ra lph and then at the twins. What evidence or argument can be used to support each view? None can be called objectively true, because there is no perspective-neutral standard by \vhich to
judge objective truth. Among t he more recent voices are Searle, Chalmers, Craig, Swinburne, Hick, Mackie, Rowe, Gard- ner, Blum, Dersho\vitz, Rahula, Jaggar, Held, Baier, Nagel, Block, Van l n\vagen, Taylor, D u Sautoy, Ducasse, Cole, Ainley, Rawls, O kin, and Schopenhauer. In addition to in-cluding readings by Tolstoy, Schopenhauer, Baggini,
and Ed\vards {and com- mentary on Niet2Sche), the text now adds four more philosophers who debate the objectivity of meaning in life. Bue \vho cares \vhecher all our actions are determined by forces beyond our con- trol? According to Hume, we are not able to directly observe causality at \vork, and \Ve cannot infer universal proposit ions or la\vS
base.cl on limited, local observations. A comprehensive collection of readings covering all the key issues. A popular version takes che form of an argument from analogy and was famously laid down by che eighceench-cencury Anglican clergyman William Paley. Watural Theology In crossing a heath, suppose I pitched my foot against a
stone, and were asked how the stone came to be there, I might possibly answer that, for anything I knew to the con- trary, it had lain there forever; nor would it, perhaps, be very easy to show the absurdity of this answer. Anyone interesting on that side of the galaxy?" "Yes, a rather shy but sweet hydrogen core cluster intelligence in a class nine star
in G445 zone. Her greatest works are A Vindication of the Rights of Men (1790) and A Vindica- tion of the Rights of Woman (1792). And therefore if any two men desire the same thing, which nevertheless they cannot both enjoy, they become enemies; and in the way to their end (which is principally their own conservation, and sometimes their
delectation only), endeavor to destroy, or subdue one another. Davis Thomas D. 5.4 LIBERTARIAN ISM • Against the compatibilism is true). This first stage of the creative process was, to our anthropomorphic imaginations, easy for divine omnipotence
Requirement (2) says chat what the premises assert must in fact be the case. Also because there be some, that taking plea- sure in contemplating their own power in the acts of conquest, which they pursue farther than their security requires; if others, that otherwise would be glad to be at ease within modest bounds, should not by invas ion increase
their power, they would not be able, long t ime, by standing only on their defence, to subsist. He caught physics, mathematics, geography, philosophy (all che main areas of study), and ,nore. Humans create the government and cede some power to it; in return it protects their righrs and liberties. The Buddha's system of teach ings abou t the true
nature of reality and holv to live correctly to transcend it is knolvn as the dharma, the heart of \vhich is the Four Noble Truths: 1. Around 1500 BCE, the migrating Indo-Europeans, called Aryans, moved into northwest India, carrying their distinctive culture with them. I should say to him, 'Here is a man who is wiser than I am; but you said that I was
the wisest.' Accordingly I went to one who had the reputation of wisdom, and observed him- his name I need not mention; he was a politician whom I selected for examination- and the result was as follows: When I began to talk with him, I could not help thinking that he was not really wise, although he was thought wise by many, and still wiser by
himself; and thereupon I tried to explain to him that he thought himself wise, but was not really wise; and the consequence was that he hated me, and his enmity was shared by several who were present and heard me. Through reason he hopes co defeat skepticism. It has created enormous cities, has greatly increased the urban population as
compared with the ru-ral, and has thus rescued a considerable part of the population from the idiocy of rural life. Clifford, "The Ethics of Belief," in Lectures and Essays (London: Macmillan, 1886). Can you imagine an android like Star Trek's Mr. Data chat is physically identical co you but lacking any trace of inter-nal conscious experience? It has a
certain qualitative feel to be sure, but it does not seem to be equivalent to any part icular functional situation. He argues that the only kind of society that can ensure people get their due is a meritocracy, a system of rule by those most qualified to govern. How can your pure intellect decide? They're born
meat and they die meat. Piggy wailed. The point of these features is, of course, to sho\v that philosophy is very much a living, relevant enterprise. "You go away, Ralph. (6) Also, Iran today is a mirror image of the Soviet Union before it broke apart- there's widespread d issatisfaction and d issent at a time when the regime seems to be trying to hold the
people's loyalty. Some people confuse moralicy \Yirh rhe law, or identify the one \Yirh rhe taw, or identify the one \Yirh rhe therefore we may divide
all the perceptions of the mind into two classes or species, which are distinguished by their different degrees of force and vivacity. Some consider it a solemn duty co surgically remove the clitorises of young girls; ochers say chis is immoral and cruel. From .com/page6/page6.html. C,onclusion: (I) Therefore some intelligent being exists by ,vhom all
natu ra l things are di rected to thei r end; and t h is being we call God. This being could delude me about every k ind of thought I could possibly have. "No brain?" "Oh, there's a brain all right. The latter approach, known as rule-utilitarianism, avoids judging rightness by specific acts and focuses instead on rules governing categories of acts. Now do
you th ink that I could have remained alive all these years if I had taken part in public affairs, and had always maintained the cause of justice like an hon- est man, and had held it a paramount duty, as it is, to do so? But we have no polver over past events and the laws of nature; we can change neither the evenrs nor the laws. A live option presents
someone with alternatives that he believes could possibly be actualize.cl. To many ears, this recall theory may sound preposterous. It is better to begin by selecting a topic or issue and narrowing it through research and hard thinking to a manageable thesis. Just so I hold on to the branch of life, know- ing that the dragon of death is waiting inevitably
for me, ready to tear me to pieces, and I cannot understand why I have fallen on such suffe ring. He says, "So potent \vas religion in persuading to do wrong." Lucretius \vasn't an atheist exactly, for he bel ieved there \vere gods, but he thought the gods had no interest in, and nothing to do \Vith, humans. Not only have psychological studies failed to fi
nd a significant correlation between frequency of religious worship and moral conduct, but convicted criminals are much [more] likely to be theists than atheiscs. We may look co moral principles or rules co guide our actions, or study a moral theory that purports co explain right actions, or make judgments about right or wrong actions. Is ki lling ever
morally permissible? Most importantly, James says, it allows free actions, for free actions, for free actions, for free actions are chance happenings. There are objects to be sure, but they exist only as sensations (what Berkeley calls ideas) in some mind. Mill explains: [The] happiness which forms the utilita rian standard of what is right conduct, is not the agent's own happiness, but
that of a ll concerned. I've been saying it ever since we dropped in." He held out his spear and pointed at the savages. Is Cartesian dualism plausible? subjective relativism The view that right ac- tions are those endorsed by an individual. For example, when a military officer takes the responsibility for an attack and sends a certain number of men to
death, he chooses to do so, and in the main he alone makes the choice. Thinking Philosophically 25 The strength of an analogical induction depends on the relevant similarities be- tween the two things compared. Key Terms agent causation The view that a free ac- tion is caused by an agent (person) and is not wholly determined by previous events.
Argument 12, then, is ,veak. Critique Arthur Danto's institutional theory of art. Would it be morally permis- sible co kill chat person? In the twenty-first century, mi llions of people are attracted to the answers supplied by this two-thousand-year-old tradition. For subjectivists, meaning is relative to each person and depends on his or her attitudes,
desires, and goals. That is, we rightfully doubt experiences if they a re not rel iable. The second proposed solution co che free will problem is compat ibilism, or soft determinism. This is the message of part (b). Carolyn G regoire, "The Unexpected Way Philosophy Majors Arc Cha nging the \Vorld of Business," Huffingto11 Post, March 5, 2014,
https://www.huffingtonposr.com/2014103105/why-phi losophy-majors-ru lc n 4891404. Ontological a rgumencs rest on logic alone. This result is implausible, and both theists and nonthcists agree. Through the centuries, philosophers have debate.cl whether our kno, vledge of the world is fundamentally a priori or a posteriori (if indeed we have
kno, vledge), and these argumenrs continue today in many forms in both philosophy and science. Be open co che possibil ity that che essay could give you good reasons co change your mind about something. We must remember that these feelings of our duty about either truth or error are in any case only expressions of our passional li fe. Yes. What
makes this predicament even more intolerable is brought out by another theme-existence precedes essence. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones. It requires the redistribution of resources (for example, taxing the better off to provide benefits to the less well-off)-a scheme that
libertarians \vould never countenance. And as you perfect the thesis statement, you may need to adjust the out-line. If this supposition were true, the same to human beings and to swine, the rule of life which is good enough for
the one would be good enough for the other. Does the same wax remain after this change? It is not logical ly possible- that is, it would be self. The Vedanta school maintains a thor- oughgoing monism (nondualism, advaita), claiming chat reality con- sists not of t\VO kinds of essential stuff (as che dualistic Samkhya school holds), but of only one kind,
and chis kind is Brahman, who alone is real. Out there. We do not invent them out of our imaginations; we discover them. Exposure to the deterministic Figure 5.6 Are those who don't believe in free will more likely to cheat? You can easily avoid it by not going out at all. If the sample is large enough and representative enough, \Ve can safely assume
that our generalization dra\vn from the sample is probably an accurate reflection of the lives of disabled or elderly people every, where. Do You Live by Faith? SATAN: For what? Here was the crushed grass where they had all lain when he had
 English philosopher in rhe early modern period (rhe first decades after Descartes). Seeing then, I said, that there are three distinct classes, any meddling of one with another, or the change of one into another, is the greatest harm to the State, and may be most justly termed evil-doing? Often hidden from view within a marriage, it is in the
increasingly likely event of marital breakdown that the socially constructed inequality of married women is at its most visible. She instead acrs instinctively and efficiently, letting the solution unfold naturally, \vaiting for the right moment, harnessing che Ao\v of the Dao by using che natural momentum in che situation, letting change happen by doing
nothing. Are there any important elements missing? A common criticism of subjectivist views is that it's intuitively obvious that sometimes objective standards apply. Kant seems to assume that our moral duties cannot conflict. Hold firm to the truth as a lamp and a refuge, and do nor look fo, refuge ro any-thing besides yourselves. he asks. (33)
argument A statement coupled with other statement. What point does chis srory make about the relationship between menral scuff and physical scuff? 1 Uni\fersa.1 1. -Ayn Rand For Stace and other compatibil ists, all our actions are caused, but free ones are caused by internal psychological factors, and
boulder to the top of a mountain only to have it tumble do, vn again to the bottom. In this way, the notion of God 's goodness has real meaning, and the religious can coherently claim that God is good, that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and that he unerringly observes the moral la, v, and the unerringly observes the unerri
point? Therefore, there muse be a first cause of everything, and chis first cause we call God. (Some im- portant male philosophers have developed ideas that have been put to use in fem inist \vritings-for example, David Hume and John Dewey.) Louise M. The
concemplacive Brahm in is unhappy and haunted by the question of the ,neaning of life. ci rcumstance 1s rare. • Stace argues that "acts freely done are those whose immediate causes are psycho-logical states in the agent. Rex is a dog. By experience surely; as a ll other questions of a like nature. Art for art's sake L\ a philosophy of the well-fed. He
referred to the concept of what a paper-cutter is and likewise to a known method of products. Yes, I must wager. The
mind's mental states-desires, sensations, emotions, and thoughts-are states of nonphysical (or immaterial) stuff. • Explain why the issue of mind- body interaction is a problem for Cartesian dualism. The problem seems all the sharper because both horns of chis apparent d ilemma are endorsed by common sense. This is a perfectly coherent position
and probably the one most sensible religious believers occupy. -Lio Tiu 124 Chapter 2 God and Religion If the descriptions of the Dao seem obscure or perplexing, it cannot be other-\vise, che Daoisc would say. -William James 250 Chapter 5 Free Will and Determinism You say: I am not free. The meat is the whole deal! Are you beginning to get the
picture or do I have to start all over?" "Omigod. We would need to encounter many instances of headaches preceded by a change in the \veather before we could plausibly infer that the latter caused the former. He relaxed his fighting muscles, stood easily and grounded the butt of his spear. And there, annoyed by an obedience so contrary to human
love, he obtained from Pluto permission to return to earth in order to chastise his wife. That is the idea I shall try to convey when I say that man is condemned to be free. The question of having moral beliefs at all or not having them is decided by our will. and yet I'm happy. (33) false dilemma The fallacy of argu ing erroneously that since there are o
nly nvo alternatives to choose from, and one of them is unacceptable, the other one must be true. Capitalism is war; social- ism ts peace. quiet revolution of his own and became che father of ,nodern philosophy. The ex- plosion must have lasted, oh, ten minutes. Throughout history, women have largely been relegated to the private sphere, where
issues of righcs and equality are not supposed to apply. Hallucinations and dreams can seem as real as our "normal" experience. Does God exist? What is meant here by saying that existence precedes essence? 398 Chapter 8 The Just Society "You would, would you? Cartesian d ualism is the view thar mind (or soul) and body arc completely
independent of one an~ o ther and interact causally. Figure 6.15 Do you see a woman's face here-or the silhouette of a saxophone player? Please do attend then. What are the sources of kno\vledge? The Buddha's classic illustration of this point is a flame (the "I") that is transferred from one candle to another. Any plausible moral theory must
measure up to these critical standards. This vie, v came to be known as existentialism, a per- spective that quickly spread throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective that quickly spread throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective that quickly spread throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective that quickly spread throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective that quickly spread throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective that quickly spread throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective that quickly spread throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective that quickly spread throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective that quickly spread throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective that quickly spread throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective that quickly spread throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective that quickly spread throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective that quickly spread throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective that quickly spread throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective throughout throughout throughout the intellectual world and is still compelling Albert Camus: An Existentialism, a per- spective throughout throughout throughout th
argument and how it seems to undermine materialist theories. In 1950 Turing publ ished a groundbreaking paper in a major philosophy jour- nal. Argument2 God does not exist. • Descartes initial ly finds reason to doubt all beliefs based on sense experience, arriving at th is conclusion via his d ream and evil genius argumenrs. To banish suffering
banish desires. I talk to my companions: some answer me that we must enjoy li fe and make game of mankind; others think they know a lot and lose themselves in a maze of wild ideas. This is not the God which most reli gious believers worship, and so the idea that we are here just to serve such a God is not one that should be seriously countenanced
e ither .... He spent the rest of his life teaching his philosophy and contributing to the Confucian \vorks known as the Five Classics. Thus, CEdipus at the outset obeys fate without knowing it. But James insists that the wiser choice-and the more advantageous-is to believe the religious hypothesis, to refuse to forfeit your "sole chance in life of get- t ing
upon the winning side." Moreover, to discover whether a divine being exists, we may first have to have faith that it does. The pylon must have been a mile high when it was built, but now it looked like a candle that had melted down into a puddle of wax. Bue souls are nor restricted copersons; living things of all kinds can also have souls. (For
example, s ilver unicorns are conceivable and thus logically possible; square circles are inconceivable and therefore logically possible that he could exist without h is body. Conclusion: (I) When [Gillespie) refers to [President Bush) as "the mill ion- aire president who waited out the Vietnam War in the Texas Air National G
uard," it reminds me of the garbage rhetoric that I might see if I, vere reading Ted Rall, or Susan Sontag, or one of the other hate-mongering, America-bashing, leftist whiners. Randolph Clarke, Libertarian Accounts of Free Will (New York: Oxford University Press, 2003). We needed everyone." Ra lph turned. He wanes you (and everyone else on rhe
planet) co ... materialism (or physicalism) 1he doctrine that every object and event in the ,vorld is physical. Of two pleasures, if there be one which all or almost all who have experience of both give a decided preference, irrespective of any feeling of moral obligation to prefer it, that is the more desirable pleasure. Happiness and the absurd are two
sons of the same earth. As between his own happiness and that of others, utilitarianism re- qu ires him to be as strictly impartial as a dis interested and benevo- lent spectator. This moral evenhandedness is an attractive feature of util itarian ism. After all, what would be left of what it was like to be a bat if one removed the viewpoint of the bat? What
then do we now mean by the religious hypothesis? This canon remains as it was written, without further revela- tions or later emendations. Would your behavior change if you believed (or didn't be- lieve) that all your ac- t ions were determined by forces beyond your control? Then the bombing \vas morally right, and those who placed the bomb on
board did no \vrong. -John R. Two faces give critics reason co chink chat minds are actually div isible. (340) formalism The view that art is defined by its form, the structure or organization of its parts. Through examples drawn from philosophical literature and everyday life, this chapter explains clearly the nature and scope of philosophy and ho\v it
relates to students' lives. R. The great epics have served Indian and Hindu civil ization much as Homer's Iliad and Odyssey served the ancient Greek and Hellenistic world: The stories express the culture's virtues, heroes, philosophy, and spirit ual lessons. The Laws of Mnnu mandate a lower status for the lowest class, and caste h ierarchy itself implies
that some people are inherently less worchy than ochers, or char some deserve better rrearmenc under the la,v cha n others, or that che highest classes are privileged and therefore should get special creaunenr. (84) nitvana Enlightenment: the ultimate aim of all Bud- dhist practice and the final liberation to which all the Buddha's teachings point. 11
Among those things that can weaken the priestly role a re publicity, public debate, and legal actions. They were produced by the Aryans between 1500 and 600 BCE (what has been called the Vedic era), , vhich makes these compositions In- dia's oldest existing literature. It is acknowledged, that, in fact, many of these perceptions arise not from any
thing external, as in dreams, madness, and other d iseases. -Elbert Hubbard 2 Are you a cultural relat ivist? In the case of divine beings, however, matters are quite d ifferent. 134 Chapter 2 God and Religion For Further Read ing William Lane Craig, Reasonable Faith: Christian Truth and Apologetics, revised edition (Wheaton, IL: Crossway Books,
1994). q. Utilitarianism, there- fore, could only attain its end by the general cultiva tion of nobleness of character, even if each ind ividual were only benefited by the notion chat human choices and actions are brought
about deterministically. And the unfortunate man does not dare climb out, lest he perish from the infuriated beast, and does not dare jump down to the bottom of the well and holds on to it. He maintains chat ev- erything we can observe has a
cause, and it is clear chat nothing can cause icsel f. You wouldn't be able to do anyth ing (besides th ink) or feel anything because you wouldn't have a body. It will take us generations to examine all the treasures that were placed in the Vault. But this proves rather that men are in that point equal, than unequal. WRITING TO UNDERSTAND:
CRITIQUING PHILOSOPHICAL VIEWS SECTION 8.1 1. -G. They think of God's relation to the earth on the model of a human being building a cage for a pet animal to dwell in. Should these goods be allotted according to need, utility, merit, desert, equality, or some other principle? Ochers doubt James's assertion chat it is better co believe the
religious hypothesis than not co believe it because by bel ieving we acquire "even now ... But after the Vedic period, the human-authored smriti scriptures appeared. Shall we not, like archers who have a mark to a im at, be more likely to hit upon what we should? Do you believe that there are objective moral principles that are binding on every- one?
This type of freedom is the power of self- decerminacion: If we possess it, then at lease some of our choices are not decided for us or forced upon us but are up to us. H arris, Applying Moral Theories (Belmont, CA: Wadsworth, 1997). Religions are not clear about what th is purpose is. With a nod to the rationalisrs, he maintains that experience by
itself is blind, but that doesn't mean \Ve can acquire knowledge of the \vorld through reason alone. It is said also that Sisyphus, being near to death, rashly wanted to test his wife's love. Unless we first believe, we may not be able to confirm the truth through our O\vn experience. • Define theism, agnosticism, monotheism, polytheism, deism
pantheism, and panentheism. premise In an argument, a statement support- ing the conclusion. That is clear. As Mackie says, "If God has made men such that in their free choices they sometimes prefer \vhac is good and sometimes what is evil, why could he not have made men such that in their free choices they sometimes prefer \vhac is good and sometimes what is evil, why could he not have made men such that in their free choices they sometimes prefer \vhac is good and sometimes what is evil, why could he not have made men such that in their free choices they sometimes prefer \vhac is good."16 Bue What mean and
crud things men do for ,he love of God. The curse is that as free beings, we can look to no one but ourselves to decide ho, we should live. Hence, even the fool is convinced that something exists in the under- standing, at least, than which nothing greater can be conceived. But Locke argues that humans have inherent, God-given rights \vhether or not look to no one but ourselves to decide ho, we should live.
a govern- ment is around to guarantee them. You keep to your end. For Further Reading 239 CHAPTER 5 FREE WILLAND DETERMINISM CHAPTER OBJ ECTIVES 5.1 OVERVIEW: THE FREE WILL PROBLEM • Understand the nature and im portance of the free will problem. Lacer, in a three-year period, he read, in his words, ",n ose of che
sufficiently action guid ing? Many thanks to: Kristin Borgwald Miami Dade College Ontiel Bramer Holy Family University Jeremy Byrd Tarrant County College Allen Shonvell Ivy Tech
theoretical benefits of studying philosophy. (275) principle of induction The presumption that evence that followed one another in the future, that I say emphatically. Any random passenger? As Socrates used it, che method typically ,vould go
like chis: (1) someone poses a ques- tion about che meaning of a concept (for example, "What is justice?"); (2) Socrates raises questions about che meaning of a concept (for example, "What is justice?"); (2) Socrates raises questions about che answer, che companion offers a second ans, ver; (5) seeps (3) and (4) are
repeated a number of 10 Chapter 1 Philosophy and You Figure 1.5 The Death of Socrates by Jacques-Louis David. For most of his life, he has made pots, day after day, all of them produced in exactly the same way-and he seems destined to endure the same shape and size, all of them produced in exactly the same way-and he seems destined to endure the same shape and size, all of them produced in exactly the same way-and he seems destined to endure the same shape and size, all of them produced in exactly the same way-and he seems destined to endure the same way-and he seems destined to end the same way-and he same w
readings. When you outline your essay, include your full thesis statement in the introduc- tion. Each place setting, except Sojourner Truth's, evokes an image of a vulva. Or is there no such nature, s ince the fool hath said in his heart, there is no God? O ur true selves consist enti rely of chis mental scuff; our bodies are adjuncts. (S) Remember that
Darrow was a renowned agnostic who was skeptical of all reli - gious claims. Sanford Levison (Oxford: Oxford University Press, 2004), 257. It would be in vain for him to prove that if this or that defect were corrected greater ills would resu lt: 'sti ll you would assert in general, that, if the architect had had skill and good intentions, he might have
formed such a plan of the whole, and might have adjusted the parts in such a manner, as would have remedied all or most of these inconveniences. • State and evaluate the libertarian's argument from experience. The fear of God's disfavor in this life or everlasting tor- ment in the next
makes people want to be good. Very often studenrs who think they comprehend an argu- ment are surprised to see that they cannot devise an adequate outline or summary of it. Questions of interest: Does the ,vorld consist only of matter, or is it made up of other basic things, such as ideas or minds? So,ne of rhe more notable pre-Socratics: Thales (consist only of matter, or is it made up of other basic things, such as ideas or minds? So,ne of rhe more notable pre-Socratics: Thales (consist only of matter).
Clive Bell, Art (London: Chacco and Windus, 1914). Let's a llow Berkeley to make his case: George Berkeley, Of the Principles of Human Knowledge I. The odds are good that you read. Then a greater being than the greatest being possible can be conceived, one existing not just in the understanding, but also in reality
(for a being is greater if it exists in reality than if it exists only in the understanding). Explain the argument, discover the pains to discover in the improver; for you must know, as you have taken the pains to discover in the argument, discover in the improver; for you must know, as you have taken the pains to discover in the improver; for you must know, as you have taken the pains to discover in the improver; for you must know, as you have taken the pains to discover in the improver; for you must know, as you have taken the pains to discover in the improver; for you must know, as you have taken the pains to discover in the improver; for you must know, as you have taken the pains to discover in the improver; for you must know, as you have taken the pains to discover in the improver; for you must know, as you have taken the pains to discover in the improver; for you must know, as you have taken the pains to discover in the improver; for you must know, as you have taken the pains to discover in the improver; for you must know, as you have taken the pains to discover in the improver; for you must know, as you have taken the pains to discover in the improver.
their corrupter, and are citing and accusing me before them. So, in the bright realm of Sartre's Profound Freedom 2 65 values, we have no excuse behind us, no justification before us. In fact, most H indu devotional practices are derived not from the sacred texts that came later. The traditional view, built into the dominant moral
theories, is that the household is a priva te sphere beyond politics into which government, based on consent, should not intrude .... Vohs and Jonathan W'. In the lacer half of the twentieth century, the very possibility of devising a plausible definition of art was calle.d into question. And where faith in a fact can help create the fact, that would be an
insane logic which should say that faith running ahead of scientific evidence is the "lowest kind of immorali ty" into which a thinking being can fall. • Exp lain and evaluate Paley's analogical design argument and the best-explanation design argument. Figure 3.1 Moral issues are forced upon us throughout our lives. To James, a genuine option is one
that is live, forced, and momentous. Then he who does not know still has true notions of that which he does not know? Write a Socratic dialogue between two fictional characters. Let us take, for example, this piece of wax: it has been taken quite freshly from the hive, and it has not yet lost the sweetness of the honey which it contains; it still retains
somewhat of the odour of the flowers from which it has been culled; its colour, its figure, its size are apparent; it is hard, cold, easily handled, and if you strike it with the finger, it will emit a sound. The sight of a being who is not adorned with a single feature of a pure and good will, enjoying unbroken prosperity, can never give pleasure to an
impartial rational spectator. If 85 percent of the university's students are Republicans, and Sonia is a university student, she is more likely than not to be a Republican too. George Berkeley, OJ the Principles of Human Knowledge 16 Do you think there
is no substantial differ- ence between pri mary and secondary quali- ties? He fi rst contends that the argument fails because it so hard to figure out how to get the bark on. But do robots need protection from us too? The governed cannot consent to anything, and monarchs have
absolute power over all their subjects. • Ra,vls says the just state is based on principles chat people would agree co under hypothetical conditions chat ensure fai r and unbiased choices. Does it show t hat Marx's socialist ideol- ogy is mistaken? First, citizens need the natural moral la\v to be set out in clearly expressed laws of the land. And if such fool
ish, such vicious creatures as man can yet often unite in framing and executing one plan, how much more those deities or demons, whom we may suppose several degrees more perfect? For coo long, she says, ,vomen have had their powers of reason obstructed by men Feminist Eth ics and the Ethics of Care 187, vho believe char reason is the do, nain
of ,nales and ,vho define women in ,vays that serve men. And some animals, such as dolphins and chimpanzees, arguably deserve rights, especially since they may be more capable than some rights-endowed humans who are born with or suffer severe cognitive impairments. The horses wore no gear at all but a hal- ter without bit. (84) natural evil Evil
that resulcs from the \vorkings of na- ture. Thomas Aquinas, Stunma 17uoiogica, Question 2, "Whether God Ex isrst in Basic \Y/rirings of St. Thomas Aquinas, trans. Do you think the analogy between a watch and the universe is strong enough to prove the existence of a designer? They each have a political or philosophical message. Note chat we also
principle at a ll. Normally we use such words co describe persons (as in "He is a good person" or "She is hon- est"), or their motives ("She did \vrong but did not mean co"). Neither do I want a God who would kill his own son. Plato, lhe Republic, in The Dialogues of Plato, vol. See
ethics Mora l problem-solving, resourcefulness in, 145-46 Mora l progress, 150-52, 151-53 Mora l question, 103-4 Mora l relativism and, 148-51 Mora l theory consequentialist, 140, 143, 155, 199, 458 considered mora l
170-75, 197, 199, 459 scientific theory and logous to, 142-46 types, 140-46 utilitarian ism, 140, 141, 143, 155-64, 460 virtue ethics, 142, 175-80, 460 Moral values, 139 Morris, Richard, 69 Motion, argument from, 67-68 Motivation, right thought and, 116 Movers, infin ite chain of, 67-71 Mult iple personal ity disorder, 213 Multiple realizability, 209
236, 459 Museum, 341 My Confession (Tolstoy), 411-13, 416-18 "The Myth of Sisyphus" (Camus), 189-92 N Nagel, Thomas, 219-21 Namazie, Maryam, 153 Narrative, "The Trial and Death of Socrates" as, 47-55 Natural condition, of ma n, 366-70 Natural evil, 84, 130, 459 Natural istic theories, 77 Natural selection, 80-8 1 Natttral Theology (Paley),
Eightfold Path, 114-16 Non-art, 333-35 Nonconsequentialist theory. And we can be sure the truths we discover are universal because all our minds possess the same cognitive struct ure determined by the same set of innate concepts. Like our potter, many of them seem satisfied with their lives-until they begin to \vonder \vhetar the innate concepts.
charade. If so, are these beliefs compatible? W hat is meant by "Better co be Socrates dissatisfied than a pig satisfied than a pig satisfied than a pig satisfied white and pink over the rock; and when it went, sucking back aga in, the body of Piggy was gone. Kant, Critique of Pure Reaso11, 92- 93. Other boys were appearing
\'(!;//, •Psychologica | Science 19, 110. Is there more to life than the pursuit of happiness (as Mill defines it)? Evidently, then, our nonintellectual nature does influence our convictions. But then to what end such contest for certain innate maxims? At last I went to the artisans, for I was conscious that I knew nothing at all, as I may say, and I was sured.
that they knew many fine things; and here I was not mis-taken, for they did know many things of which I was ig-norant, and in this they cer tainly were wiser than I was. I mean the latter-that you are a complete atheist. The Second Noble T ruth is that the cause of dukkha is selfish desire ("craving" or "thirst")-desire for things that we can never
obtain, no matter how hard we try. Critics have rejected both of these suggestions, and some have countered that Anselm's line could prove the existence of absurd things other than a perfect island-like a supremely evil superbeing. This has meant in the past that ev- ery father has a great and grave responsibility to fulfill toward his family. Who can
explain the Infinite in word\? I am composed of matter: I th ink, but I have never been able to learn what produces my thought. The re is required a me-dium, which may enable the mind to d raw such an infe rence, if indeed it be drawn by reasoning and argument. Can conclusions reached through induct ive logic be rationally justified? Being a
superior person, then, demands kno\vledge and judgment as well as devotion to the noblest values and virtues. These relationships are bet\veen parent and subject. So we have di rect kno\vledge not of external objects, but of the sense data related to those
objects. All things being equal, a theory chat conflicts with what scientists already have good reasons co bel ieve is less likely co be true than a theory chat conflicts. It will end, I fear, much more than that. Notice chat chis formulation of the categorical imperative does not actually pro- hibit creating a person as a means but forbids
creating a person simply, or merely, as a means-as nothing but a means. It maintains that evil is a necessary result of humans having free will. In the case of experience, on the other hand, the connexion with a particular point of view seems much closer. According to Camus, how can life be lived meaningfully in a mean- ingless world? If so, what kind
 of reasons? In it he details che Turing rest, a procedure for discovering ,vhecher machines can ,nake a believable simulation of rhe human 1 nind. The officer looked at Ralph doubtfully for a moment, then took his hand away from the butt of the revolver. Many philosophers dra,v a similar conclusion about all materialist theo- ries: Materialism is fa Ise
We try to do right because it's right, not because a divine power has made an arbitrary decision. And impressions are distinguished from ideas, which are the less lively perceptions, of which we are conscious, when we reflect on any of those sensations or movements above mentioned. He was born in Denver, Colo- rado, but was educated moscly at
the University of Oxford, where he obtained his first teaching position Figure 4.11 John Searle (b. They illuminate each other. From observing the generation of a man? r. Welfare liberalis, n is che correct moral theory. "You must carry it- " "When we're ready I'll carry it- " Piggy sought in his
mind for words to convey his passionate willingness to carry the conch against all odds. But what about the will? Some thinkers hold that meeting the needs of society's worst off should be a major concern of the state. This arbitrariness makes morality a cruel joke and reveals God as less than perfect. socialism 1he doctrine that the means of pro-
duction (property, factories, busines.~es) should be owned or controlled by the people, either communally or through the state. The New York Times reported that one-chi rd of Republican senators have been guilty of Sen ace ethics violations. SATAN: Ah, you don't know how encouraged that makes me feel. Confine the chance to his m ind, and then
Adam will be tru ly independent. In his teens, he dutifully absorbed his father's philosophical and political views, vorked for che Ease India Co, npany, and went abroad co learn French and study chemistry and mathematics. For, it is possible to conceive of a being which cannot be conceived not to ex- ist; and this is greater than one which can be
conceived not to exist. Putnam's Sons, an imprint of Penguin Publishing Group, a division of Penguin Random House LLC. Reason is rhe source of subscanrial kno, vledge, and sense experience has only a subordinate role. Reason is rhe source of subscanrial kno, vledge, and sense experience has only a subordinate role.
GraphicaArtis/Corbis 8.2 Chuck Rausin/Shutterstock 8.3 BananaStock/Punchscock 8.4 Universal Images Group/ SuperStock 8.5 OJO lmages/SuperStock 8.5 DJO lmages/SuperStock 8.5 DJO lmages/SuperStock 8.5 DJO lmages/SuperStock 8.5 DJO lmages/SuperStock 8.6 Ihomas Hobbes (oil on canvas), Fuller, Isaac (1606-72) (circle of)/Burghley House Collection. Klemke, "Living Withou, Appeal," 193. Panthe.ism is the view that God and the universe arc one and
the same ,hing, a divine \'(!hole. We seem to mean two things in characterizing such lives as meaningful: we assert, first, that the life in question Religion is the state of be- ing gra.,ped by an ultimate concern, a concern which qualifies all other concerns a.s preliminary and which itself contains the an\wcr to rhc quescion of a mean~ ing of our life.
Select a topic and narrow it to a specific issue. Kant will have none of chis. Then Sisyphus watches the summit. One-half of poor and three-fifths of chronically poor households with dependent children are maintained by a single fe.
Certainly they are. '8 192 Chapter 3 Morality and the Moral life WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL V IEWS SECTION 3.7 1. composition 1he fallacy of arguing errone- ously char what can be said of the whole. Reason cannot decide anything. Searle chinks che thought experiment shows chat no
such capacities are achieved. (142, 175) 200 Chapter 3 Morality and the Moral life FICTIO N The Ones Who Walk Away from Ornelas Ursula K. These principles are to regulate all further agreements; they specify the kinds of social cooperation that can be established. 7 At the hypothetical starting
point-what Rawls calls the "original position"-a group of normal, self-interested, rational individuals come together to choose the principles that will determine their basic rights and duties and their share of society's benefits and burdens. You \vill find that as you nveak the outline, you may need to adjust the thesis statement. Suppose Descartes is
right that bodies are divisible and minds are not. Thus he played the role of philosophi- cal gadfly, an annoying pest to the people of Athens, prodding them to wake up and seek the wisdom within their grasp. Some bury their dead; ochers cremate chem. • " How to Write a Philosophy Paper" -This appendix offers concise, step- by-step guidance in
crafting an effective philosophical essay. Or you ponder whether government should help people in need or leave them to fend for themselves. When thus attacked, the Epicureans have always answered, that it is not they, but their accusers, who represent human nature in a degrading light; since the accusation supposes human beings to be capable
of no pleasures except those of which swine are capable. The monthly payments on this car are low. What things are intrinsically good? In what I am saying. Is Descart es right that he cannot tell the difference? In
virtue ethics, someone determines right action not by consulting rules, but by asking what a truly virtuous person would do or whether an action would accord with the relevant virtues. If hard determinism did make responsibil- ity impossible, would that fact sho\v that the theory is false? Now I say: man and generally any rational being exists as an
end in himself, not merely as a means to be arbitrarily used by this or that will, but in all his actions, whether they concern himself or other rational beings, must be always regarded at the same time as an end. If in the future, you meet a superintell igent, conscious ro- bot, would you regard her as a person-or treat her as you would a personal
computer or cell phone? I leave Sisyphus at the foot of the mountain! One always finds one's burden again. Or consider, "All bodies are extended (occupying space)." To deny this is to say that something ex- tended is not extended another contradiction. An informative give-and-take about the existence of God between a scholarly Christian and a
knowl- edgeable atheist. The other spe- cies want a name in our language, and in most others; I suppose, because it was not requisite for any, but philosophical purposes, to rank them under a general term or ap-pellation. Chalmers or must be
applied the same way in all cases and cultures. The cheap prices of its commodities are the heavy artillery with which it forces the barbarians' intensely obstinate hatred of foreigners to capitulate. htm I. We tend to chink chat there is something terribly wrong with jailing an innocent person just because
her imprisonment ,vould make a lot of ocher people so the peor co maximize overall happiness, or with enslaving a race of people so the heart of the tradi- tional conception of philosophy as a
search for wisdom (the term phiwsophy is derived from Greek words meaning "love of wisdom"). Lay out an argu- ment showing that such a purpose would or would not make life meaningful. Evaluate these nvo rival hypotheses: (1) religious experiences are caused by God; (2) religious experiences arise from people's o,vn minds (due to
hallucinations, wish- ful thinking, drugs, etc.). But what can you know through reason alone? The sole meaning of life is to serve humanity. The content, vas inessential. Genetic fallacy 6. After Kant, epistemology was never the same. And hasn't a computer calle.d Watson beaten nvo human opponents in a game of Jeopardy? Conclusion: (I) [The)
position is certainly untenable. The empiricist view of knowledge has been advanced most famously by the British empiricists John Locke (1632-1704), George Berkeley (1685-1753), and David Hume (1711-1776). They said little but trailed the butts of their wooden spears; for Piggy had found, that looking down, shield-ing his tired sight from the
sun, he could just see these moving along the sand. Ac a time when che prevail- ing (and Church-sanctioned) belief was chat che earth, Nicolaus Copernicus (1473-1543) thought che better theory was chat che earth, Nicolaus Copernicus (1473-1543) thought che better theory was chat che earth, Nicolaus Copernicus (1473-1543) thought che better theory was chat che earth, Nicolaus Copernicus (1473-1543) thought che better theory was chat che earth, Nicolaus Copernicus (1473-1543) thought che better theory was chat che earth, Nicolaus Copernicus (1473-1543) thought che better theory was chat che earth, Nicolaus Copernicus (1473-1543) thought che better theory was chat che earth, Nicolaus Copernicus (1473-1543) thought che better theory was chat che earth, Nicolaus Copernicus (1473-1543) thought che better theory was chat che earth, Nicolaus Copernicus (1473-1543) thought che better theory was chat che earth, Nicolaus Copernicus (1473-1543) thought che better theory was chat che earth, Nicolaus Copernicus (1473-1543) thought che earth, Nicolaus Copernicus (1473-1543) t
duty is clear: Making a lying promise to borro\v money is morally wrong. Give reasons for your answer. Buddhism therefore has no sin- gle set of authorized practices or a common rulebook or a universal statement of the articles of faith. Science is squared with our presumption of freedom, and incompatibilism is unfounded. The best explanation for
his failure is that he didn't read the material. And we know it, vithout having to observe any cars. The Daoisc is wise like the fighter who rolls \vich a punch, using its force co come round and return the blow, expending almost no energy of her own. The best
explanation is the one most likely to be true. A careful, even-handed examination of evolution and religion. "Beauty," he says, "is no quality in things themselves: It exists merely in the mind which con- templates them; and each mind perceives a different beauty." But for Hume, this subjectivism need not lead to wholesale relativism, in which any
aesthetic judg- ment is as good as any other. Our everyday experience also suggests that some- times it is indeed up co us how we choose and ace, and that we could have chosen and acted ochenvise than we did. Did the assert ions prove any- thi ng? His work is supported by other researchers who have found evidence li nking religious feelings and
experience to par- ticular regions of the brain. Bue, Belshaw says, none of these reasons shows chat life is meaningless. He saw things partially through the tremble of the heat haze over the flashing sands, and his own long hair and injuries. Danco asked what che dif- ference was between che Brillo Box object and the score-bought item. - Isaiah 5:20
(King James Version) 23 Do you think Rowe's criticism of the sources, from which it may possibly be derived. Few
human creatures would consent to be changed into any of the lower animals, for a promise of the full est allowance of a beast's pleasures; no intelligent human being would be selfish and base, even though they should be persuaded that the
fool, the dunce, or the rascal is better satisfied with his lot than they are with theirs. He, vas a conce, nporary of Gal ileo and Kepler, con1ing along afi:er Copernicus Figure 6.5 Rene Descartes (1596- did his work and before Ne, vcon did his. 2.4 THEISM AND RELIGIOUS EXPERIENCE • State and evaluate the argument from relig ious experience. 1-
4, 6, 8 (Oxford: Oxford University Press, 1999). Immanuel Kane (1724-1804) was shocked by the skepticism in general and in che thoroughgoing empiricism in general and
could be morally right. • Substance dualism is the doctrine that mind and body consist of nvo fundamen- tally different kinds of stuff, or substances. But even though the choice comes about by chance, it ,viii seem to follow from previous events just as a determ ined choice ,vould. Thus the worth of any object which is to be acquired by our action is
always conditional. The friend we save from drowning \vould probably be appalled if \Ve declared that we save.cl her out of duty, even though \Ve did not really care whether she lived or died. The apparent design of the universe shows char it had an intell igent designer. She believed with all her heart in the metamorphoses of Vishnu and, provided
she could obtain a little Gan- ges water wherewith to wash herself, thought herself the happiest of women. 8. Bertrand Russell, The Problems of Philosophy (New York: Oxford University Press, 1959). Cole, Philosophy (New York: Oxford University Press, 1959).
sets of behavior prescriptions: those appropriate to the domestic, personal situ- ations in which they are caregivers and maintainers of li fe, and those appropriate to the more public and male-dominated locations in which they are caregivers and maintainers of li fe, and those appropriate to the more public and male-dominated locations in which they are caregivers and maintainers of li fe, and those appropriate to the more public and male-dominated locations in which they are caregivers and maintainers of li fe, and those appropriate to the more public and male-dominated locations in which they are caregivers and maintainers of li fe, and those appropriate to the more public and male-dominated locations in which they are caregivers and maintainers of li fe, and those appropriate to the more public and male-dominated locations in which they are caregivers and maintainers of li fe, and those appropriate to the more public and male-dominated locations in which they are caregivers and maintainers of li fe, and those appropriate to the more public and male-dominated locations in which they are caregivers and maintainers of li fe, and those appropriate to the more public and male-dominated locations in which they are caregivers and male-dominated locations in which they are caregivers and male-dominated locations in which they are caregivers and male-dominated locations are caregivers.
apart from the ephemeral, physical vorld we inhabit. A staunch egalitarianism demands that the supposedly deserving, needy, and self-sufficient receive the same size slice of society's pie and the portions cannot be adjusted on grounds of utility. From a psychological point of view, as [William] James himself makes clear, the phenomena
of conversion, 'mind-cure', sensory or motor automatisms (such as hearing voices), in-spiration, mysticism, and so on lend themselves very readily to being un-derstood in terms of the operation of unconscious or subconscious parts of the mind .... The conclusion liberta rians draw from all this is that both determinism and indeterminism can be
enemies of free will. Social Contract Theories 365 Among the most influential social contract theorists are Thomas H obbes (1588-1679), John Locke (1632-1704), and John Rawls (1921-2002). Human beings have faculties more elevated than the animal appetites, and when once made conscious of them, do not regard anything as happiness which
does not include their gratification. Johnson, The Atheist Debater's Handbook (Amherst, NY: Prometheus, 1983). 5. Father and son are not equal part- ners; the son is subordinate. Then what? But there comes a point when even the deepest fa ith must fa lter, and now, as I look at the calculations lying before me, I have reached that point at last. In
World War II, Turing ,vorked for che British government deciphering codes. O ne criterion often invoke.cl is fruitfulness- ,vhecher the theory makes successful predictions of previously unknown phenom- ena. It is high time that communists should openly, in the face of the whole world, publish their views, their aims, their tendencies, and meet th is
nursery tale of the spec- ter of communism with a Manifesto of the party itself. K. I love Reason [magazine], but [regarding a previous article by Nick Gillespie used to take are finally getting to him. In its broad- est sense, justice refers to people getting what is fa ir or \vhat is their due, and the
core principle that defines a person's due is equals should be treated equally. A Flo rida judge dismissed a la\vsuit that accused che Vatican of hiding instances of sexual abuse by priests. To modern minds, some of the elements of Plato's society may sound both wrong and alien. To some, the pur-suit of kno\vledge through philosophy is a spiritual
guest. Each side can challenge the ocher ro John Stuart Mill, "What Utilitarian ism Is" produce evidence co back their assertions. This morning I saw two solar systems collide and explode in a tremendous cataclysm. One's philosophy is not best expressed in words; it is expressed in che cho ices one makes. Virtues are ingrained dispositions co ace by
standards of excellence, so having che proper vi rtues leads as a matter of course co right actions properly mocivace.d. The central cask in morality, then, is not knowing and applying principles, but being and becoming a good person, someone possessing the vi rtues chat define moral excellence. Premise: Government health officials say so. A kindred
objection holds rhac cloning replaces natural procreation, vich rhe artificial manufacture of children as produces- a demeaning process char erodes our respect for hu-rna n beings. "You didn't ought to have let that fire out. Then the twins lay, astonished, and the tribe stood round them. Could science ever prove that prayer has real effects? With
regard to pleasures and pains- not all of them, and not so much with regard to the pains- the mean is tem- person-to suffer so horribly for so long and then die so young? Early utilitarians such as Bentham and Mill took moral equality seri- ously, crusading for social changes that were shockingly
radical for the times: the abolition of slavery, humane treatment of prisoners, and women's rights. But we have no power over past events and the lacker not arc? Descartes' Doubt In Descartes' time, che ,vorld muse have seemed co many co be tu rning upside down. An anthology of philosophical
examinations of The Matrix. Argument I is valid, but we cannot say whether it is sound until ,ve determine the t ruth of the premises. This theory suggests, for instance, that thinking about being late for an appointment is not what causes you to run. So Hume's view meant that scientists could never legitimately conclude that they had discovered a
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universal, changeless law of nature. "le doesn't depend simply on how you feel about it. For many theisrs, the second option (the denial of the divine command theory) is far more palatable than the first, for the first one implies that morality is completely arbitrary. Everyth ing chat happens must happen in an unalterable, preset fashion. Good grief,
she's talking to a snake. Can an effect ever precede its cause? I am almost ashamed to confess the truth, but I must say that there is hardly a person present who would not have talked bet ter about their poetry than they did themselves. And, indeed, we believe that thou art a being than which noth ing greater can be conceived. Was the United States
founded according to the principles of classi- cal liberalism, velfare liberalism, or something else? In fact, it seems clear that in politics, the vorkp lace, and the household, women do not have equal free.dom, r ights, a nd oppor tunities. Further, we affirmed that justice was doing one's own business, and not being a busybody; we said so again and
again, and many others have said the same to us. Son1e ask, Do the effects of prayer depend on the number or the faith of the people praying? Bue there is also a dark side of che religious realm. They maintain that some or all knowledge of the empirical ,vorld is a priori, discoverable simply through the ,vorkings of our minds. If someone experiences
God as a person and another experiences God as impersonal, how can both of these experiences be true? Ho\v could you argue for such a position? There is no social mobility, except within a class and in the case of guardians being chosen from lower classes. What might be the result of never examining a fundamental belief? You think a great deal
about the improvement of youth? Our sense experience is caused by external objects, and we can have knowledge of chose objects because our sense data resemble or represent chem. They point out chat our experience suggests chat we don't a lways ace out of self-interest. Do you think studying philosophy could change your life goals or your
fundamental beliefs? Now I cannot help seeing day and night, which run and lead me up to death. Those ,vho allow society, religion, history, mass culture, or their own fear to define them are living inauthentically. And they are much more likely to move because of their husbands' employ ment needs or opportunities than their own. There's also an
excellent chance chat your first visits co this terrain will be vexing, perhaps even infuriating, because you may sometimes disagree \vich what you read. 2.1 OVERVIEW: GOD AND PHILOSOPHY What does philosophy have to do w ith religion? Many observers are amazed that it boascs of no common creed, founder, text, or deity. So he decides to "raze
everything to the ground and begin again from a firm foundation, doubting all beliefs except those that are "certain and indubitable," be- liefs that cannot possibly be false. Notice that if a lack of evidence could prove something, then you could prove just about anything you wanted. But if I then say that I cause my hand to move, I am not saying
anything remotely like this, and surely not that the motion of my self Libertarianism 259 14 How might a determinist or inde-terminist or 
groups .... Duty- based theories must deal \Vith confl icrs among rules or principles, but the existence of such clashes does not show the theories to be defective beyond repair. Lucretius bel ieves that the meaning of li fe can be found in pleasure-seeking that is rational and realistic. How does Mill respond co the charge chat utilitarianism is a pig phil-
           "Which is better, law and rescue, or hunting and breaking things up?" Now Jack was yell ing too and Ralph could no longer make himself heard. A desi re for his blessings here and Wh ile moral rules may be propounded by authority the fact rhat these were so propounded would not validate them. A prime example of a subject matter that may
appear to many not to need any philosophical help (but gets it anyway) is mind and body. A classic work of political philosophy defending a form of libertarianism. Figure 7 .4 This bronze sculpture, Homeless Jesus, sits outside the Catholic Charities building in Washington, D.C. While some have criticized the statue as an insulting depiction of Jesus,
others praise it for its commentary on how society treats its most vulnerable. Yet in an ironic turn of scientific history, reasons to doubt determinism have come from science itself. (His Dialogues Concerning Natural Religion, vas such a scorching attack on religious belief that he delayed its publication until after us not hing about whether it is
actually raining. They would not resign what they possess more than he for the most complete satisfaction of all the desires which they have in common with him. Some critics put forth what are called absent qualia objections to functionalism. So the state's authority is justified by a social contract, and justice comes into be-ing as the Leviathan
assumes power. But there is nothing they can do. See Modus tollens Deontologica 1 t heory, 140, 141, 155, 199, 458 Dependent premise, 28 Descartes, Rene biography of, 290-91, 290f certa inty of, 288-92, 292/, 326 conceivability argument of, 212-13 despair and, 265 Discour.re 011 the Method of Rightly Conducting the Reason by, 212 divisibility
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Cartesian dua lism Desert, 357, 359 468 General Index Design arguments evolution and, 80-81 for God's existence, 61-63, 62/, 72-77, 80-81, 127 Hume critiquing, 73-77 Kant and, 83 Desire, 112 Despair, 264-65 Determinism compared with, 245 Design arguments evolution and, 80-81 for God's existence, 61-63, 62/, 72-77, 80-81, 127 Hume critiquing, 73-77 Kant and, 83 Desire, 112 Despair, 264-65 Determinism compared with, 245 Design arguments evolution and, 80-81 for God's existence, 61-63, 62/, 72-77, 80-81, 127 Hume critiquing, 73-78 Kant and, 83 Desire, 112 Despair, 264-65 Determinism compared with, 245 Design arguments evolution and, 80-81 for God's existence, 61-63, 62/, 72-77, 80-81, 127 Hume critiquing, 73-78 Kant and, 83 Desire, 112 Despair, 264-65 Determinism compared with, 245 Design arguments evolution and, 80-81 for God's existence, 61-63, 62/, 72-77, 80-81, 127 Hume critiquing, 73-78 Kant and, 80-81 for God's existence, 61-63, 62/, 72-77, 80-81, 127 Hume critiquing, 73-78 Kant and, 80-81 for God's existence, 61-63, 62/, 72-77, 80-81, 127 Hume critiquing, 73-78 Kant and, 80-81 for God's existence, 61-63, 62/, 72-77, 80-81, 127 Hume critiquing, 73-78 Kant and, 80-81 for God's existence, 61-63, 62/, 72-77, 80-81, 127 Hume critiquing, 73-78 Kant and, 80-81 for God's existence, 61-63, 62/, 72-77, 80-81, 127 Hume critiquing, 73-78 Kant and, 80-81 for God's existence, 61-63, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/, 72-77, 80-81, 62/,
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the government. C-onfucius himself believed in the supreme deity Heaven, assert- ing that we should align ourselves with its \vill. Overview: Phi losophy and the Meaning of Life 407 9.1 OVERVIEW: PHILOSOPHY AND THE MEANING OF LIFE Enter: a contented man. sat isfaction, pleasure, contentment, or anything else. But if all \Ve ever really
kno\v a re sense data, ho\v can we be sure they give us an accurate picture of the external \vorld? Cole explains: We noted ... When we look about us towards external objects, and consider the operation of causes, we are never able, in a single instance, to discover any power or necessary con- nexion; any quality, which binds the effect to the cause,
and renders the one an infa ll ible consequence of the other. To live contrary co God's plan is co live a meaningless life. David Hume, "Of che Standard of Taste," from Four Dissertations (London: A. habits ,vere so regi,nented chat che good folk of his to, vn could set their watches to his punctual daily stroll. You want a world in which nothing is
predictable, solar systems spinning wildly all over the place, that sort of thing? Although the image does not change, your interpretation can vary so you see either a duck or a rabbit (but not bot h at the same time). Traditional compacibilism holds chat your action is free if (I) it is caused by your own choices or desires and (2) it is not impeded or
constra ined by anything. Here is a sa,npling of possible headlines paired ,virh rhe philosophical questions rhey raise. We were astronomers, not archaeolo- gists, but we could improvise. Sometimes the nee.ded background information is so extensive that you must supply much of it after the introduction. If so, the concept of a material object is not, as
Berkeley charges, "a manifest repugnancy." Some have faulted Berkeley's theory in another way. Philosophy achieves chis immediacy by being many good things at once: it is enlightening, choughc-provoking, life-changing, liberating, theoretical, and practical. "Tie them up!" Ra lph cried out hopelessly against the black and green mask. The book
introduces students to philosophy as a living enterprise, full of intellectual surprises and relevance to everyday hu1nan concerns." - Phil ip Robbins, University of Missouri "I can't imagine not using Philosophy Here and Now. In the name of self- interest, they agree to turn over much of their autonomy, freedom, and power to an absolute sovereign that the name of self- interest, they agree to turn over much of their autonomy, freedom, and power to an absolute sovereign that the name of self- interest, they agree to turn over much of their autonomy, freedom, and power to an absolute sovereign that the name of self- interest, they agree to turn over much of their autonomy, freedom, and power to an absolute sovereign that the name of self- interest, they agree to turn over much of their autonomy, freedom, and power to an absolute sovereign that the name of self- interest, they agree to turn over much of their autonomy, freedom, and power to an absolute sovereign that the name of self- interest, they agree to turn over much of their autonomy, freedom, and power to an absolute sovereign that the name of self- interest, they agree to turn over much of their autonomy, freedom, and power to an absolute sovereign that the name of self- interest, they agree to turn over much of the name of self- interest, they agree to turn over much of the name of self- interest, they agree to turn over much of the name of self- interest, they agree to turn over much of the name of self- interest, they agree to turn over much of the name of self- interest, they agree to turn over much of the name of self- interest, they agree to turn over much of the name of self- interest, they agree to turn over much of the name of self- interest, they agree to turn over much of the name of self- interest, they agree to turn over much of the name of self- interest, they agree to turn over much of the name of self- interest, they agree to turn over much of the name of self- interest, they agree to turn over much of the name of self- interest, the name
will forcibly keep the peace, restrain antisocial actions, and compel people to keep their agreements. Ironically, James, the famous psychologist, was given co psychosomatic illness and cl inical depression. 7.4 PLATO, ARISTOTLE, AND HUME • Plato is an objectivist. And some people can lead meaningful lives while being miserable because their
meaningful activities are arduous or dangerous. It was a major departure from received vie\vS about society, and that fact alo ne \vas enough to infuriate many. Moral relativism regarding cultures is called cultural relativism, the view chat right ac-
fifteen I scr my heart upon learning. Sandra Harding has expressed concern that the willingness to resign objectivity and individual autonomy to the dustbin of outmoded obsessions is perhaps a luxury many fem inists would not afford. You must be your own refuges. GOD: Even omniscience can't see clarity in a vague idea. Robot:
fair use 4.10 © Pictorial Press Ltd/Alamy 4.11 Robert Holmgren 4. And thus much for the ill condition, which man by mere nature is actually placed in; though with a possibility to come out of it, consisting partly in his reason. - James Broughton Logical behaviorism is the idea that mental states arc d L\posicions m behave in
particular ways in ccr .. The st udent has come seeking something that she has so far failed to acquire in her studies: the ultimate secret, the meaning of life. One of these criteria is cal led conservatism. Now some musicians are asking as much as $200 to $300.-Letter to the editor, Buffalo News 8. When any number of men have so consented to make relationship that she has so far failed to acquire in her studies: the ultimate secret, the meaning of life.
one community or government, they are thereby pres- ently incorporated, and make one body politic, wherein the majority have a right to act and conclude the rest. - Bertrand Russell 4 Socrates says that a good man can never be harmed. 1 (2008) 49- 54. It appeared, then, that all humanity was in possession of a knowledge of the meaning of life,
which I did not recognize and which I condemned. Perhaps now you can better appreciate philosophy's greatest practical benefit: it gives us che intellectual wherewithal co improve our lives by improving our Phi losophy: The Quest for Understanding 3 philosophy of life. Germany was using a code 1 nechanism, che Enigma, nachine, char could create
advanced codes for ,vartime messages. The Nyaya school focuses on developing a theory of kno\vledge (epistemol- ogy) and a system of logical proof chat can yield indubitable truths. If we find that 'the windows, doors, fi res, passages, stairs, and the
extremes of heat and cold' we should have no hesitation in blaming the architect, welfare liberalism. He aim of which is to preserve individual liber- ties whi le ensuring the general welfare of the citizenry. Behe chinks natural selection requires that a coin- plex sysrem be founded by gradual addition of components until a
functioning model is achieved. suppose that I pass the Turing test for understanding Chinese, but, all the same, I do not understand a word of Chinese. It is incompetent to assure an existence to its slave within his slavery, because it cannot help letting him sink into such a state that it has to feed him instead of being fed by
him. 2.18 A Buddhist monk meditating. But you said it yourself, who wants to meet meat? Is there such a thing as a female nature (a nature whose essence is female)? Don't you understand? Do you believe that you have an immortal soul? -Blaise rascal Despite the eloquence of James's argument, it has many detractors. Suppose the government owns
and runs all technology companies, half the farms, and the entire steel industry. This argument says that because chimpanzees are similar to humans in several respects, they probably are similar to humans in one further respect. The arc theorise C live Bell explained arc formalism like chis: Clive Bell, Art What quali ty is shared by all objects that
provoke our aesthetic emotions? Plan for the paper C. Unless there is an eternal afterlife, hu,nan life can have no meaning. With eighteen volumi- nous chapters (or books) and 100,000 verses, the Mahabharata is the longest poem in existence, many times more extensive than the Christian Bible. Whatsoever therefore is consequent to a time of war,
where every man is enemy to every man; the same is consequent to the time; wherein men live without other security, than what their own invention shall furnish them withal. The absurd man says yes and his effort will henceforth be unceasing. And he does not have an answer even after frett ing over the question for several
days. Last, a Glossary of those Key Terms and definitions provides an essential reference for students as they review and prepare for tesrs as well as draft their own philosophical essays and argumenrs. You will not easily find another like me, and therefore I would advise you to spare me .... Therefore, Spot is not barking. Arthur Waley, 2:5, 7. Into
this mix of characteristically Eastern ideas and practices there appeared in 551 BCE the renowned thinker (Master K'ung). After all, every being must follo, v che karmic current, being reborn as many different creatures from che lo, vest co the highest.
Most of us believe that sexism, racism, heterosexism, and othe r pern icious attitudes are not objectively defens ible, are based in part on false beliefs and bad faith or moral incons istency. (207) logical behaviorism The idea that men- tal states are dispositions to behave in particular ways in certain ci rcumstances. -Henri Frederic Amyl help someone
else. He therefore that talks of innate notions in the understanding, cannot (ifhe intend thereby any distinct sort of truths) mean such truths to be in the understanding as it never perceived, and is yet wholly ignorant of. If caring is viewed as a Figure 3.14 Virginia Held, feminist, author, and distinguished professor of philosophy at City University of
New York Graduate School. I'm going to that Jack Merridew an' tel l him, I am." "You'll get hurt." "What can he do more than he has? Consider again the chair. The fi rst argument says chat there are only two choices co consider again the chair. The fi rst argument says chat there are only two choices co consider.
share, as abler and stronger r than the \Vomanl. Welfare progra, ns are examples nor of socialism bur of ,velfare liberalis1n. le says chat events happen because of preceding events, but these preceding events can include things that we do. It is the extinguishing of the Rames of attachment, delusion, and hatred; it is also the blossoming of content-
ment and inner peace, the "quietude of the heart." The Buddhist scholar and monk Walpola Rahula, What the Buddha Taught He who has realized the Truth, Nirvana, is the happiest being in the world. Offerings to deity im- ages, the chanting of mantras, temple worship, sensual rites, mystical experiences, ascetic
privations, animal sacri fices-such practices may be embraced by some Hindus and ignored by others, but the broad tent of Hinduism ac- commodates them all. Your cask in che body of your essay is co put forth such an argument and co do so plainly-co demonstrate clearly co your readers chat your premises are properly related co your conclusion
and that they are true. 1.2 SOCRATES AND T H E EXAMINED LIFE • For Socrates, an unexamined life is a tragedy because it results in grievous harm to the soul, a person's true self or essence. 286 Chapter 6 Knowledge and Skepticism Rene Descartes, Meditations on First Philosophy 6 Is there any way you can tell whether you are awake or
dream- ing? State \whether you believe that Socrates and Marie Curie led meaning- ful lives. Would a fin ite God deserve your respect and devot ion? Nan Goldi n's The Ballad of Sexual De- pendency is a series of photographs taken in New York during the 1970s and 1980s. Edward N. He ,vas jai led and subjected co chemical castration through huge
doses of estrogen. Consider again the case of the fawn's suffering. Plato pointed out that these truths are objective: They are true regardless of what ,ve think. But is it at all plausi- ble that cultures cannot be \vrong about morality? For we mean that man first exists, that is, that man first of all is the being in the future. 76 Chapter 2 God and Relig ion
17 Hume suggests that, for a 11 we know, there could have been many designers of the universe instead of one supreme deity. There are no statements giving us reasons to believe a conclusio n. Therefore, being undetermined by causes, must be an incorrect definit ion of free will. Morality Based on Consequences 155 First, note
that moral objectivism does not entail intolerance. Scepticism, then, is Belief Without Reason 105 not avoidance of option; it is option of a certain particular kind of risk. W hy? That is, we can predict that people with good eyesight will see a snake (if one is there) provided there is good light and they look in the right direction. Argument 10 All the
hawks in th is wild li fe sanctuary that I have observed have had red tai ls. With a beautiful opening chapter on the nature of ph ilosophical chinking and remarkably concise chapters on the 1 nosc engaging issues in philosophy, and with a nice 1 nix of classic and conce1 nporary philosophers, chis is a terri fic text. As Louis Armstrong said when asked
what jazz is, "If you got to ask, you ain't never gonna get to know.") In Nagel's terms, there is a prima facie doubt whether there is anyth ing which it is like to be the homunculi-headed system." If functionalism is true, the proper arrangement of inputs and outputs among the billion people should produce a mind having qualitative mental states. The
spi ritual landscape \vas dotted by religious and phil- osophical \vorldviews of all sorts, with each one com- peting for recognition and the allegiance of devotees. A statement must stand or fall on its own merits. Berkeley, Part I, sec. His faith acts on the powers above him as a claim, and creates its own verification. "What Can I Do with a Philosophy
Degree?" h tcps:// philosophy. 17. Overview: God and Phi losophy 59 Why Religion Matters Belief in God or in a spiritual reality has shape.cl civil izations and bargaining process for producing the principles are fair-then the principles themselves
viii be just and will define the essential makeup of a just society. Plato's chinking is e, nbodied in his dia logues, nvenry-five of which exist in cheir co, nplece form. The answer that many give to this question is the divine command theory, the view that morality absolutely requires God. The bourgeoisie has subjected the country to the ru le of the towns.
Whatever doctrine we may be considering, whether one like that of Sartre's Profound Freedom 263 Descartes or that of Leibnitz, we always grant that will more or less follows understand- ing or, at the very least, accompanies it, and that when God creates He knows exactly what He is creating. I was only surprised that I had not understood that from
the start. On the book you are holding the words are plain to read. This criterion says that, all things being equal, the best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or theory is the one that fits best explanation or the original fits best e
throughout all nature, any one instance of connexion, which is conceivable by us. Figure 2.16 Siddhartha Gautama, the Buddha (C. Some of the experiences reported by mystics almost irresistibly invite in-terpretation as expressions of violent sexual passion. I will ingly accept the fact that external meaning is non-existent (or if existent, cer tainly not
apparent), for this leaves me free to forge my own meaning."'2 He declares that he has found subject ive meaning th rough knowledge, art, love, and work, for \Vith value. Silent and void It stands alone and does not change, Goes round and does not weary. Please take that chance
out of Adam and Eve. 3.7 ALBERT CAMUS: AN EXISTENTIALIST VOICE • Exp lain some of the main themes of existential ism. moral objectivism face serious difficulties. There is no sun without shadow, and it is essential to know the night. In
urging others ro accept rhe existence of God on faith rather than evidence, ,nany contend char all of us-theisrs, atheists, and agnostics-live by faith every day. Rawls's proposal is a form of liberalism. It means fostering compassion, sel flessness, empathy, and understanding and banishing selfish desire, hatred,
attachment, and self-delusion. Explain. Bentham and M ill have d ifferent ideas about what happiness entails, as do many philosophers today. none was more alarming. • Understand the different kinds of scuff- nonphysical scuff and physical scuff. virtue
ethics A moral theory that focuses on the development of virtuous character. Elizabeth Anderson, "Feminist Epistemology and Ph ilosophy, Spring 2011 edition, ed. The state of th ings is evidently far from simple; and pure insight and logic, whatever they might do ideally, are not the only th
ings that rea lly do produce our creeds. The theory says chat the feminise perspective is privileged (for example, better than tradi-tional theories), and that every perspective is both limice.d and validated by a g roup's experiences. To tell the truth is to be honest yet d isloyal (to your friend); to lie is to be dishonest yet loyal. One event follows another,
but we never can observe any t ie between them. In theology he distin- guished between reason and faith, giving each its o,vn domain of inqu iry. le says chat any actions you ,night cake co a leer your face are futi le. He has all the high-level characcerisrics chat we see in humans, che same rraics chat oblige us ro crear humans, vich respect, co grant
chem full moral righcs- ro call chem perJons. Thus a good will appears to constitute the indispensable condition even of being worthy of happiness. Mephistophelian scepticism, indeed, will satisfy the head's play-instincts much better than any rigorous idealism can. For it implies that they envisage a number of possibilities, and when they choose
one, they realize that it has value only because it is chosen. Perhaps the most famous entitlement theory of justice is that of Robert Nozick (1938-2002). Bertrand Russell, "A Free Man's Worsh ip," in Wiry I Am Not a Christian (London: George Allen & Unwin, 1957). The Soul-Making Defense In any case, free will is not the only good that has been
offered as a justification for God's perm itting evil. This scheme reflects his theory of ethics. Do you believe in God? Like\vise, in Argument 10 \Ve don't kno\v the size of the sample or ho\v it was obtained. 1.3 THINKING PHILOSOPHICALLY • Define argument, statement, conclusion, and premise. This premise, ho, vever, is false. 4.5 THE MIND AS
PROPERTIES • For some philosophers, property dualism is the most plausible theory, and functionalism. Jr. 356 Chapter 8 The Just Society In the absence of justice, what is sovereignty but organiu:d robbery? They sometimes feel che presence of God. The notions of right and wrong
justice and injust ice have there no place. Suppose a cobbler to be doing the business of a cobbler to be doing the work of both, or whatever be the change; do you think that any great harm would result to the State? Bue ochers reject this
view, contending that quantum indeterminism isn't as restricted co the quantum level as some assume, and that therefore causal indeter- minism could arise anywhere. To ace morally, we muse ace from virtue, and acting from virtue means acting with che appropriate motives. The 1 nind, or soul, can exist, vichouc che body. The thesis I defend is,
briefly stated, this: Our passional nature not only lawfully may, but must, decide an option between proposi- tions, whenever it is a genuine option that cannot by its nature be decided on intellectual grounds; for to say, under such circumstances, "Do not decide, but leave the question open," is itself a passional decision just like deciding yes or no,-and
is attended with the same risk of losing the truth . "- call ing an assembly." The savages guarding the neck muttered among themselves but made no motion. Opinion is the medium between knowledge and ignorance. And this argument, which is deservedly so much ridiculed by Cicero, becomes, according to you, solid and phi losophical. After chat
came nu, nerous philosophical essays and books, including The Will to Believe and Other Essays in Popular Philosophy (1897); The Varieties of Religious Experience (1902); Pragmatism: A New Name far Some Old Ways of Thinking (1907); and The Meaning of Thinking (1907); and The Meaning of Thinking (1907); The Varieties of Religious Experience (1902); Pragmatism: A New Name far Some Old Ways of Thinking (1907); and The Meaning of Thinking (1907); The Varieties of Religious Experience (1902); Pragmatism: A New Name far Some Old Ways of Thinking (1907); and The Meaning of Thinking (1907); and Thi
which come after belief, and it is only the latter that are too late for the fair; and they are not too late when "Faith" means not wanting to know. PayScalc; reported by Rachel G illert and Jacquelyn Smith, "People with These College Majors Get the Biggest Raises," Business Insider, January 6, 2016, college-majors-that. Icad-ro-,hc-bi ggcst-pay-ra iscs
distressing that God does not exist, because all possibili ty of finding values in a heaven of ideas disappears along with Him; there can be no longer an a priori Good, since there is no infinite and perfect consciousness to think it. We are driven, they say, to the hypothesis that It seems impossible to make substance dualism consistent with modern
ph)"iCS. And the greatest degree of evil-doing to one's own city would be termed by you injustice? It was the portrait of a young girl just ripen- ing into womanhood. Presumably bats have experience (some level of consciousness), he says, al- though it is radically different from our own. • Know what Ji and ren mean and how Confucius thought they
could be used to help someone become a "superior person." • Define the obl igation of fi lia l piety and understand why Confucius thought it so important. The challenge is to access this standard-the ideal of Beauty-so (Ve can see more clearly where beauty resides (or does not reside) in the objects of this world. For my own part, I have also a horror
of being duped; but I can believe that worse things than being duped may happen to a man in this world: so Clifford's exhortation has to my ears a thoroughly fantastic sound. What \vould Martin Gardner think of the sculpture Brillo Box? Why does he chink chis? Some may be willing to accept this consequence of cultural relativism, but look at \vhat
or just ho, v our minds work? It call s in to question the universalistic and abstract rules of the dominant theories. Natural evil results from the workings of natu re. Soldiers in baccle so 1 neci 1 nes to question the universalistic attitude. Locke The Empiricist Turn 293 In Locke's philosophical masterwork, An Essay Concern- ing Human Understanding (1689), he
builds a case against rationalism and for a thoroughgoing empiricism. -\X'alter Sinnott-Armstrong Cosmological arguments that cry m show thar from the fact that rhc universe exists} God exists. Piggy fell forty feet and landed on his back across that square, red rock in the sea. Unnecessary evil is t hought to have no such excuses for
GOD. Notice that in either kind of utilitarianism, getting direct answers to a difficult moral problem is straightforward. .... ..... Mose indecerminisrs do not deny that many, perhaps most, of our actions are cause.cl by prior events; they concede that much of human behavior may be causally determined. What wou Id you do? Those who ,vere prayed
for seemed to do bet- ter chan rhe ochers. If you don't believe in God, is the argument from evil a factor in your nonbelief? Brahman is all, and the self is identical co Brahman. But is not this rather disgraceful, and a very considerable proof of what I was saying, that you have no interest in the matter? WRITING TO UNDERSTAND: CRITIQUING
PHILOSOPHICAL V IEWS SECTION 6.3 I. Premises: Let's consider community stature fi rst. Overview: Ethics and the Moral Domain 141 The most sophisticated and influential deontological theory comes from the German philosopher Immanuel Kant (1724-1804). The modern laborer, on the contrary, instead of rising with the progress of industry,
sinks deeper and deeper below the conditions of existence of his own class. To hold such a view, however, is not to deny premise 2 which claims only that if an omniscient, wholly good being permits intense suffering then there must be some greater good (a good which outweighs the suffering in ques- tion) which the good being could not obtain
without permitting the intense suffering. Now he's rolling on the ground, drooling. I have dwelt on this point, as being a necessary part of a perfectly just conception of Uti lity or Happiness, considered as the directive rule of human conduct. Certain it is that work, worry, labor and trouble, form the lot of almost all men their whole life long. In the first
premise, bad means incompetent; in the second, immoral. I ex- pected it, and am only surprised that the wotes are so nearly equal; for I had thought that the majority against me would have been far larger; but now, had thirty votes gone over to the other side, I should have been acquitted. Some critics of cloning have charged char ir violates che
rights of che resulting clone- specifically, rhe righr co a unique idenciry. Do disagreemenrs among religious experiences? If they fail to provide th is probable support, they are terme.d ineak. Li In early Confucianism, ritual, etiquette, principle, and propriety; conscien .. Overview: Ethics and the
Moral Domain 147 The problem as most philosophers see it is that the doctrine forces a troubling dilemma on us, one outlined by Socrates many centuries ago. At the very end of his long effort measured by skyless space and time without depth, the purpose is achieved. D eism is a belief in o ne God who created the world but lefr it unat-tended to run
on its own. But if all wishes were fulfilled as soon as they arose, how would men occupy their lives? IV. We are entitled, for example, to self-ownership of our O\vn bodies even though \Ve have done nothing to de-serve having them. The main criticism is that Locke has not given us any good reason co think chat our sense data are proof of the
existence of an external reality. An analytic statement is a logical truth whose denial results in a contradiction. Jc cannot be rushed. Nathan DeWall. Religions 123 Knowing others is intd. ligence; knowing yourself is
true wisdom. Men are not to be thought of on the analogy of animal pets, whose life is to be made as agreeable as possible, but rather on the analogy of human chi ldren, who are to grow to adulthood in an environment whose primary and overriding purpose is not immediate pleasure but the realizing of the most valuable potentia lities of human
personality. For it seems p rofoundly puzzling (not co mention highly improbable) that these two could affect one another. For some or all actions, rightness depends on the kind of actions they are, not on how much good they produce. It is inevitable and unalter- able. We don't believe people should be constrained by innate differences from being
able to achieve desired posi- tions of influence or to improve their well -being; equali ty of opportunity is our pro- fessed aim. It teaches that the Buddha himself was neither God nor the child of a god. People have maximum freedom ro pursue their economic goals without interference from the government. Stated more precisely, the argument from
evil says t hat if an all-powerful, all- kno\ving, and all-good God existed, unnecessary evil \vould not exist. ....... Evaluate the case for hard determinism and incompatibilism. They can also allege bias: The
only because we are prejudiced in favor of minds like ours that arise naturally from human brains. We believe the world is filled \vith causes and effects; \Ve th ink one thing causes another, and the two are somehow physically linked. This reply may save psychological egoism from refutation, but it does so at a cost. Anselm, Proslogium, ch. So isn't it
at least plausible that \Vith logic alo ne we could someho\v prove the existence of God? __ 20. • State Hume's argument against the principle of induction. The great and chief end, therefore, of men's uniting into commonwealths, and putting themselves under government, is the preservation of their property. Should our lead- ers be chosen the same
way, as Plato suggests? For such is the nature of men, that howsoever they may acknowledge many others to be more witty, or more eleganet, or more eleganet, or more learned; yet they wil I hard ly believe there be many so wise as themselves: For they see their own wit at hand, and other men's at a distance. In philosophy-and in any ocher kind of rational inqui ry-
accepting a conclusion (statement) \Vithout good reasons is an elementary mistake in reasoning. In a moment he will. -Augustine 1 Are reasons or arguments relevant to your current religious beliefs? In general, the larger the sample, the greater the probability that it accur- ately reflects the nature of the group as a \vhole. Traditional epistemologies
have not regarded such situations as problematic or interesting; they have not regarded them at all. It is arguing in a circle. Both boys were breathing very heavily. What that med ium is, I must confess, passes my comprehens ion; and it is incumbent on those to produce it, who assert, that it really exists, and is the origin of all our conclusions
concerning matter of fact .... Many \vould also add that although there is no straight road to understanding the "big question," there are guideposts here and there that can help you find your \vay, some of \vhich we d iscuss in the following pages. In such a system, wealth goes to anyone who can acqui re it in the marketplace, but in a socialist system
, vealth is controlled by the state, , vhich allocates it for the good of the people generally. Here's another one: All citizens have the right to a fair trial because those whom the state is obliged to protect and give consideration are automatically due judicial criminal proceedings that are equitable by any reasonable standard. Yet, of course, what we have
seen proves nothing of the sort. The doctrine of these people from among the masses was also the Christian doctrine that drives ethical inquiry. What are we to say about th is argument for atheism, an argument based on the profusion of one sort of evil in the world?
If I could see it, it would be now, and hence not the future. To have a meaningful existence is co align your life, vich God's plan, either by performing certain duties or by being a particular k ind of person. He is stronger than his rock. Ifit hurts, repeat it. In medieval Europe, the prevailing vie\v had been that states are supposed to be dominated by
monarchs \vho rule by the" divine right of kings." God sanctions the monarch's authority and ordains that society be ranked in a hierarchy of positions, from the king or queen do\vn to the poorest serfs, with each perform ing his or her preordained function. She caught che works of che "pagan" philosophers such as Plato and Aristocle, and students
ca,ne from far-Aung places for che privilege of being her students. David Hume, Of the Standard of Taste; a rule, by which the various sentiment, and condemning another. When are we justified in saying that we know
something? By chis standard, rhe Un ited Scares is indeed socia lise. There is a thing confusedly formed, Born before heaven and earth. 8.4 SOCIALIST THEORIES • Marx's political theory is a form of socialism, the political and economic doctrine chat the means of production (property, factories, businesses) should be owned or concrolle.d by the
people, either communally or through the state. Who can make use of this approach to important questions? When some matter (as that of beauty) is not of the sort which "is so" or "not so," in an absolute sense, the nearest approach that one can make to the wished-for absoluteness lies in furnishing, as fully as possible, the data to which the matter
in question is relative; and this is what one does in the case of beauty when one indicates just who happens to be that judges the given object beautiful or the reverse. PHILOSOPHERS AT WORK Arthur C. To live well is to go ,vith the current of the Dao; to struggle against the scream is to invite discord, strife, and ,voe. An interesting thought. It is
arrogance- it is perilously near blasphemy- for us to say what He may or may not do. • Define deductive argument, inductive argument, valid, sound, cogent, strong, and weak. I reflected that if I could only find a man wiser than myself, then I might go to the god with a refutation in my hand. Without semantics, the system doesn't understand anything
437 438 Appendix B: Answers to Exercises EXE RC I SE 1.2 1. It is because of the child that they are so gentle with children. They sometimes have seemingly physical sensations chat suggest chat God is touching chem. 108 Chapter 2 God and Religion 32 Is it plausible that God would look kindly on atheists and agnos- tics because they refuse to
believe without evi- dence? A common form of psychological egoism says that people perform actions solely to obtain satisfaction, happiness, or pleasure-even actions that appear to be altruis- tic or selAess. A good argument gives us good reasons. "Jack!" "Go on. W hat do you
think are the chief causes of such treatment? Cole, Philosophy a11d Feminist Criticism, 88-90. Morality is not an objective fact; it's a human invention, dependent entirely on what people bel ieve. Suppose you are religious and you have the experiences listed on the right. That is not a fable, but a veritable, indisputable, comprehensible t ruth. 12 If a
computer passed the Turing test, wou Id that demonstrate that the computer had genui ne intell igence? They are mentioned in the Bible. He struck in a humming ci rcle behind him and Ra lph only just parried the blow. Exactly. Explain Kant's distinction between phenomena and noumena. Chimpanzees can walk upright, use s imple tools, and learn
new ski ll s. They are investigated in different ways. Th is group co,nprises those ,vho do "polluting" work such as sweeping streets; dean ing toilers; and handling leather, human waste, or dead bodies. But their worlds were very lovely, and their cities were built with a grace that matches any- thing of man's. 162 Chapter 3 Morality and the Moral life
John Stuart Mill, "What Utilitarian ism Is" form or another, and in some, though by no means in exact, proportion to their higher facu lties, and which is so essential a part of the happiness of those in whom it is strong, that nothing which conflicts with it could be, otherwise than momentarily, an object of desire to them. It means that the theory is
untestable. (7) Second, the threat of divine punishment cannot impose a mora l obligation. Moral norms, like nonmoral ones, also possess the property of universality: they apply not just in a single case, but in all cases that are relevantly similar. 104 Chapter 2 God and Religion of some man that they must love him! He will not consent to the
hypothesis that they cannot. He thought people ,vho pursued this noble aim as he did should not be embarrassed by being sho,vn to be wrong; they should be delighted to be weaned from a false opinion. I per- ceived that his unhappiness increased in proportion as his understanding developed and his insight grew. Additionally, a 404 Not Found error
was encountered while trying to use an ErrorDocument to handle the request. (Why are medical men such notorious atheists?) Sometimes he would meet me on the observation deck, where the lights are always low so that the stars shine with undiminished glory. In chis environ, nent, many political attitudes have beco, ne , nore doctrinaire at both ends while trying to use an ErrorDocument to handle the request.
of che ideological spectrum, a polarization chat reAecrs the current atmosphere in Washing- ton. This implies that infinity is just an idea in your mind, not something that exists in rea li ty.3 Many philosophers reject chis understanding of infinity. Let us then pass on to that. Do you believe that Rowe's argument from evil is sound? Edward Craig, e.d.,
Routledge Encycwpedia of Phiwsophy, IO vols. Now they formed a hollow shell large enough to engulf a thousand solar systems, and at its center burned the tiny, fantastic ob- ject which the star had now become- a White Dwarf, smaller than earth, yet weighing a mill ion times as much. Or you may need co abandon your thesis alcogether in favor of
one that is stronger. By all accounts, the Robotic Revolution is here." And ,vich the revolution, Lin says, comes a host of erhical questions char were almost unrhinkable a few years ago17: • Who should be blamed and punished for improper robotic conduct, such as illegal or accidental killings, if a robot can make its own attack decisions? He too
concludes that all is well. I, for one, am glad that the uni- verse has no meaning, for thereby is man all the more glorious. Does it make sense co use utilitarian reasoning in decid ing how co fight a war? 284 Chapter 6 Knowledge and Skepticism Men. So I left him, saying to myself, as I wen t away: Well, although I do not suppose that either of us
knows anything really beautifu l and good, I am better off than he is- for he knows; I neither know nor think that I know. He acts also contrary to his trust, when he either employs the force, treasure, and offices of the society to corrupt the representatives, and gain them to his purposes; or openly pre-engages the
electors, and prescribes to their choice, such, whom he has by solici tations, threats, promises, or otherwise, won to his designs: and employs them to bring in such, who have promised before-hand, what to vote, and what to enact. I have told no one yet, but the truth cannot be con-cealed. As we've seen, moral values and the concepts and experiences
that accompany them are the subject matter of ethics. The world is a closed system of physical causes and effects; nonphysical (mental) causes are superfluous. A statement (or claim) is an assertion chat something is or is not the case and is therefore the kind of utterance chat is either true or false. Yet Ralph's throat refused to pass one. The
contentious notion ar work is char something may be ,nade illegal solely on rhe grounds char it is irnmoral, regardless of any physical or e.conomic harm involved. One person may even perceive deformity, where another is sensible of beauty; and every individual ought to acquiesce in his own sentiment, without pretending to regu late those of others
His mental health is perfect. We are born with The Rationa I ist Road 283 this knowledge, and we somehow acquired it before our present lives. Sea rle, Mind It seemed that we knew the answer to the question that faced us: the way the system works is that the brain is a digital computer and what we call the "mind" is a digital computer program or
set of programs ... 12 Chapter 1 Philosophy and You PH I LOSO PH ERS AT WORK The Pre-Socratics Philosophy began in ancient Greece in rhe sixth century BCE a,nong thinkers ,vho broke with age-old tradition co ponder important ,narrers in an entirely novel ,vay. For this reason and for no other; viz., that, when we come to inspect the watch, we
perceive (what we could not discover in Arguments for the Existence of God 73 the stone) that its several parts are framed and put together for a purpose, e.g., that they are so formed and adjusted as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion, and that motion so regulated as to produce motion.
they are, if a different size from what they are, or placed after any other manner, or in any other manner, or none which they are placed, e ither no motion at all would have been carried on in the machine, or none which they are placed, e ither no motion at all would have been carried on in the machine, or none which they are placed, e ither no motion at all would have been carried on in the machine, or none which would have been carried on in the machine, or none which would have answered the use that is now served by it. But as this enterprise appeared to be a very great one, I waited until I had
attained an age so mature that I could not hope that at any later date I should be better fitted to execute my design. There is no question here of the kind of anguish which would lead to quietism, to inaction. The failure of these arguments would show only that they give us no good reasons to believe in the traditional God of Western religion. Or do
our minds con- stitute reality? Meaning from Above Mose of those who cake che externalise approach view che matter from a religious standpoint. Some say their experiences come \vith a feeling of certainty that God is present. The dissimilitude is so striking that the utmost you can here pretend to is a guess, a conjecture, a presump- tion concerning
a similar cause; and how that precision will be received in the world, I leave you to consider .... This liule experiment could be very revealing-and help- ful as you chink abour your life and values. At its core is the imperative to \vork for the common good and to recognize the essential worth of others regardless of their social Status. S., 314 Emerson,
Ralph \Valdo, 121 Engels, Friedrich, 381-86 Epictetus, 22, 265 F Fiorina, Carly, 432-33 Fodor, Jerry A., 222-23 Forude, James A., 173 Frankli, Viktor E., 407, 418 Franklin, Benjamin, 99 G Galileo Galilei, 59 Gandhi, Mahatma, 118 Gardner, Marti n, 338-39 Glaspell, Susan, 39 Golding, Wi lliam, 397-404 Grau, Christopher, 287 H Hamilton, Alexander, Marti n, 338-39 Glaspell, Susan, 39 Golding, Wi lliam, 397-404 Grau, Christopher, 287 H Hamilton, Alexander, Marti n, 338-39 Glaspell, Susan, 39 Golding, Wi lliam, 397-404 Grau, Christopher, 287 H Hamilton, Alexander, Marti n, 338-39 Glaspell, Susan, 39 Golding, Wi lliam, 397-404 Grau, Christopher, 287 H Hamilton, Alexander, Marti n, 338-39 Glaspell, Susan, 39 Golding, Wi lliam, 397-404 Grau, Christopher, 287 H Hamilton, Alexander, Martin, Susan, 39 Golding, Wi lliam, 397-404 Grau, Christopher, 287 H Hamilton, Alexander, Martin, Susan, 39 Golding, Wi lliam, 397-404 Grau, Christopher, 287 H Hamilton, Alexander, Martin, Susan, 39 Golding, Wi lliam, 397-404 Grau, Christopher, 287 H Hamilton, Alexander, Martin, Susan, 39 Golding, Wi lliam, 397-404 Grau, Christopher, 287 H Hamilton, Alexander, Martin, Susan, 39 Golding, Wi lliam, 397-404 Grau, Christopher, 287 H Hamilton, Alexander, Martin, Susan, 39 Golding, Wi lliam, 397-404 Grau, Christopher, 287 H Hamilton, Alexander, Martin, Marti
370 Hawking, Stephen, 72, 78 Held, Virginia, 184-85 Hesse, Hermann, 414 Hick, John, 88-91 Hobbes, Thomas, 366-70 Hodge, C harles, 148 H unbard, Elbert, 154, 278 H ume, David, 8, 74-76, 305-10, 346-48 H untington, Ellsworth, 210 H ursthouse, Rosalind, 179 H uxley, Thomas H., 281 Inge, Dean, 25 Ingersol, Robert, 157 Isaiah 5:20, KJV, 91 J
Jagger, Alison, 182 James, Will iam, 38, 92, 99-105, 249 Jefferson, Thomas, 146 463 464 Index of Marginal Quotations Jewish Proverb, 66 Johnson, B. If \Ve have kno\vledge, how much do \Ve have? XIV. According to Alison Jaggar, a feminist philosopher, femi- nists claim that trad itional ethics favors the Alison Jaggar, "Feminist Ethics" supposedly
process, joy, peace and li fe.'2 Some proponents of feminist ethics a lso reject the trad itional concept of the moral agent. So what does this meat have in mind?" "First it wants to talk to us. She strives instead for che philosophical ideal of unbiased evaluation in che cour t of reason. I thought He was quite close to me and I saw that it was He Who, as
thought, was speaking to me. '9 And here, from William James, is another: [A]II at once I experienced a feeling of being raised above myself, I felt the presence of God- I tell of the thing just as I was conscious of it- as if his goodness and his power were penetrating me altogether. Study and revise your first draft. Many philosophers have tried to clarify
the concepts involved and to give discussions of li fe's meaning more precision, but they too think the questions about meaningful or meaningf
from your second-story windo,v, it looks circular. "Stop being silly!" He put the conch to his lips and began to blow. Behind him, the whole island was shuddering with fl ame. If so, would this indeterminism give us free will? And that is what I mean when I say that in all states there is the same principle of justice, which is the interest of the
government; and as the government must be supposed to have power, the only reasonable conclusion is, that everywhere there is one principle of justice, which is the virtue chat comes midway benveen the vices of CO\vard- ice (coo much fea r) and rashness (coo much fea r) and r
Therefore, she is on the mat. But when a covenant is made, then to break it is unjust: and the definition of INJUSTICE, is no other than the not performance of covenant. People pause to listen, and they smile, but they do not speak to him, for he never sees them, his dark eyes wholly rapt in the sweet, thin magic of the tune.
Living things cre- ate and regulate themselves, unlike machines, which require designers and technicians. This sort of question-and-answer dialogue in which propositions are methodically scrutinized to uncover the truth has become known as the Socratic method. Or (aside from basic biological factors) is female or woman defined variously by
society or culture? Femin ism and Social Justice 391 and persistently chall enged the long-stand ing underlying assumption of almost all po-litical theories: that the sphere of fam ily and personal life is so separate and distinct from the rest of social Justice 391 and persistently chall enged the long-stand ing underlying assumption of almost all po-litical theories: that the sphere of fam ily and personal life is so separate and distinct from the rest of social Justice 391 and personal life is so separate and distinct from the rest of social Justice 391 and personal life is so separate and distinct from the rest of social Justice 391 and personal life is so separate and distinct from the rest of social Justice 391 and personal life is so separate and distinct from the rest of social Justice 391 and personal life is so separate and distinct from the rest of social Justice 391 and personal life is so separate and distinct from the rest of social Justice 391 and personal life is so separate and distinct from the rest of social Justice 391 and personal life is so separate and distinct from the rest of social Justice 391 and personal life is so separate and distinct from the rest of social Justice 391 and personal life is so separate and distinct from the rest of social Justice 391 and personal life is so separate and distinct from the rest of social Justice 391 and personal life is so separate 3
vords to explain or elaborate on the statement if you think irs meaning or implications unclear. But I have looked back at them across the centuries, and have watched while the loveliness they used their last strength to preserve was brought forth again into the light of their shrunken sun. Here is Locke's answer co chis charge: 1. A moral- issues
anthology organized by topic and by influential, classic arguments. The second category is the idea that art has aesthetic value if it has particular formal characteristics. Everything I do or say is reasonable. • For Further reading. He refers to a man who embodies th is kind of nobility as a gentleman. Kurt Baier, "The Meaning of Life," in The Meaning
of Life: A Reader, E. Therefore, no woman is rational. But now, it will be said, these are all ch ildish human cases, and have nothing to do with great cosmical matters, like the ques- tion of religious faith. Rawls, 7beory of justice, 13. The second argument asserts chat there are only nvo ways co go: spend bil- lions co attack drug car tels or legalize all
drugs. Do not be too moral. • "What Do You Believe?"-Prompting students' beliefs. They are qualities, that relate to men in society, not in soli tude. \"1. Would you prefer to live in a state like Plato's meritocracy or in a democratic capitalist
society like the United States? Moral absolutism is the belief thar objective moral principles allow no exceptions or must be applied the same way in all cases and cultures. There is a species of phi losophy, which cuts off all hopes of success in such an attempt, and represents the impossibility of ever attain ing any standard of taste. To map out the
epistemological differences between Hume and Kant, \Ve can apply some terms that Kant himself used. Two of these terms \Ve have already met: a priori statements (statements that depend entirely on sense experience). Proposition 2 is a statement of che doctrine
of incompatibilism: Determinism and free will are incompatible doc- trines; they both cannot be true. Some passages may contain more than one fallacy. Jack, knowing this was the crisis, charged too. Consider Ned Block's absent qualia argument in the form of a famous thought experiment: Ned Block, "Troubles with Functional ism" Suppose we
convert the government of China to functionalism, and we convince its of- ficials that it would enormously enhance their international prestige to realize a human mind for an hour. To many it suggests a rejection of worldly pleasures or a disregard for society and its conventions and values (I ike those stressed in Confucianism). The issue is whether
humans have free will or are compelled by forces beyond their control to act as they do (a topic we take up in Chapter 5). It is not enough for beauty that a thing, whether an animal or anything else com- posed of parts, should have those parts well ordered; since beauty consists in amplitude as well as in order, the thing must also have amplitude-and
not just any amplitude. 126. 28. if we seek an example from the understanding in its quite ordinary employment, the proposition, "every alteration must have a cause," will se rve our purpose. To leave the boar is co die within rwency minures. It is this makes them so willingly give up every one his single power of punishing, to be exercised by such
alone, as shall be appointed to it amongst them; and by such ru les as the community, or those authorized by them to that purpose, shall agree on. Now, such a theory of life excites in many minds, and among them in some of the most estimable in feeling and purpose, inveterate dislike. Perhaps you think that I am braving you in what I am saying now,
as in what I said before about the tears and prayers. Lau, 1963, 1, 25. All other time is PEACE. If the eth ics of ca re can- not help us sort out our emotions, should we consider it a bad theory? For the having the idea of any th ing in our mind, no more proves the existence of that thing, than the picture of a man evidences his being in the world, or the
visions of a dream make thereby a true history. I am that gadfly which God has attached to the state, and all day long and reproaching you. • O uantum physics seems to undermine belief in determinism because the standard view among guantum physicists is that at the
subatomic level, some events are uncaused. Jca n~Paul Sartre, ('Existentialism Is a H uman ism," in E.xisre11tiaiism, trans. I believe that these sources of evidence, impartially consulted, will declare that desi ring a thing and findin g it pleas- ant, aversion to it and thinking of it as painful, are phenomena en tirely inseparable, or rather two parts of
the same phenomenon; in strictness of language, two different modes of naming the same psychological fact: that to think of an object as desirable (unless fo r the sake of its consequences), and to think of an object as desirable (unless fo r the sake of its consequences).
metaphysical possibility. So there is much to like about utilitarian ism. for I know that I have no wisdom, small or great. Instance, whiteness of this paper. 34. le is at the heart of po-litical outlooks chat today are given the vague labels of liberalism and conservatism, for both ideologies cake for granted chat basic individual liber ties and rights
should be protected against unacceptable government intrusion. aristocracy A society ruled by the best citizens. The sceptic with his whole nature adopts the doubting attitude; but which of us is the wiser, Omniscience only knows. And in this respect only I believe myself to differ from men in general, and may perhaps claim to be wiser than they are
that whereas I know but li ttle of the world be-low, I do not suppose that I know: but I do know that injustice and dishonourable, and I will never fear or avoid a possible good rather than a certain evil. A continual circulation of matter in it produces no disorder; a continual waste in every part is
incessantly repaired; the closest sympathy is perceived throughout the entire system; and each part or member, in performing its proper offices, operates both to its own preservation and to that of the whole. Determinism is different. It also fits well with a massive amount of scientific evidence showing correlations between brain states and mental
func- tion. Does this fact prove false Kant's claim that the law of cause and effect is a synthetic a priori truth? utilitarianism 1 he view that right actions are those chat result in the most beneficial balance of good over bad consequences for everyone involved. Paul K. They who by any injustice of- fended, will seldom fail, where they are able, by force to
make good their injust ice; such resistance many times makes the punishment dangerous, and frequently destructive, to those who attempt it. Locke identifies three functions that people need the state to perform. Moral evil is the unavoidable byproduct of God's gift of free will. All ,ve observe, says Hume, is one event as- sociated with another, and
when ,ve repeatedly see such a pairing, we jump co che conclusion chat the events are causally connected. h ttps:// w ww. 16 Is Sartre exaggerat ing the extent to which people can define themselves when he says "existence pre- cedes essence"? "Are you not ashamed," said I, "to be unhappy when at your very door there lives an old automaton who
th inks about nothing, and yet lives contentedly?" "You are right," he replied.
                                                                                                                                      . Our faith is faith in someone else's faith, and in the greatest matters this is most the case. If so, are these practices unjust? This third edition of Philosophy Here and Now stays true to the aspirations and char- acter of the first and second. It is
essentially a la,v of nature, a universal fact about the effects of a be-ing's past actions. C-onsider these: You have to li sten to reason. As Kant says, Immanuel Kant, Critique of Pure Reason "Being" is obviously not a real predicate [term designating a property]; that is, it is not a concept of something which could be added to the concept of a thing. Ei
ther you must sell your car to pay your rent, or your landlord will throw you out on the street. In this way, says the compatibilist, free will is compat ible \vith determinism. The result has been unjust treatment of half the population-mill ions of women \vho have historically been denied the polit ical, economic, and social power that men have enjoyed.
In his philosophy of mind, every person is composed of three fundamental componencs: (1) appetite, or desires; (2) spirit, or d rives (including motivations and emotions); and (3) reason (the intellect). • Describe Ned Block's absent qualia argument, explain how it is supposed to show functionalism to be false, and articulate possible responses to the
argument from functionalists. Philosophy majors do very \vell on the LSAT (Law School Admission Test), typi- cally scoring higher than the vast majority of other majors. Life is suffering. Immanuel Kant, Critique of Pure Reason 316 Chapter 6 Knowledge and Skepticism The learning and know- ledge that we have, is, at the most, but little com~ pared
with that of which we are ignorant. A good one-volume philosophy reference featuring many excellent articles on philosophical issues. Piggy cried out in terror: "My specs!" He went crouching and feeling over the rocks but Si-mon, who got there first, found them for him. As you like it. Bue Berkeley denies this, insisting that it is logically impossible
for physical objects co exist, for we cannot "conceive chem existing unconceived." All chat exist, he says, are minds and their ideas, a vie\v kno\vn as subjective idealism. But in chat case, God's dccL'iions would amo unt to no mo re than a throw of the dice. M ind- Body Identity 219 8 Can you conceive of your zombie twin? Bue if determinism is true,
ho,v can any choices we make or any ac- tions we perform be up co us? Suffering is caused by desires. When that happens, how are we to decide which model of virtue \Ve are to follo\v? It attempts co clarify or elucidate, not offer proof. Does this show that Deep Blue has a mind or that it could eventually become conscious? What evidence can you
cite to back up your answer? Your Philosophical Beliefs 5 Essay/Discussion Questions 7 1.2 SOCRATES AND THE EXAMINED LIFE 8 Philosophers at Work: The Pre-Socratics 12 Essay/Discussion Questions 14 1.3 THINKING PHILOSOPHICALLY 14 Reasons and Arguments 15 Philosophy Lab 16
Philosophers at Work: Phi losophy Takes on Racism 20 Reading Philosophers at Work: Hypatia 29 Philosophers at Work: Hypatia 29 Philosophers at Work: Early Women Philosophers at Work: Hypatia 29 Phil
Arguing Your Own Views 42 KEY TERMS 42 ARGUMENT EXERCISES 43 ix x Contents NARRATIVE: Plato, The Trial and Death of Socrates 47 PROBING SS CHAPTER 2 GOD AND RELIGION 57 2.1 OVERVIEW: COD AND PHILOSOPHY 58 Why Religion Matters 59 Overview: The Philosopher's Quest 59
Philosophy Now: Who Believes in God? To others it implies acting naturally, spontaneously, \vichouc predetermined ideas of how things should go. \Vhat am I doing right? It may be true, as the physicists tell us, that Compatibilism 251 6 Is the compatibilism 251 6 
good God does not exist. Chestercon 140 Chapter 3 Morality and the Moral life A system of morality which is based on relative emotional values is a mere illusion, a thoroughly vulgar conception which has nothing sound in it and noth ing true. Christopher Grau (New York: Oxford University Press, 2005), /0- 23. If your answer is per-sonal experience
or faith, explain \vhy you think it is a good basis for bel ieving that God exiscs. A collection of writings on justice. The study vas funded in part by the company chat makes the drug. Throughout history, cultures have approved of ethnic cleansing, slavery, racism, holocausrs, mass rape, torture of innocenrs, burning of heretics, and much
more. It is certain, and evident to our senses, that in the world some things are in motion. Our sense experience is real ity. It is ,vrong co criticize ocher cultures. How would identity theorises answer chis? Moreover, if we are to suppose that it is sometimes up to me what
I do, and understand this in a sense that is not consistent with determinism, we must suppose that I am an agent or a being who initiates his own actions, sometimes under conditions that do not determine what action I shall perform. Apparently not. Snow He who lives only to benefit himself confers on the world a benefit when he dies. Happiness,
then, is something complete and self-sufficient, and is the end of action. Hobbes calls this sovereign the Leviathan (the name of a sea monster mentioned in the Bible), which symbolizes great power and evil. • "Existence precedes essence" refers to the idea that we first come into being and then \Ve define ourselves; we are only what we make of
ourselves. "All right. Michael Martin, Atheism: A Philosophical justification (Ph iladelphia: Temple University Press, 1990), 246. And from such views, your choices flow, and from your choices flow, and from such views, your choices flow, and from such views, your choices, your life is made. An intro-duction to ethics that covers moral theories and how they can be applied to real issues. just described a prima facie counter example
to (machine) functional ism is that there is prima facie doubt whether it has any mental states at all-especially whether it has what philosophers have variously called qualitative states? The portrait, I have already said, was
that of a young girl. Next, if I say to you: "Choose between going out with your umbrella or without it," I do not offer you a genuine option for it is not forced. It is feeble-minded. It is sinful, because it is stolen in defiance of our duty to mankind. Helga Kuhse and Peter Singer (Malden, MA: Blackwell Publishing, 2001), 32-40. Now, of course, many
wage workers do not have wives at home. That is the case with art, even though it may seem that any fifth grader would know exactly what the word means. None of chis is controversial. We desire possessions, pleasures, power, money, life, and more. And your mind affects your body, as when you experience th irst and then decide to ,valk to the
kitchen for a drink of water. -T. -flea.nor Roosevelt 6 Recall some state- ments that you have heard or read in which st rong assert ions were made but no argument was presented. Should conscious robots be created with the salne respect char we ,vould give an adult human? Moreover, our condition is terminal; our death is guaranteed. SATAN: I'm
only making the suggestion you made me make. 154 Chapter 3 Morality and the Moral life Morality is largely a mancr of geography. Another kind of conflict appears when virtuous people-those moral exemplars after \vhom we are to model ourselves-disagree about the correct action in the same circumstances. What can philosophy possibly say about
ch is issue char could be helpful or en lightening? Moser, Dwayne H. He and his are not neglected by the gods; nor has my own approach- ing end happened by mere chance. "Is it safe? • Know the questions that aesthetics tries to answer. Socrates is portrayed as a man of brill iant intellect and unshakeable integrity who would not compromise his
principles, even co escape death. It says that mind and body consist of two fundamentally different kinds of stuff, or substances-the mind being of non- physical stuff, and the body of physical stuff, or substances-the mind being of non- physical stuff. It makes of fate a human matter, which must be settled among men. Can li fe have meaning even if there is no God? James does not entertain the possibility
that th is failure would count aga inst the hypothesis that this god exists. 9 Pascal: Betting on God Pascal chinks chat reason is impotent in helping us discern whether God exists. Swinburne, Existence of God, 316- 317. The basic line is chat brains have t he property of being known t hrough empirical investi- gation, but mental states cannot be
known chis way. "To this I answer, in one word, from experience. The existentialist philosopher Albert Camus, for one, declares that "judging whether life is or is not worth living amounts to an- swering the fundamental quest ion of philosophy. To begin with, he is accused of a certain levity in re- gard to the gods. Knowl- edge in general, he thought, is
on very shaky ground, and char scare of affairs is But after I have recognised that there is a God- because at the same time I have inferred that what I perceive clearly and distinctly cannot fail to be true- although I no longer pay attention to the reasons
for which I have judged this to be true, provided that I recollect having clearly and distinctly perceived it no contrary reason can be brought forward which could ever cause me to doubt of its truth; and thus I have a true and cer- tain knowledge ofit. (15) deductive argument An argument in- tended to give logically conclusive sup- port to its
conclusion. (3) Anything that could under- mine this role must be neutralized as soon as possible. -Woody Allen 74 Chapter 2 God and Relig ion 13 Is Hume's argument about reasoning from parts to the whole cor- rect? CHAPTER 15. From the Eastern religious traditions of Buddhism, Hinduism, Confu- cianism, and Daoism come philosophical
insights t hat have influenced mill ions and earned the respect of Western thinkers. RESOURCES American Philosophy, Piggy spoke, also dribbling. The moral law is absolute, un-changeable, and universal, a rock-solid structure builc on eternal reason. 1.2 SOCRATES ANO THE EXAMINED LIFE
• Understand why Socrates declared that "the unexamined life is not worth living." • Explain the Socratic method and how Socrates used it in search of understand ing. He ,vas married and had three sons. W hat she does just happens, and she has noth- ing to do with it. • State and evaluate Pascal's wager. So for libertarians, indeterminism by itself is
not enough for free will, which is why they take pains to explain the role of the agent in free actions. If you don't confront likely objections, your readers may conclude chat either you are ignorant of che objections, your readers may conclude chat either you are ignorant of che objections, your readers may conclude chat either you are ignorant of che objections, your readers may conclude chat either you are ignorant of che objections, your readers may conclude chat either you are ignorant of che objections.
use in my class. A theist L~ someone who believes in God. He pushed the conch quickly into Ralph's hands as though in a hurry to be rid of it and wiped the tears from his eyes. Critical reasoning is as important in medicine as it is in law, but the study and practice of medicine requires something else-expertise in grappling \Vith the vast array of moral
questions that now confront doctors, nurses, medical scientists, administrators, and government of- ficials. That is, a mind is the functions that the brain carries out, a system of causal relationships that is multiply realizable. Consider che fictional alien E.T. or Star Treks android Mr. Data. When those laboring in a discipline begin questioning irs most
basic ideas-ideas that define irs subject matter and principles of inquiry- philosophy, the most elemental mode of investigation, steps 1n. If good reasons could be given, the argument might be salvaged. He a rgues that there is an absolute moral prohibition against killing the innocent, lying, committing suicide, and failing to help others \vhen feas
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ible. Each person deserves the same measure of respect as any ocher. There is now reason to think that the universe began to exist? What kind of society is best? In contrast, David Hume-the renowned Enlightenment th inker and

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preeminent British philosopher-argued for a thoroughly consistent empiricism that led him to a skept icism so extensive that few others dared follo\v h is lead. moral theory A theory char explains why an action is right or wrong or why a person or a person's character is good or bad. Just remember that the process is not linear. See also Buddhism
 Edwards, Paul, 421-22 Efficient cause, 67 Einstein, Albert, 65, 145, 284, 287, 292 "Embodiment and Epistemology" (Antony), 320-21 Emotions ethics and, 137-38, 182-85 tragedy invoking, 340-43 Empedodes, 13, 13/ Empiricism of Berkeley, 279, 280, 299-303 defi ned, 278, 329, 458 feminist, 322 of Hume, 279, 280, 303-10, 307/ Kant and, 311-19, 315/
316-17/ of Locke, 279-80, 293-99 morality and, 170 problem of knowledge and, 278-80, 293-3 10, 307/, 326-27 skepticism in, 280 The Encyclopedia of Philosophy (Edwards), 421-22 Engels, Friedrich, 381-86 En lightenment, 246-47, 304 An Enquiry Concerning Human Understanding (Hume), 305-10 Entitlement, 359 Enumerative induction, 22-23
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genderand, 388-92 Hobbes and, 366-67 justice as, 357, 359, 363, 363/ of opportunity, 377-78 organ transplants and, 363, 363/ in political philosophy, 357, 359 Rawls and, 357 Equal liberty principle, 376-78 Equivocation, 36-37, 42, 458 An Essay Concerning Httman Understanding (Locke), 251, 293-99 An Essay on Free Will (van Inwagen), 257 Essay
structure, 441-44. In fact, they would not be actions at all. "Oh, I say!" "- honestly!" Their spears were taken from them. Overview: The Free Will Problem 243 Philosophers both ancient and modern have proposed three solutions co the free will problem. In a thes is defense essay, you try to sho\v the reader that your view is worthy of acceptance by
offering reasons that support it. Aim above mor .. 346 Chapter 7 Aesthetics PHILOSOPHY NOW (continued) Figure 7 .8 Feminist art such as Faith Ringgold's The American People Series #18: The Flag Is Bleeding can act as a vehicle to create awareness around different social or political issues. But perhaps the members of the assembly corrupt
them?- or do they too improve them? And it explains how mental states affect behavior, ho\v mental states can cause other mental states, and \vhy many mental states are known to be correlated with b ra in processes. Therefore abortion is wrong. • Articulate the main features of Kant 's t heory and of his two versions of the categorical imperative.
serving and cynical, signs of poor moral character and disrespect for the moral law. All this is on the supposition that it really may be true. We can indeed kno\v things about the world, and \Ve can kno\v them independently or prior to
experience. And as we can have no idea of any thing, which never appeared to our outward sense or inward sense
chat neither reason nor experience can provide us with evidence chat causal relationships exist. We arc nor concerned to know whar goodness is, but how we arc to become good men, for this alone gives the study (of ethics) its practical value. Aristotle (384-322 BCE) is the primary inspiration for contemporary versions of virtue ethics. The same
kinds of consideration apply when dealing with [existentialist Albert] Camus's question about how we can live life if it is absurd and meaningless. For ethical egoism, it's self-interest. How lucky I am to have extracted that answer, by the assistance of the court! But then you swear in the indictment that I teach and believe in divine or spiri-tual
agencies (new or old, no matter for that); at any rate I believe in spiri tual agencies- so you say and swear in the affidavit; and yet if I believe in divine be- ings, how can I help believing in spiri ts or demigods- must I not? If you realize thar you have enough, you are truly rich. This reconciliation project has been and still is-attractive to many serious
thinkers, including the ancient Greek Sto ics, some English-speak ing philosophers of previous cen turies, and numerous contemporary p roponents. 427 Writing to Understand: Arguing Your Own Views 428 FICTION: Voltaire, "The Good Brahmin" 429 PROBING QUESTIONS 430 FOR FURTHER READING 430 Appendix A: The Truth about Philosophy
Majors 431 Appendix B: Answers to Exercises 437 Appendix C: How to Write a Philosophy Paper 441 Notes 451 Glossary 457 Credits 461 Index of Marginal Quotations 463 General Index 465 PREFACE .....
                                                                                                                                                                                                                                                                                                          .... Can you teach the theory co your child ren? To ascerta in this reasoning it were requisite that we had experience of the origin
or possess a convenient seat, others may probably be expected to come prepared with forces united, to dispossess, and deprive him, not only of the fruit of his labour, but also of his life, or liberty. • Explain the formalist view of art. People may disagree about the existence of biological life on Mars, but the disagreement does not demonstrate that
there is no fact of the matter, or chat no statement on the subject could be objectively true. What has my life been about? Even if philosophy had no pract ical applications at all, it would still hold great value for us. . . Here, we can see chat his agony at the loss of meaning, vas extreme: Leo Tolstoy, My Confession [F]ive years ago something very
strange began to happen with me: I was overcome by minutes at fi rst of perplexity and then of an arrest of life, as though I did not know how to live or what to do, and I lost myself and was dejected. I saw at once that the peculiarities of the design, 352 Chapter 7 Aesthetics of the vignetting, and of the frame, must have instantly dispelled such idea.
must have prevented even its mo-mentary entertainment. A moral theory cells us \whac it is about an action chat makes it right, or what it is about an action chat makes him or her good. (64) theist Someone \who believes in God. To be conscious that you are ignorant is a great step to knowledge. Animate and inanimate bodies, then, must have ampli
tude, but no more than can be taken in at one view; and similarly a plot must have extension, but no more than can be easily remembered. If you had waited a little while, your desire would have been fu lfilled in the course of nature. But cultural relativism implies that there can be no such thing. 102 Chapter 2 God and Religion William James, "The
Will to Believe 27 Is it ever rat ional to believe something without evidence? The idea that it is to live life to the full is a platitude, only turned in to something more by a belief in an afterlife. They left thousands of visual records and the machines for projecting them, together with elaborate pictorial instructions from which it will not be difficult to
learn their written language. So the identity theory is fa lse. We see that things which lack knowledge, such as natural bodies, act for an end, and chis is evident from their acting ahvays, or nearly always, in the same \vay, so as co obtain che best result. His nonphysical mind and his physical body are distinct; he is therefore an immaterial, th inking
thing. What is the ultimate goal in life according to Daoism? C-ontrary to his- tory and custom, Confucius's idea of nobility has nothing to do with noble blood; true nobility, he says, comes from noble virtues and \visdom, and these anyone can acquire. Bertrand Russell, The Problems of Philosophy (London: Oxford University Press, 1912, 1959).
Consider again the immorality of rape, and the many reasons why it is wrong. Then, slowly, the ecstasy left my heart; that is, I felt that God had withdrawn the communion which he had granted, and I was able to walk on, but very slowly, so strongly was I still possessed by the interior emotion .... In it he sees a dialectic process unfold again and again
in society: Socialist Theories 379 I am convinced that the path to a new, better and pos. (New York: Oxford University Press, 2004), 81-82. It can help us identify morally relevant aspects of conduct, judge the rightness of actions, resolve conflicts among moral principles and judgmenrs, test and correct our moral intuitions, and understand the
underlying point of morality itself. We can obtain it because our thinking is framed by fundamental concepts that guarantee our experi- ence \vi ll take a predetermine.cl form. I see only the inevitable dragon and the mice, and am unable to turn my glance away from them. J 2 Science FaccionlSuperScock Chapter 5 Chapter opening photo David
Greenwood/Getty Images 5.1 De,ign Pies ImageS/Fotosearch 5.2 Science Faction/SuperStock 5.3 solarseve.n/Shutterstock 5.4 © Mary E,,.ns Picture Library/ Alamy 5.5 © Mary E,,.ns Picture Library/ Alamy 5.6 © Milk Phorogr,phie/Corbis 5.7 Those
who are moved by spirit (auxiliaries-soldiers, \varriors, police) 3. As a matter of fact, that is exactly as much control as I have over my li fe. Among famous pessimists we can count the renowned Russian novelise Leo Tolstoy (1828-1910). CHAPTER 5 PHILOSOPHERS But showing incompatibilism to be true is not the only hurdle fac- ing libertarians, for
they must also provide good reasons to think that libertarian free \vi ii actually exisrs. I dare say. In the tradi- tional Buddhist way of putting it, "birth is painful, sorrow, lamentation, dejection, and despair are painful. And here, 0 men of Athens, I must beg you not to interrupt me, even if I seem to
say something extravagant. You are a Soul. The right th ing is not to wager at all." Yes, but you have to wager at all." Yes, but you have to wager at all." Yes, but you have to wager at all. "Yes, but you have to wager at all." Yes, but you have you have you have to wager at all." Yes, but you have you have
deform icy of che soul char society muse correct. And assured ly that, than which nothing greater can be con- ceived, cannot exist in the understand ing alone. Piggy addresses them: "I got the conch. Empiricism L~ the view thar our knowledge of the empirical world comes solely from sense expendence. A free act, says Locke, is not just a voluntary
act. You know that he desperately needs money to pay for medicine for his daughter, and you are sure that if his theft is discovered, he will be fired and likely prosecuted. God of the th ree main Western religious traditions-Christianity, Judaism, and Islam. Consider: Each piece of wood that makes up this house is lightweight. • Understand Chalmers's
zombie argument and why it seems to pose a threat to the identity theory. WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL VIEWS SECTION 3.8 1. But obviously this is impossible. Contemporary philosopher Jul ian Baggini explains: Julian Baggini exp
and their chief guide to these aims is moral principles or directives. So what do you advise?" "Officially, we are required to contact, welcome and log in any and all sentient races or multibeings in th is quadrant of the Universe, without prejudice, fear or fa. Produce a final d raft. What
states in the world today fit Hobbes's description of the Leviathan? But \Ve are entitled to t rust them unless we have good reason to doubt them. Clearly, to make sense of our o rdinary experience and to acquire true beliefs, we must apply an epistemological rule like Swinburne's principle of credulity. So it is possible that we are dreaming now, he
says, and that what we take to be the real world is in fact not real at al l. At the same time I mus t remember that I am a man, and tha t consequently I am in the habit of sleeping, and in my dreams representing to myself the same things or sometimes even less probable things, than do those who are insane in their waking moments. Feminist-
standpoint epistemologies seek to uncover and describe women's knowledge-making activities as these have originated in and been shaped by women's daily work and women's values .... Locke, like most people, presumes chat material objects exist independencely of our sense experience, chat they are, even when we do not perceive chem. Or they
may use the words to refer to the moral beliefs or practices of speci fic groups or persons ("Muslim morality," "Puritan ethics," "the ethics of Gandhi"). He argues that the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup and functioni ng of society is directly analogous to the makeup analogous to the makeup analogous to the makeup analogous to the makeup a
chink scientists view che notion of mind-body interac- tion? The study found that 80 percent of women ,vho cook the d rug daily had no recurrence of breast cancer. It is plain that if we define free will in this way, then free will in this way, then free will in this way, then free will not recurrence of breast cancer. It is plain that if we define free will in this way, then free will not recurrence of breast cancer. It is plain that if we define free will in this way, then free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breast cancer. It is plain that if we define free will not recurrence of breas
Lehrer, "The Mind-Body Problem," in Philosophical Problems and Arguments (New York: Macmillan, 1982). In Plato's republic, no one gets to choose his or her own role in life. Can an intelligent machine be right. fully regarded as a person even though it is made of metal and plastic, not biological tissue? Consider Socrates, Mahatma Gandhi, Martin
Luther King., Jr., Rosa Parks, Elizabeth Cady Stanton, Marie Curie, George Washington, Confucius, Thomas Aguinas-these men and women, by all accounts, were d riven by a sense of purpose and led lives full of meaning. But the price of a commodity, and therefore also of labor, is equal to its cost of production. Notes 455 456 Notes 11. These three,
being false adornments, are not enough Lao-Tzu, Tao-te ching And the people must have something to which they can attach themselves: Exhib it the unadorned and embrace the uncarved block, Have little thought of self and as few desires as poss ible.37 To some Daoisrs, zuu-wei implies the opposite: a Daoism consistent with the demands of
everyday life and Confucian values. Faith has often engendered moral blindness, intolerance, narro\v-mindedness, and cruelty. Among philosophers, ho\vever, debate still continues over \vhac chis quantum inde- terminacy means for che problem of free will. Klemke and Steven M. This \vould be t rue, accord ing to traditional compatibil ism, even if
your desires \vere themselves determined by fo round your control. B. Major materialistic theories include logical behaviorism (the idea that mental states are dispositions to behave in a particular way in certain circumstances) and identity theory (the view that mental states are dispositions to behave in a particular way in certain circumstances) and identity theory (the view that mental states are dispositions to behave in a particular way in certain circumstances).
properties such as size, solid-ity, and mobil ity. Belief Without Reason 103 In a world where we are so certain to incur them in spite of all our caution, a certain light- ness of heart seems healthier than this excessive nervousness on their behalf. Baseballs obey gravity, bread nourishes, fire burns, electronics \vork, human bodies are shaped by
genetics, and human personalities are molded by experience. If so, the argument is strong. Ro, ve says, Will iam L. The \vay of che philosopher is not co ask how you came co have a belief, but inhether the belief is supported by good reasons. natu- rally falls to the man's share, as the abler and the stronger." Rousseau, who took free- dom to be the
distinguishing mark of humanity, held that it followed from the different A Feminist Perspective on Knowledge 321 natures of men ("active and strong") and women ("passive and weak") that "woman is made to please and be dominated" by man. That the square of the hypothenuse is equal to the squares of the two sides, is a proposition, which
expresses a relation between these figures. The argument from evil asserts that these two things cannot be reconciled, and we are therefore forced by reason to abandon our belief. For it shows us how it is that those who rise to the top in the highly politically inAuential profession of law are among those who have had the least experience of all in
raising children. 36 Chapter 1 Philosophy and You Genetic fallacy is the fal lacy of arguing that a statement can be judged true or false based on irs source. '. They all differ in important \vays but presuppose che authority of che Vedas; accept the doctrines of reincarnation (the cycle of birch and death) and moksha (liberation); and sec forth their
doctrines in discourses, or books (sutras). Ir is better to lose every .. Imagine how unbearably, how un- utterably cold the Universe would be if one were all I .. They carried spears and disposed themselves to defend the entrance. Of course, in the beginning this cannot be effected except by means of despotic inroads on the rights of property and on
the conditions of bourgeois production; by means of measures, therefore, which appear economically insufficient and untenable, but which, in the course of the movement, outstrip themselves, necessitate further inroads upon the old social order, and are unavoidable as a means of entirely revolu-t ionizing the mode of production. Lao-Tzu says that
even in matters of governance, struggle and strain are useless, but wu-zvei accomplishes much: Govern the state by being stra ightforward; Wage war by being stra ightforward; Wage war by being strain are useless, but wu-zvei accomplishes much: Govern the state by being strain are useless, but wu-zvei accomplishes much: Govern the state by being strain are useless, but wu-zvei accomplishes much: Govern the state by being strain are useless, but wu-zvei accomplishes much: Govern the state by being strain are useless, but wu-zvei accomplishes much: Govern the state by being strain are useless, but wu-zvei accomplishes much: Govern the state by being strain are useless, but wu-zvei accomplishes much: Govern the state by being strain are useless, but wu-zvei accomplishes much: Govern the state by being strain are useless, but wu-zvei accomplishes much: Govern the state by being strain are useless, but wu-zvei accomplishes much: Govern the state by being strain are useless, but wu-zvei accomplishes much: Govern the state by being strain are useless, but wu-zvei accomplishes much: Govern the state by being strain are useless, but wu-zvei accomplishes much: Govern the state by being strain are useless, but wu-zvei accomplishes much: Govern the state by being strain are useless.
revolution by turn ing the conventional assurnptions about knowledge upside down. But nowadays most people in the \Vest would probably answer yes to this question. Bue in a surprising number of cases, salaries for philosophy majors are comparable co chose of STEM graduates. Con- sider these three examples of "ambiguous figures." In each cases, salaries for philosophy majors are comparable co chose of STEM graduates.
it's possible co see the figure in rwo \vays-even though the visual input is the saine in both. It shuts its eyes, but it knows the mops are still standing there; and the door is locked; and nobody will come. There is nothing either good or bad, But thin king makes it so. (Some evil is deemed necessary, as \vhen a child is given a painful injection to save her
life, or \vhen a farmer endures months of backbreaking work to assure a good harvest to fee.cl his family. For motion is nothing else than the reduction of something from potentiality to actu- ality. You're omniscient. 404 Chapter 8 The Just Society [Ralph] staggered to his feet, tensed for more terrors, and looked up at a huge peaked cap. 427- 347
BCE). Custom is ,he law of fook -Sir John Vanbrugh 152 Chapter 3 Morality and the Moral life WHAT DO YOU BELi EVE? Samsara is o ne's cycle of repeated dca, hs and rcbinhs. If therefore children and idiots have souls, have minds, with those impressions upon them, they must unavoidably perceive them, and necessarily know and assent to these
truths: Which since they do not, it is evident that there are no such impressions. When I looked around at people lived and asserted that they knew the mean- ing of life. But the criteria do help us make broad judgmenrs on rational grounds about a theory's strengths and weaknesses. Morality is no different. Not
necessarily. SATAN: But Eve looks quite normal. Brahmins still play a priestly role and are prevalent among India's professionals and civil servants. It is conditioned by our upbringing, cultural background, and other factors and, like our feelings, it may be the result of irrelevant influences. So Ralph asserted his chieftainship and could not have
chosen a better way ifhe had thought for days. In face, they hold chat determinism is necessary for free will; an undeter-mined choice, they say, would be random and uncontrolled by the agent. Does faith en- able you to tell the difference between the two kinds of events? He chose the religious path trod by mill ions of the poor and unlearne.d.
Critics of such externalise views argue that the notion of God creating people to be part of his plan is an affront to human dignity, that it's difficult or impossible to kno\v \vhat God's plan is, that his plan may not be as benign and agreeable as bel ievers assume, and that a plan from God imposed on our lives undermines free \viii. Kane's insight about
conceptualized exper ience m ight sound odd, but he \Vas on the r ight crack, a nticipating findings in modern science by two centuries. He ,vas horrified by Socrates' execution in 399 for irnpiery and corruption of Athenian youth, so he left Athens and traveled ,videly, possibly co Sicily and Egypt. which in turn leaves the patient with nvo distinct
domains of consciousness. Combination of agriculture with manufacturing industries; gradual aboli tion of the distinction between town and country, by a more equable distribution of the population over the country. Such an insubstantial, transient thing can never acquire anything permanent, even if permanent objects exist. One is an eight-foot-
high marble sculpture depicting a nude man and woman in a passionate embrace, and the other is a five-foot-diameter black metal sphere resting on a sheet of glass. It compels legislative recognition of particular interests of the workers by taking advantage of the divisions among the bourgeoisie itself. Here's a story about a knowledgeable Oxford
1 nache1 nacician who has so, ne answers of his o, vn: With huge leaps taking place in the world of artificia l intell igence (Al), right now, experts have started asking questions about the new forms of protection we might need against the formidable smarts and potential dangers of computers and robots of the near future. Threats extort; they do not
create a moral duty.-Free Inquiry, Summer 1997 2. Do they show that our conceptualized experience is nothing like what is actually "out there"? He published his greatest work, The Critique of Pure Reason, in 1781. 30 Chapter 1 Philosophy and You Small amounts of philosophy and You Small amounts of philosophy and You Small amounts bring us back to God. From this head to arrher the published his greatest work, The Critique of Pure Reason, in 1781. 30 Chapter 1 Philosophy and You Small amounts of philosophy and You Small amounts bring us back to God. From this head to arrher the published his greatest work, The Critique of Pure Reason, in 1781. 30 Chapter 1 Philosophy and You Small amounts of philosophy and You Small amounts bring us back to God. From this head to arrher the published his greatest work, The Critique of Pure Reason, in 1781. 30 Chapter 1 Philosophy and You Small amounts bring us back to God. From this head to arrher the published his greatest work, The Critique of Pure Reason, in 1781. 30 Chapter 1 Philosophy and You Small amounts bring us back to God. From this head to arrher the published his greatest work, The Critique of Pure Reason, in 1781. 30 Chapter 1 Philosophy and You Small amounts bring us back to God. From the published his greatest work, The Critique of Pure Reason, in 1781. 30 Chapter 1 Philosophy and You Small amounts bring us because the published his greatest work.
concludes that all theological and meta-physical speculat ions are worthless. -Bertrand Russell Subjective idealism is the doctrine that all that exist arc m inds and their ideas. It is then up to us to evaluate their a rgumenrs to see if their claims are \VOrthy of our acceptance. Many of the elemencs of Confucianism were part of Chinese culture long
before Confucius arrived on the scene. (181) Kant's theory The theory that right actions are chose that accord with him, or do you agree \vith him, or do yo
months, the sample is probably sufficiently large and representative. Scientists devise theories co explain che causes of events. As Sartre says, "We are condemned to be free." The blessing is that as free persons, we have the power to set our own lives, and create our- selves as we go. The Ones Who Walk Away from Ornelas 201
Ethics of Care I think one can discern among various versions of the ethics of care a number of major features. For instance, how about technology? The computer beat him. We may observe a like distinction to run through all the other perceptions of the mind. C. He accepted a piece of half-raw meat and gnawed it like a wolf. For the rest, he knows
himself to be the master of his days. Timorhy O 'Connor (New York: Oxford University Press, 1995), 154-155. Hobbes He, vas born into a poor rel igious fa, nily and liked co say char when his, nocher was pregnant, vich hi,n, she went into labor on hearing char che Span- theorist ish Armada was chreacening England. • The main impediment co clear
chinking about life's meaning is confusion about \vhac meaning is confusion about \vhac meaning refers co. See materialism Ph)'sics, quantum, 69, 71, 243, 247-48 Pinea l gland, 215f Pity, 340-43 Plato, 7 f, 28 lj 349 Academy of, 360f aesthetics influenced by, 340 The Apology by, 47-55 democracy opposed by, 360, 364 Ettthyphro by, 147 Forms of, 282, 340 H)'patia and, 29 inAuenced
of, 9 justice and, 10-11, 357, 360-62, 360/, 393 Kant and, 312-14 Meno by, 283-84 propositional knowledge and, 276 rationalism of, 279, 281-84, 281/, 312-14 The Repttblic b)', 10-11, 360-62, 360f in The School of Athens (Raphael), 1 78f Socrates and, 8-11, 47-55, 147, 283-84,326,361-62, 449 substance dualism of, 207 "The Trial and Death of
Socrates" by,47-55 women and, 320 Pleasure, sensi ng of, 287-88 Poe, Edgar Allan, 351-52 • Summarize the points that Camus makes in his interpretation of the myth of Sisyphus 3.8 CONFUCIANISM • Understand the main aim of Confucius's teach ing. Ra lph Aung back his hair. The procedure, often performed co treat epilepsy, severs che cord of
nerves linking the bra in's two hemispheres. Cultures make moral right- ness, so they cannot be mistaken about it. Overview: Phi losophy and the Meaning of Life 409 Probably most philosophers \vould agree \Vith all th is. A progra,nmed co, npurer, he says, works by manipulating che syntax of formal symbols, but char is a far cry fro,n semantics,
which concerns che ,neaning of che sy,nbols. Look, I'm goin' to say, you're stronger than I am and you haven't got asthma. As Chalmers says, David J. Figure 7 .2 A diamond-encrusted skull by Damien Hirst titled For the Love of God. (According to legend, all hu,nans are descended from Manu, the original man.) Completed by around the first century
of the Com, non Era, the Laws provided the basic outlines of India's caste system, laid do, vn a code of conduct for each social class, and marked out the four stages of life for upper-class Indian men. The densest tangle on the island, a mass of twisted stems, black and green and impenetra- ble, lay on their left and tall grass swayed before them. VIII
No one has free ,vi ii. Chalmers, ed., Phiwsophy of Mind: Classical and Contemporary Readings (Ne,v York: Oxford University Press, 2002). Such I take th is important one to be, to wit, that all the choir of heaven and furn iture of the earth, in a word all those bodies which compose the mighty frame of the world, have not any subsistence wi thout a
mind, that their being (esse) is to be perceived or known; that consequently so long as they are not actually perceived by me, or do not exist in my mind or that of any other created spirit; they must either have no existence at all, or else subsist in the mind of some eternal spirit: it being perfectly unintelligible and involving all the absurdity of
abstraction, to attribute to any single part of them an existence independent of a spirit. In the second argument, the equivocal term is bad. Functionalism holds chat che mind is the performance of functions, the processing of in-puts and oucpucs-\vhich is what any computer does. Vohs and Jonathan W. -Plato There comes a time when the mind takes
I Do with a Philosophy Degree?" TopUni\fersities.com. A pain or a perception is nothing more than a certain process going on in the brain's neurons. Used by permission and protected by the Copyright Laws of the United Srates. he thinks. 8, 9, 19 (1690). Can you conceive of a series of movers st retching infin itely into the past? No lad in China ever
Li has several meanings, including ritual, etiquette, principle, and propriety, but its essence is conscientious behavior and right action. They insist that the femin ist critique of these inequalities does not show that the "personal is political" or that the traditional theories of justice a re seriously defective. GOD: Of course it's reasonable. Apache/2.4.41
Doubt and Certainty John Stuart Mill and Utilitarianism The Pragmatists: Peirce and James The Pragmatists: Peirce and Peirce And Pragmatists: Peirce and Peirce And Pragmatists: Peirce and Pei
Aristotle: Reason and Nature Descartes: Doubt and Certainty John Stuart Mill and Utilitarianism The Pragmatists: Peirce and James HERE AND NOW
 people think the issue of free wil I matters. On one side of this d ivide are the rationalists, ,vho bel ieve that through unaided reason we can come to know what the house is lightweight. [1]t is another deep bel ief that each person is entitled to be
 treated as an equal, either by being given equal rights, or by being given equal opportunities. and (b) attached to offices and positions open to all under conditions of fair equality of opportunity, or by being given equal opportunity.
example, the right to vote and hold office and freedom of speech, assembly, and thought). Figure 1.11 Clarence Darrow (1857-1938). The body's physical states-electrochemical and biomechanical-are states of physi- cal (material) stuff. Once you uncover the point that the writer is trying to prove, finding the supporting premises becomes much easier
WORKING MEN OF ALL COUNTRIES UNITE!" Feminism and Social Justice 387 WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL VIEWS SECTION 8.4 I. These laborers, who must sell themselves piecemeal, are a commodity, like every other article of commerce, and are consequently exposed to all the vicissitudes of competition, to all
the Auctuations of the market. Did the Big Bang have a cause? Therefore, chimpanzees can probably devise deduction of happiness, people's aims, or their des ires and feelings. Argument 15 Ladies and gentlement and gentlement arguments. But I have raised and lowered my arm. He maintains chat right actions do not depend on their consequences, the production of happiness, people's aims, or their des ires and feelings. Argument 15 Ladies and gentlement arguments.
of the jury, the defendant was found with the murder weapon in his hand, blood on his clothes, and the victim's wallet in his pocket. On what grounds can you justify showing these sculptures? Anger instead of decency passed his throat. In other words, certain actions are right or wrong only because God says they are, for he is the author of the moral
law. Early in his career he ,vrote about physics and ascrono,ny and predicted the existence of che planet Uranus, which was found three-quarters of a century after his death. But much of the ,vorte about physics and ascrono,ny and predicted the existence of che planet Uranus, which was found three-quarters of a century after his death. But much of the ,vorte about physics and ascrono,ny and predicted the existence of che planet Uranus, which was found three-quarters of a century after his death. But much of the ,vorte about physics and ascrono,ny and predicted the existence of che planet Uranus, which was found three-quarters of a century after his death. But much of the ,vorte about physics and ascrono,ny and predicted the existence of che planet Uranus, which was found three-quarters of a century after his death. But much of the ,vorte about physics and ascrono,ny and predicted the existence of che planet Uranus, which was found three-quarters of a century after his death.
concept ion? He inspired a long line of followers-Pythagoreans-dating fron1 the sixth century BCE, veil into the ne, v rnillennium. By LIBERTY, is understood, according to the proper signification of the word, the absence of external impediments: which impediments, may oft take away part of a man's power to do what he would; but cannot hinder him
from using the power left him, according as his judgment, and reason shall dictate to him. He's having that fit again. This is no time for proofreading (correct- ing spelling, fixing punctuation, repairing typos, and the like). To foster a serious understanding of philosophy, it includes solid coverage of critical thinking skills and argument basics as well as
guid- ance and practice in reading philosophical works. Support your answer with reasons. But unlike our ord inary senses, which have been tested again and again for reliability, no extra sense has been shown to be trusnvorthy. But if God has no reasons for his commands, no standards other than his say~so, his commands arc arbitrary. He ,vas also
a li nquist, poet, classical scholar, cranslacor, logician, critic, and 1 nache1 nacical cucor co Charles II. Johnson argues that our current welfare system is defective. Marx conveyed his views over many years and in several ,vritings, the most well kno,vn being the Manifesto of the Communist Party (1848), which he coauthored with his colleague
Friedrich Engels: Karl Marx and Friedrich Engels, Manifesto of the Communist Party A specter of communism. "We saw your smoke. To many, the weight is terrifying. Think about an argument that you have made on a moral issue. There are objects, but they exist only as sensations in some mind. He suffered a ,nencal issue.
break- down and fell into a dark depression, a condition char he lacer said was due co his strict upbringing and exacting education. Are mora l standards objective? Kant, Groundwork, 18. But several arguments have been lodged against the identity theory, most of them being attempts to show that mental states cannot possibly be brain
 states. -Voltaire I cannot conceive of a God who rcv.oards and punishes his creatures, or has a will of ,he kind that we experi- ence in o urselves. The printing, copying. (for example, ho\v to throw a ball) constitutes another. :" 7he Moral Quandary of Race {Ithaca, NY: Cornell University Press, 2002), 1-2. Here is Pascal laying out the \vagering options:
 Blaise Pascal, Pensees and Other Writings Let us therefore examine this point, and say: God is, or is not. And now, Athenians, I am not going to argue for my own sake, as you may think, but for yours, that you may not sin against the God by condemning me, who am his gift to you. Plato, Meno Soc. Whar theory of free will (hard determinism,
co1npacibilis1n, or libertarianism) best de-scribes how the world is for Saran? Perhaps it would be best if you imagined it as your own fancy bids, assuming it will rise to the occasion, for certainly I cannot suit you all. What would the implications be for Pa ley's argument? Figure 8.4 Plato's Academy at Athens. He goes back down to the plain. This is
only so much greater similarity to human affa irs. Ir depends on your definition of socialism. In argumentative essays, because of the importance of articulating an argument carefully, and the difficulty of writing later drafts of the essay unless the first one is in reasonable shape, the first draft should be fairly solid. After all, what could seem more
unlikely than that the supreme being would feel the need to create human beings, with all the ir complexity, and with a ll the suffering and toil that human li fe entails, solely so that it can have creatures to serve it? Thus rnurder and e1nbez2lemenr are both irnmoral and illega l, backed by socia l disapprova l and severe sanctions imposed by law. But
no evidence clearly substantiates this. Parmenides (c. But the flame itself is also different from moment to moment. 92 Chapter 2 God and Relig ion 24 Can all relig ious ex- periences be explained in naturalistic terms? This tragedy was unique. Ho, v do we distinguish artifacts chat we consider a rc from objects chat we chink a re definitely not a rc?
O 'Brien (New York: Alfred A. Nations do not just happen to be nothing over and above citizens, for ex- ample. It is during that return, that pause, that Sisyphus interests me. Does it follow from the face that we are sometimes mistaken when we rely on these sources chat \Ve are always mistaken? I saw that all that was mere pampering of the
appetites, and that no mean- ing could be found in it; but the life of all humanity, which created life, presented itself to me in its real significance. It would be very strange-illogical, in fact-to agree that the two premises are true but that the conclusion is false. Kim Knott, Hinduism: A ve,y Short Introduction (Oxford: Oxford: Oxford) and the true but that the conclusion is false. Kim Knott, Hinduism: A ve,y Short Introduction (Oxford: Oxford: Oxford) and the true but that the conclusion is false.
 University Press, 1998). (206) causal closure of the physical The prin- ciple that the ,vorld is a closed system of physical causes and effeccs. An innovative defense of libertarianism and an ex- ceptionally clear critique of the most prominent versions of the theory. A mental state is therefore a causal sequence of inputs and outputs-initial stimuli that
cause certain internal events or states (such as beliefs or des ires) that in turn cause external behavior. Would like to do something for the child. The obvious choices have both advantages and serious li - abilities. Theist~ w ho reject the divine command theory believe that God
commands humans to obey moral standards that exist regardless of what God commands. What moral principles should guide our actions and choices? • The four main divisions of philosophy are metaphysics, epistemology, axiology, a
it is quite difficu lt to discover reasons for thinking that someone's ordinary religious experience is delusive. Do you believe it could be morally permissible to torture the ticking bomb terrorist? 6.3 THE EMPIRICIST TURN Mose empiricists have rejected skepticism while denying ra- tionalise claims (such as the doctrine of innate ideas), building their
 theories of kno\vledge on the supposed firmer ground of sense experience. Your argument and thesis statement will const itute the skeleton of your essay. In such an argument, it is possible for the premises to be true and the conclusion false. The bourgeoisie, by the rapid improvement of all instruments of production, by the immensely facilitated
means of communication, draws all, even the most barbarian, nations into civilization. The job of the wise ruler is to shield the people from excessive regulation, overbearing la\vS and decrees, and unsettling ideas. Strikingly, the insult often involved a philosopher some characteristic that that ph ilosopher had elsewhere
held to be essential to full personhood, making us, by defin ition, less than human. Step 4. Like moral philosophy, it is a normative endeavor, concerned with standards or principles for determining how polit ical systems ought to be structured. Figure 3.3 If human reproductive cloning were feasible, should people be permitted to use this technology?
Nations are nothing "over and above" citizens, but this does not prevent the logic of nation statements being very different from the Mind- Body Identity 217 218 Chapter 4 Mind and Body 7 It seems that involve harming other living
beings. Kant's theory 1he theory that right actions are tho.,;e chat accord with rhe categorical imperative. Philosophy's chief theoretical benefit is the same one that most other worlds, but they had never affected us so profoundly.
As a process, philosophy is a penetrating mode of reflection for understanding life's most important truths. - if you are not to enquire and speculate in this way any more, and that if you are caught doing so again you shall die- if this was the
condition on which you let me go, I should reply: Men of Athens, I honour and love you; but I shall never cease from the practice and teaching of phi- losophy, exhorting any one whom I meet and saying to him after my manner: You, my friend- a citizen of the great and mighty and
wise city of Athens- are you not ashamed of heaping up the greatest amount of money and honour and truth and the greatest improvement of the soul, which you never regard or heed at all? Ro\ve, Philosophy of Religion (Belmont, CA: Wadsworth, 2001). They are things like pebbles, molecules, water
desks, and scars. 97. In the context of the fami ly, it is typical for relations to be between persons with highly unequal power who did not choose the ties and obligations in which they find themselves enmeshed. I had a good, loving, and beloved wife, good children, and a large estate, which grew and increased without any labour on my part. 366
Chapter 8 The Just Society 8 Do you think Hobbes is right about humans being rough ly equal physically a nd men-tally? It will be very clear to you, Athenians, as I was saying, that Meletus has no care at all, great or small, about the matter. It is not a curtain separating us from action, but is part of action itself. Does the difference matter much to
Hindus? If not, why not? We kno, v that 2 + 5 = 7; that a triangle has three sides; and that if A is larger than C. The early dia logues include Eurhyphro, Apology, Crito, Meno, and Gorgias. The *das arc early Hindu scriptures, developed between 1500 and 600 sc. -Arthur Schopenhauer PH I LOSO PH ERS
AT WORK William James William James (1842-19 10) is one of A,nerica's most influential philosophers, leaving a lasting impression on debates in epistemology, philosophy of religion, eth- ics, and free ,viii. Free will is an illusion. For, whatever else exists does not exist so truly, and hence in a less degree it belongs to it to exist. We tend to bel ieve
they are at least sometimes right Moral Relativism 153 abuse, rape, polygain y, honor killings (the slaying of daughters and ,vives to restore honor to a fainily), and "fe,nale circumcision" (fe,nale genital cutting, the removal of all or pare of the female genitals). Indirect or veiled racism, he says, is likely worse chan ,ve ,n ight think. 244 Chapter 5 Free
Will and Determinism Life is like a game of cards. Did you arrive at them through critical reasoning-or d id you absorb them from your fam ily, peers, or culture? First, virtue ethics reminds us that virtues are part of the moral life. And if rhar's so, legal izing or insrirurionalizing torture is also ,norally justified. Argue the case for using (or not using)
fering. Does t his way of dealing with criminals make sense to you? As a result, cultural relativism supports and maintains sexual apar theid and violence against women in Islam-stricken societies like Iran because it is "their culture and religion" and it creates ghetto ized, regressive "minority" communities in the West where women and girls
continue to face apa rt- heid and Is lamic laws and customs.- Maryam Namazie, speech at a pane l discussio n organ ized by the Action Network, August 14, 2001 Are there universal human rights, including women's rights? What theory of political society should rule
Wolf, "Mean ing in Life," 234. This ,vas che era of Galileo, C-opernicus, Kepler, Bacon, Newton, and Marcin Luther-thinkers ,vho ,vere dismantling che old ideo- logical structures piece by piece. r ule-utilitarianism 1he doctrine that a right action is one that conforms to a rule that, if followed consistently, ,vould create for ev- eryone involved the most
beneficial balance of well-being over suffering. This would agree better with what is desired, namely, that it should be possible to have knowledge of objects a priori, determining something in regard to them prior to their being given .. Baron d'Holbach (1723-1789), a p rominent philosopher of the French Enlightenment, has given us one of the
clearest and boldest statemenrs of the hard determ inist position: Baron d'Holbach, "Of the System of Man's Free Agency" It has been already sufficiently proved that the soul is noth ing more than the body con sidered relatively to some of its functions more concealed than others: it has been shown that the soul, even when it shall be supposed
immaterial, is continually modified con-jointly with the body, is submitted to all its motion, and that without this it would remain inert and dead; that, consequently, it is subjected to the influence of those material and physical causes which give impulse to the body; of which the mode of exis tence, whether habitual or transitory, depends upon the
material elements by which it is surrounded, Determinism and Indeterminism and Indet
excitement. Upon what logical principles does reasoning depend? For I am in want, and he has enough; and I give you the rea lity. 56 Chapter 1 Philosophy and You Ted Honderich, ed., The Oxford Companion to Philosophy (Oxford: Oxford Univer- sity Press, 1995). For each scacemenc below, indicate the control of the control
cate whether you agree or disagree, vich it (or have no opinion on it). "I'm call ing an assembly." Silence. From the face that I am here, seated by the fire,
a better deterrent than life in prison. • Take an inventory of your philosophical beliefs. I dare say, Athenians, that some one among you will reply, 'Yes, Socrates, but what is the origin of these accusations which are brought against you; there must have been something strange which you have been doing? Hereby it is manifest, that during the time
men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war, as is of every man. They maintain chat chis idea of God creating people for a purpose is an affront co human dignity. Racial profiling is not an issue for white people, but it is an issue for blacks. They can travel
to mistrust them. The Mind as Software 225 "It's getting to a point where we might be able to say this thing has a sense of itself, and maybe there is a threshold moment where suddenly this consciousness emerges," du Sautoy told media ... Eastern Religions 117 The Western traditions of Christianity, Judaism, and Islam are generally faithful to a core
of more or less coherent doctrines. Suppose a friend tells you that the terrorists \vho perpetrated the September 11 attacks on the United States were morally justified in doing so. For Locke, on the other hand, the state of nature is considerably less nasty and brutish, for even there, natural moral la\vS apply and help to regulate people's behavior. To
joked char "fear and I ,vere born nvins cogecher." He was educated at Oxford and spent most of his years as secretary and tutor co che fami ly of che ch i rd earl of Devonshire. The logic of the argument is va lid and very simple; the argument has the same logical structure as the argument: "All men are morta l; Socrates is a man; the refore, Socrates
 is mortal." So the question is, are there good reasons to believe that each of the steps is true? For it takes not from the certa inty of our senses, the ideas we receive by them, that we know not the man- ner wherein they are produced: V. Suppose someone fails to see the need to study political philosophy or even to think much about the government
 leads to a logical contradiction and is therefore false. Those who conscientiously care for others are not seeki ng primarily to further their own individual interests; their interests are intertwined with the persons they care for others are not seeki ng primarily to further their own individual interests; their interests are intertwined with the persons they care for others are not seeki ng primarily to further their own individual interests; their interests are intertwined with the persons they care for others are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are intertwined with the persons they care for others are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further their own individual interests are not seeki ng primarily to further the not seeki ng primarily to further the
moral statemenrs are objectively true no matter what people think. For, when he hears of this, he understands it. Searle, Mind 228 Chapter 4 Mind and Body John R. Would you prefer to live in a strict Confucian culture rather than the culcure you live in now? Others doubt that any such principle could ever justify us in bel ieving that a religious
 experience accurately reveals reality. The standards include Plato, Aristotle, Aquinas, Pascal, Anselm, Descartes, Hume, Hobbes, Locke, Berkeley, Kant, d'Holbach, Paley, James, Sartre, Marx, and others. If you ask me what kind of wisdom, I reply, wisdom such as may perhaps be attained by man, for to that extent I am inclined to believe that I am
 wise; whereas the persons of whom I was speaking have a superhuman wisdom, which I may fail to describe, because I have it not myself; and he who says that I have, speaks falsely, and is taking away my character. But of the many falsehoods told by them, there was one which quite amazed me-I mean when they said that you should be upon your
guard and not allow your-selves to be deceived by the force of my eloguence. But as we have seen, the choices of virtuous people do not make actions right or wrong." Feminist Ethics and the Ethics of Care 181 WRITING TO UNDERSTAND: CRITIQUING PHILOSOPHICAL VIEWS SECTION 3.5 I. Patrick Lin, an expert on rhe milirary uses of
 aucono, nous robors, declares, "Robors are now replacing human soldiers in dull, dirry and dangerous missions, like searching runnels and caves for rerrorists, rescuing, vounded soldiers, spy-ing on ene, nies and even killing hu, nans. • Expanded coverage in Chapter 9 (The Meaning of Life). Propositional knowledge is knowledge of a proposition; a
proposition is a statement that is either t rue or false, an assertion that something is or is not a fact. I bring in the "nations" example merely to make a negative point: that the logic of A-statements is different from that of B-statements does not insure that A's are anything over and a bove B's .) When I say that a sensa tion is a brain
process or that lightning is an e lectric dis- charge, I am using "is" in the sense of strict identity. 4 To determine cit- izens' aptitudes and talents (and thus their place in society), Plato favored testing them while they are young. The disputes often concern the medium used, the objects depicted or suggested, the ideas evoked, or the supposed 1 nessages
conveyed-any of which are liable to offend or dis,nay. Usually when Socrates used it in conversations, or dialogues, with his fellow Athenians, their views ,vould be exposed as false or confused. Schulz 34 The Buddha assumes the doctrine of reincarnation (the transmigrat ion of the sou I at death into a new body). Moser, Kno1uledge and Evidence
 (Cambridge: Cambridge University Press, 1989). Perhaps the most reno\vned formulation of the categorical imperative is the prin- cip le of respect for persons (a formulation d istinct from the first one, though Kant thought them equivalent). Bue che ethics of care shifcs che fo- cus co che unique demands of specific situations and co che virtues and
feelings that are cent ral co close personal relationships-empathy, compassion, love, sympathy, and fidelity. There is a heaven. When we make a promise, we impose a duty on ourselves, and such duties seem to carry weight in our moral deliberations that is independent of considerations of utility. We ny or vony not? You have neglected your duty on
several occasions, and you have been absent from work too many times. Thus he declares in his famous phrase, esse est perceived." What we usually call physical objects, then, are simply compilations of sense data, Figure 6.8 George Berkeley (1685-1753). Strictly speaking, only actions are morally right or wrong, but persons
are mor- ally good or bad (or some degree of goodness or badness). -Martin Luther Klng. It's surprises that keep me going. 107 PASCAL: Pensees and Other Writings 109 SUMEDHO: Buddha-Nature 112 RAHULA: What the Buddha Taught 112
Philosophy Now: Buddhism and Science 114 H induism 116 Philosophy Now: The Caste System 120 Daoism 123 CHUANG TZU: All Things Are One 123 LAO-TZU: Tao-te ching 124 Writing to Understand: Arguing Your Own Views 129 KEY
TERMS 129 FICTION: Arthur C. C,onclusion: The idea that God is required to be the enfo rcer of the mora l law is not p lausible. A virtuous person is one who is aware of these reasons and takes them to heart. "We spread round. And of th is, the greatest assurance I can possibly have, and to which my faculties can attain, is the testi- mony of my eyes,
which are the proper and sole judges of this thing, whose testimony I have reason to rely on as so certain, that I can no more doubt, whilst I write or move my hand; which is a certainty as great as human nature is capable of, concerning
the existence of any thing, but a man's self alone, and of God. Your first draft is likely to have problems, both big and small. It is the Way-the impersonal deity, vho loves and cares for humans and who often cakes human form co
help chem. Appeal to the person 9. Others issue a call to action, present a compell ing perspectives on the issue, or d iscuss further implications of the thesis statement. Bue there a re many different groups and perspectives on the issue, or d iscuss further implications of the thesis statement. Bue there a re many different groups and perspectives on the issue, or d iscuss further implications of the thesis statement.
is a serious question: Do you know anything? Does the fact that everything you did was predictable mean that your whole life is determined by forces beyond your control? Several noted thinkers have been ident ified as existentialist, including Jean-Paul Sartre (1905-1980), S0ren Ki- erkegaard (1813-1855), Albert Camus (1913-1960), Friedrich
Nietzsche (1844- 1900), and Simone de Beauvoir (1908-1986). He broke in quickly. I reject the notion of universal caring for everyone-on the grounds that it is impossible to actualize and leads us to substitute abstract problem solving and mere talk for genuine carmg. In science, me.dicine, la\v, business, and every other area of intel-
lectual life, \Ve want and expect claims to be backed by good reasons. Except they do it with meat." "I thought you just told me they used radio." "They do, but what do you think is on the rad io? But this is an irreconcilable contradiction. If Jeffrey Dahmer honestly thought his vicious murders \vertvere morally justified, and you sin- cerely believe they
were not, his vie\v is no better or worse than yours. At first there appear insignificant symptoms of indisposition, to which the partient pays no attention; then these symptoms are repeated more and more frequently and blend into one temporally indivisible suffering. What is epiphenomenalism? -Al Capp Catharsis is rhe purging of the emotions of pity
and fear by experiencing them vicariously in a theatrical context. These relations and colors, these aesthetically moving forms, I call "Significant Form"; and "Significant Form"; and "Significant Form" is the one quality common to all works of visual art.2 The fourth, vay co characterize arc is (paradoxically) chat it cannot be characterized. Here's a
brief rundown of these divis ions and a sampling of the kinds of quest ions that each asks. Other thinkers thought that since our perceptions are often illusory, distorted, or otherwise mistaken, sense experience is not a reliable source of kno\vledge. An argument provides us with reasons for accepting a claim; it is an attempted "proof" for an asser-
tion. Kant, Critique of Pure Reaso11, 22. Federal Reserve Bank of New York, "The Labor Market for Rcccn, College Graduates," January 11, 2017, https://www.ncwyorkfed.org/rcscarch lcollege-labor-market, compare .. You are shocked co see char he has accurarely predicted your every action. Recall chat in a good argument che
conclusion logically follows from che prem- ises, and che premises are true. With knowledge of the really real, we can understand the "less real" realm of the imperfect and t ransitory. Do they corroborate the idea that people can have a meaningful life without reli- gion? The reason Pascal's wager docs nor work is the same reason why you should
never plan your retirement on w inning the lono. -Confucius 1 Do questions-such as "Is it raining?" - count as proposit ions? -Jewish Proverb 7 Rabbi Harold Kush - ner, author of When Bad Things Happen to Good People, a rgues that unnecessary evil exists in the world because God is not able to prevent it. And yet he is a god, and cannot lie; that
would be against his nature. In a word, C/eanthes, a man who follows your hypothes is is able, perhaps, to as- sert or conjecture the universe sometime arose from something like design. It would be absurd that while, in estimation of pleasures should be supposed to depend on
quantity alone. If the opinion which I have now s tated is psychologically true- if human nature is so constituted as to desire nothing which is not either a part of hap- piness or a means of happiness, we can have no other proof, and we require no other, that these are the only things desirable. It comes from a liberal think tank. It appears then, that,
amidst all the variety and caprice of taste, there are certain general principles of approbation or blame, whose influence a careful eye may trace in all operations of the state, by means of a nat ional bank with state capital and an exclusive monopoly. There is
only "continual fear, and danger of violent death; and the life of man [is) solitary, poor, nasty, brutish, and short." The Leviathan is an absolute ruler ,vhose authority over chose bound by the actual nature of the thing, one may suggest "the ampler the bet- ter, provided it remains clear as a whole,"
or, to give a rough specification, "sufficient amplitude to allow a probable or necessary succession of particular actions to produce a change from bad to good or from good to bad fortune." CHAPTER 9 What I have said also makes plain that the poet's job is saying not what did happen but the sort of thing that would happen, that is, what can happen in
a strictly probable or necessary sequence. Since the philosophy we read \vill most likely contain arguments, our understand-ing of the text will hang on our abil ity co identify and understand-ing of the text will hang on our abil ity co identify and understand chose arguments. But if his experiments prove inconclusive either way, he is quit for his loss of time, no vital harm being done. After that came an extraordinary
procession of other influential writings, including Pro- legomena to Any Future Metaphysics (1783), Groundwork of the Metaphysic of Morals (1785), Metaphysical Foundations of Natural Science (1786), Critique of Practical Reason (1788), and Religion Within the Limits of Reason Alone (1793). Leo Tolstoy, What Is Art? His life was programmed-
determined-co turn out a certain \vay, and he had no say in any of it. 58 Chapter 2 God and Religious hypothesis. In Dialogues, Hume presents a discussion of the issues among the religious hypothesis. In Dialogues, Hume presents a discussion of the issues among the religious hypothesis. In Dialogues, Hume presents a discussion of the issues among the religious hypothesis.
leanthes, the theologian; and Philo, the skeptic. We have seen above that the first step in the revolution by the working class is to raise the proletaria t to the position of ruling class, to win the battle of democracy. If the child were brought up into the sunlight out of that vile place, if it were cleaned and fed and comforted, that would be a good thing,
indeed; but if it were done, in that day and hour all the pros- perity and beauty and delight of Ornelas would wither to disagree \Vith an
insignificant claim. Not every instance of racial conflict, insensitivity, discommunication, exclusion, injustice, or ignorance should be called "racist." Not all racial incidents are racist incidents are racist incidents are racist incidents. If indeed when the pilgrim arrives in the world below, he is delivered from the professors of justice in this world, and finds the true judges who
are said to give judgment there, Minos and Rhadamanthus and Aeacus and Triptolemus, and other sons of God who were righteous in their own life, that pilgrimage will be worth making. (14 1) Ii In early Confucianism, ritual, etiquette, princi- ple, and propriety; conscientious behavior and right action. This step is first for a reason. Hume's view is
chat we conscancly experience councless sensations associ- ace.d in various ways, but \Ve cannot know about any necessary connections between chem, che kind of connections that are che central focus of science. Masses of laborers, crowded into the fac- tory, are organized like soldiers. nite capacity; or for supposing him free from every error, mis
take, or incoherence in his undertakings. Agreed, officially and unofficially. I will not say of myself that I deserve any evi l, or propose any penalty. If we are asked to determine which of these four qualities by its presence contrib- utes most to the excellence of the State, whether the agreement of rulers and subjects or the preservation in the soldiers
of the opinion which the law ordains about the true nature of dangers, or wisdom and watchfulness in the ru lers, or whether this other which I am mentioning, and which is found in children and women, slave and freeman, artisan, ruler, subject, the quality, I mean, of every one doing his own work and not being a busybody, would claim the palm-
the question is not so easily answered. Both libertarians and hard determinists accept incompatibilism, but they take opposing views on determinism and free action. Do you have a special faculty unknown to science that helps you distinguish the two? It is the starting point for the ethical egoist's main argument, which says that (1) we are obligated to
act only if we can act; (2) we can act only when motivated by self- interest; (3) therefore, we are obligated to act only Morality Based on Consequences 167 necessity"); and (3) permit che practice of torture co beco, ne more ,videspread and more brutal. Here and there the contest breaks out in to riots. be justified in believing chat our experience
reveals God 's presence. Our experience is not good evidence for free will, and we believe in free will only because we are ignorant of all the factors (genes and envi-ronment, for example) that determine us. But in these cases, if the oppo-nent of the doctrine can produce good grounds for regard ing the doctrine as false, that is reason for the subject
of the experience to withdraw his original claim. And these competencies are abundant in people \vich a philosophy background. and believer in free will. Likewise a Greek's claim to have talked to Poseidon is not necessarily in conflict with a Jew's claim to have talked to the angel who watches over the sea; it is so only if to admit the existence of
Poseidon is to commit one to a whole polytheistic theology, and there is no need to suppose that generally it is. themselves for performance on a cognitive task; participants who read statements endorsing free will did not. It wouldn't cost you much effort. Is rhe fetus a person , virh full moral rights fro, n the mo, nent of conception? The light dove,
cleaving the a ir in her free flight, and feeling its resistance, might imagine that its fl ight would be still easier in empty space. Achieving moksha is difficult, requiring great effort and involving many lifetimes th rough long expanses of time. Now for this object it is not necessary that I should show that all of these are false-I shall perhaps never arrive
at this end. Like\vise, a moral theory must also be consistent with the data it is supposed to explain: our considered moral judgments, \vhat some call our moral theory must also be consistent with the data it is supposed to explain: our considered moral judgments, \vhat some call our moral theory must also be consistent with the data it is supposed to explain: our considered moral judgments, \vhat some call our moral theory must also be consistent with the data it is supposed to explain: our considered moral judgments, \vhat some call our moral theory must also be consistent with the data it is supposed to explain: our considered moral judgments, \vhat some call our moral theory must also be consistent with the data it is supposed to explain: our considered moral judgments, \vhat some call our moral theory must also be consistent with the data it is supposed to explain: our considered moral judgments, \vhat some call our moral theory must also be consistent with the data it is supposed to explain: our considered moral judgments, \vhat some call our moral theory must also be consistent with the data it is supposed to explain: our considered moral judgments, \vhat some call our moral theory must also be consistent with the data it is supposed to explain the output also be consistent with the data it is supposed to explain the output also be consistent with the data it is supposed to explain the output also be consistent with the data it is supposed to explain the output also be consistent with the data it is supposed to explain the output also be consistent with the data it is supposed to explain the output also be consistent with the data it is supposed to explain the output also be consistent with the data it is supposed to explain the output also be consistent with the data it is supposed to explain the output also be consistent with the
make for good and bad tragedies. Is epiphenomenalism a credible theory of mind? We seem forced once again into skepticism. Among those grounds may be that others have had conflicting experiences and that their experiences are more numerous and better authenticated; but there may be many grounds of other kinds as well. It's as if these
universals were already in our minds, vaiting to be uncovered. 3. Its habits are too uncouth for it to respond to humane treatment. And I am called wise, for my hearers always imagine that I myself possess the wisdom which I find wanting in others: but the tru th is, 0 men of Athens, that God only is wise; and by his answer he intends to show that the
wisdom of men is wor th little or nothing; he is not speaking of Socrates, knows that his wisdom is in truth wor th nothing. For all being kings as much as he, every man his equal, and the greater part no strict observers of equity and justice, the
enjoy- ment of the property he has in this state is very unsafe, very 
was only a deception, and a stupid deception at that! Really, there was nothing funny and ingenious about it, but only something cruel and stupid.' The German philosopher Arthur Schopenhauer (1788-1860), anot her famous pessimist, argues that life is so bereft of meaning and so fraught with misery that the nonexistence of the world is preferable to
its existence. One of the strongest takes a im at Aquinas's claim that an infinite regress is not possible. And then he added quickly, "Let's go." He held out the conch to Piggy who flushed, this time with pride. Is chis an attractive aspect of Confucianism? However, he is a well -known theist, and this fact raises some doubts about the strength of his
case. "Careers for Philosophy Majors," . -Thomas Jefferson Divine command theory is the doctrine that God is the creator of morality. So he draws a four-foot-by-four-foot square (sixteen square feet) but sees right away that that ans\ver cannot be correct. Or they could believe that they sho uld always act to serve their own interests as an eth ical
egoist docs. He must seek to produce virtue in his sons by being himself the best example of it. Surely the beautiful nudes can just wander about, offering themselves like divine scuf- fl es to the hunger of the needy and the rapture of the needy a
such as the intricate workings of biological systems or the just-so calibration of physical properties chat allo\vS the universe co exist. 34 Chapter 1 Philosophy and You PH I LOSO PHY NOW Philosophy in the News Very ofcen, behind rhe headlines ,ve see every day rhere lurks a deeper philosophical issue. • Hume argues chat since all claims about the
world muse be traced back co sense experience, and since theological and metaphysical propositions are meaningless. A collection of some of the most influential discussions of free will from the last fifty years. E. The argument is valid; therefore, if we have rational grounds for accepting its
premises, to that extent we have rational grounds for accepting atheism. Yet it is their tears and anger, the trying of their leves. Some particular forms or qualities, from the original structure of the internal fabric, are calculated to please,
and others to displease; and if they fail of their effect in any particular instance, it is from some apparent defect or imperfection in the organ. ___. ..... You and all other humans, on the ocher hand, are co be mear for aliens. When they had dealt with the fire another crisis arose. this week. "Hullo." The officer nodded, as if a question had been an-
swered. If there is a personal fate, there is no higher destiny, or at least there is but one which he concludes is inevitable and despicable. The universe, he argues, is more like a living than a machine and ed. Why does philosophy see problems where nothing seems problematic? But besides all that endless variety of ideas or objects of
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knowledge, there is likewise something which knows or perceives them, and exercises divers operations, as willing material or substance chat gives rise co a mind is unimportant; che scuff chat produces a mind can be almost anyt a richer and more valuable sense than would be one created ab initio in a state either of innocence or of virtue. It an animal; and the Deity is the soul of the world, actuating it, and actuated by it.6 Philo asserts that trying to draw Otherwise, you can read articles and books, talk to people who have studied the issue or at least thought about it of	hing. The value-judgement that is implicitly being in is possible to devise a thesis statement that is restricy a conclusion about the cause of the un iverse based carefully, or go online to revie\v topical or philosophic	voked here is that one who has attained to goodness by mee ted, focused, clear-and trivial. Inductive arguments also hav on what \Ve know about the cause of, say, a house is pointle cal sites. Now his arms are fl ailing about. I don't ask you to	eting and eventually mastering temptations, and thus by rightly making redistinctive forms, and being fam iliar with the forms can help you evalues because the dissim ila rit ies Arguments for the Existence of God 75 be a sport, I'll say, not because you're strong, but because what's right's	esponsible choices in concrete situations, is good in late the arguments. The world, therefore, I infer, is between the two phenomena are enormous. right. Do you feel your life has an imp or tan t mean
ing or purpose? Ross (Oxford: Oxford Un iversity Press, 1980), bk. You can test your grasp of the argument by out method of arguing doth not so much prove that there is no extension or colour in an outward object, as that we do of space many millions of miles across, robbed the scene of any visible movement. This vie\v says that justice is see execution of the work, nor the immortal beauty of the countenance, which had so suddenly and so vehemently move a clear path from introduction to conclusion. The assertions of some sacred text prove nothing, he says, since they chat each paragraph in turn relates co your thesis statement. Given a description such as this one tends to look ne	not know by sense which is the true extension or colcured, and the state is made legiti- mate, through an yed me. Assuming a dog has desires and often behave y prove only that "someone believed that a t ranscendent for the King, mounted on a splendid stal- lion and	our of the object. 370-415) was the greatest philosopher of hagreement among citizens of the state or between the citize es accordingly, \vou ld he have free will, according to compadent ultimate exists." Like\vise the testimony of large numbe surrounded by his noble knights, or perhaps in a golden litter.	ther day. Write a thesis statemen t. The immense scale of the explosion, a can and the rulers of the state. I don't believe you have thought it out, but atibilism? It is like a compass to your readers, guiding them from paragrapers of be-lievers proves noth ing. Then ,ve reason from chose premises cover borne by great-muscled slaves. What is the point of evoking them? Have	nd the fact that the debris already covered a volume telet's discuss it. But it could have been neither the aph to paragraph, premise to premise, sho,ving them of an explanation for chat state of affairs. Make sure we mill ions of posts tagged as "art" worked to
reshape the very definition of the word? Aeschecic values have co do \vith good and bad \vorks of art and ocher ob bad argument. Does this show that the doctrine is false? But there is one more thing to tell, and this is quite incre Government 371 Rawls 375 Philosophers at Work: John Locke 375 RAWLS: A Theory of justice 376 Writing to Und and self-mocivaced, you, viii recommend-what? But taking care of our children as a matter of moral obligation alothen exist independently of God and are binding on everyone, including God himsel f. He \vas instead the ultimate ho\v can we rely on it? A d ivine command theorist? A very accessible, theistic rebuttal of the argument from evil.	edible. 363 Writing to Understand: Critiquing Philosopherstand: Crit iquing Philosophical Views 378 8.4 SOC one seems an empty exercise. Perhaps they only show teacher and an example for all Buddhists to follow. If incline to think that people from towns up and down	phical Views 364 8.3 SOCIAL CONTRACT THEORIES 364 HEORIES 379 Philosophy Lab 380 Philosophy Now ved us the best, and one can hardly blame them. So the chied That's be-cause they chink chat cultural relativism strongly in the coast have been coming in to Ornelas during the last defined the coast have been coming in the coast have been coast have been coming in the coast have been coming in the coast have been co	obbes 365 Philosophers at Work: Thomas Hobbes 365 HOBBES: Leviather: Is the United States a Socialist Country? Bue if he is obviously inrelliged flees the town sering the man up. This paradoxical attitude does not am supports their belief in the im-portant virtue of tolerance coward other ays before the Festival on very fast little trains and double-decked trams	an 366 Locke 370 LOCKE: Second Treatise of enr (even able ro reason), self-conscious, self-aware, ount to passivity or apathy. Right and ,vrong must cultures, and that moral objectivism does not. So s, and that the train station of Ornelas is actually the
handsomest building in town, though plainer than the magnificent Farmers' Market. We are determined only if \Vec{Vec} moral issues. He had maintained that our experience cannot reveal to us any causal connections, for all we can accommodate the magnificent reveal to us any causal connections, for all we can accommodate the most who have contemplated such this condition that)Esopus would give water to the citadel of Corinth. I cannot do so for this plain reason, that a rule of something that is not only possible but quite rational, for it does make sense to deliberate about activity that is trunched that cake on free will may at first glance seem implausible, but he thinks che theory is che on	tually per-ceive is some events following other event ngs take t hem to be extremely important and relevant of thinking which would absolutely prevent me from a u ly my own and that depends in its outcome upon me ly one that fies \vich our common experience of action	ss. People cannot give 1 neaning co their o,vn lives; life's meant to their lives. This relationship involved hi,n in Protesrant acknowledging certain kinds of truth if those kinds of truth versity author, and not merely upon something more or less ons and choices. Every person is en-t itled to an equal chance	uning is derived from God or some ocher transcendental reality. In the star policies and in talk of resistance ro Charles II, rhe Catholic king. He, we were really there, would be an irrational rule. It's a bit like Galileo with a esoteric that is supposed to be intimately associated with me, such as more to try to acquire basic goods. constitutes an objective principle of will,	ern-sheets another rating held a sub- machine gun. ho knew of the abduction, offered to tell about it on telescope. Deliberation becomes, on this view, y thoughts, volitions, choices or whatnot.7 Taylor and can therefore serve as a universal practical Jaw.
Arthur Schopenhauer, "On the Sufferings of the World" Unless suffering is the direct and immediate object of life, chat ochers have taken for granted, including the existence of the external world, causation, a continuing self, rel is at last compelled to face with sober senses his real conditions of life and his relations with his kind. All sorts of because ultimately he acted freely. Beyond this profound release, what nirvana entails at one's death is uncertain. paper affecting my eyes, that idea produced in my m ind, which whatever object causes, I call white; by which I knovledge could be juscified. Actually, co call Kane's approach drastically different is an underscacemenc, for which is a sufficient of the control of the cont	igious doctrines, and inductive reasoning. The Ruber f empirical evidence-including a trove of anthropolog Eighty-five percent of the students at th is univers it low that that quality or accident (i.e. whose appearant hac he proposed was a full-Hedged revolution in epist	as engraving of Loyola seems to mock me as it hangs there a rical and sociological data-show that the premise is in fact truy are Republicans. One scene is still before my eyes- a group ace before my eyes always causes that idea) doth reall y existemology chat he thought \vas comparable co che Copernication.	bove the spectrophotometer tracings. Hobbes, Leviathan. All that is solid ue. The prosecutor insists that despite che influence of these factors, che of children on a beach of strange blue sand, playing in the waves as chi t, and hath a being without me. To Kane, only a drastically different appropriate the property of the control of	I melts into air, all that is holy is profaned, and man e defendant deserves most of che blame for his crime ldren play on Earth. whilst I write this, I have, by the roach could demonstrate holy synthetic a p riori , and Darroly are pessimists. Albert Camus, The
Myth of Sisyphus The gods had condemned Sisyphus to ceaselessly roll ing a rock to the top of a mountain, when identical with myself was the cause of my behavior-some event wholly external to myself, for instance, or even one people, but to most Buddhists, anatta is a very soothing doctrineFrancis Bacon II I II I II 111111111111 II I I I I I	e internal to myself, such as a nerve impulse, volition I I II I II I III III 1111111 may encounter several prem	, or whatnot- then I cannot regard that behavior as being an	act of mine, unless I further believe that I was the cause of that externa	l or internal event. The thought of not-self frightens

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