

Student's Guide to Accompany

PHILOSOPHY

THE POWER OF IDEAS

Seventh Edition

Dan Barnett
Butte College

Brooke Noel Moore
Kenneth Bruder
California State University, Chico

Copyright © 2008, 2005, 2002, 1999, 1996, 1993, 1990 McGraw-Hill, Inc.

Use of these pages for purposes other than classroom support of *Philosophy: The Power of Ideas*, Seventh Edition, by Brooke Noel Moore and Kenneth Bruder, or for distribution entailing a cost to the instructor or student is prohibited without the express written permission of McGraw-Hill Higher Education.



Using This Guide

Introduction

- McGraw-Hill Higher Education is pleased to present the Student's Guide to *Philosophy: The Power of Ideas*, 7th edition, prepared by Dan Barnett.
- Detailed outlines are provided for each chapter in the text. Each outline is followed by a list of boxes and reading selections (with brief summaries).
- These materials may be read onscreen or printed out for study purposes.
- To get the most out of this study guide, please read the information on navigation which follows.

Navigation

1. This study guide opens with the bookmarks pane open. (If it is not open, click the bookmarks tab at the left edge of the window.) You can move to the chapter you are looking for by clicking on the appropriate bookmark.
2. You can also click on chapter titles in the Table of Contents to be taken to that chapter outline.
3. There are also links at the bottom of each page to take you “home” to the Table of Contents and to navigate to the previous page or the next page.
4. You can also find any word or phrase using the powerful search function. From the Edit menu click on “Search” (or “Find”); type a word or phrase in the text box and click the appropriate button. You'll be presented with links to each occurrence of the word or phrase in this study guide.
5. You can also print the entire guide or selected pages. Go to the File menu and choose “Page Setup” or “Print.”

Linked Contents

Chapter 1: Powerful Ideas

Part One: Metaphysics and Epistemology: Existence and Knowledge

Chapter 2: The Pre-Socratics

Chapter 3: Socrates, Plato

Chapter 4: Aristotle

Chapter 5: Philosophers of the Hellenistic and Christian Eras

Chapter 6: The Rise of Modern Metaphysics and Epistemology

Chapter 7: The Eighteenth and Nineteenth Centuries

Chapter 8: The Continental Tradition

Chapter 9: The Pragmatic and Analytic Traditions

Part Two: Moral and Political Philosophy

Chapter 10: Moral Philosophy

Chapter 11: Political Philosophy

Chapter 12: Recent Moral and Political Philosophy

Part Three: Philosophy of Religion: Reason and Faith

Chapter 13: Philosophy and Belief in God

Part Four: Other Voices

Chapter 14: Feminist Philosophy

Chapter 15: Eastern Influences

Chapter 16: Postcolonial Thought

OVERVIEW OF THE TEXT

Chapter 1: Powerful Ideas

This is an introductory chapter. In it we emphasize the power and importance of philosophy. Discussed are several representative philosophical questions—for example, the problem of change and the problem of whether we are ever really morally blameworthy for what we do. We dispel several misconceptions that beginning students are apt to have about the subject. Next comes a discussion of the tools of philosophy, including argument, the Socratic method, thought experiments, and more. We deal with several common mistakes in reasoning, examine the major divisions of philosophy, and round out the chapter with a look at philosophy's benefits.

Part One: Metaphysics and Epistemology

Chapter 2: The Pre-Socratics

This chapter examines the views of the pre-Socratics, including Thales, Anaximenes, Anaximander, Pythagoras, Heraclitus, Parmenides, Zeno, Empedocles, Anaxagoras, and the Atomists.

Chapter 3: Socrates, Plato

The focus is on two of the central figures in the development of the Western philosophical tradition, with an emphasis on Plato's doctrine of the Forms and his theories of knowledge, love, and becoming.

Chapter 4: Aristotle

Here we consider Plato's star pupil and discuss Aristotle's four causes and his "third man" argument against Plato's Forms. We also take up the notion of the unmoved mover, Aristotle's discussion of being in terms of existence and essence, his list of ten categories, the definition of human beings as rational animals, and his theory of knowledge.

Chapter 5: The Philosophers of the Hellenistic and Christian Eras

From metaphysics in the Roman Empire (including Plotinus, St. Augustine, and Hypatia) and the skepticism of Sextus Empiricus, we turn to the Middle Ages and the Christian philosophy of St. Thomas Aquinas.

Chapter 6: The Rise of Modern Metaphysics and Epistemology

Here we explain several metaphysical and epistemological perspectives: those of Descartes and dualism, Hobbes and materialism, Anne Conway and Spinoza and their alternative monadologies, Locke and representative realism, and Berkeley and idealism.

Chapter 7: The Eighteenth and Nineteenth Centuries

This chapter treats Hume and Kant in the eighteenth century and Hegel in the nineteenth. We explain that Kant's epistemological skepticism was turned into metaphysical idealism by Hegel and the other Absolute Idealists, and we look at Schopenhauer's reaction.

Chapter 8: The Continental Tradition

We begin in this chapter with Kierkegaard and Nietzsche and the existentialism of Camus and Sartre. We consider Freud and psychoanalysis. The chapter continues with a consideration of the phenomenology of Husserl, Heidegger, and Levinas, and concludes with the social critiques of Habermas and critical theory; Foucault's "archeological" and "genealogical" projects; structuralism, deconstruction, and Derrida; the notions of "multiplicity" in Deleuze and "infinity" in Badiou; and Rorty's questioning of the use of such words as "Truth" and "objectivity."

Chapter 9: The Pragmatic and Analytic Traditions

Here we examine the pragmatism of Peirce, William James, and Dewey and the development of philosophical analysis in the work of Russell, G. E. Moore, and Wittgenstein. We also provide a treatment of the philosophy of mind from the broadly analytic perspective and introduce students to W.V.O. Quine, Donald Davidson, and Saul Kripke.

Part Two: Moral and Political Philosophy

Chapter 10: Moral Philosophy

In this chapter we look first at ethical skepticism, relativism and subjectivism, as well as egoism. Next we examine the five main ethical frameworks (divine-command ethics, consequentialism, deontological ethics, virtue ethics, and relativism) and then turn to the ethical thought of Plato and Aesara, the Lucanian, as well as that of Aristotle, the Epicureans, and the Stoics. Christian ethics is represented by the thought of St. Augustine, St. Hildegard of Bingen, Heloise and Abelard, and St. Thomas Aquinas. Finally we turn to Hobbes and Hume and stress that ethics "after Hume" is the working out of options left open by Hume's moral philosophy. We conclude the chapter with a study of Kant, the utilitarians, and Nietzsche.

Chapter 11: Political Philosophy

This chapter concentrates on the political theory of Plato and Aristotle, the natural law theory of Augustine and Aquinas, and the contractualism of Hobbes, Locke, and Rousseau. We then proceed to U.S. Constitutional theory, the classic liberalism of Harriet Taylor and John Stuart Mill, Hegel's social/political theory, and the development of Marxism.

Chapter 12: Recent Moral and Political Philosophy

Here we present the contemporary ethical theories of G. E. Moore, W. D. Ross, and the emotivists and discuss whether the "naturalist fallacy" is really a fallacy. We cover John Rawls's political liberalism, Robert Nozick's libertarianism, communitarian responses to Rawls and Alasdair MacIntyre's virtue ethics. We introduce the work of Martha Nussbaum and finish the chapter with the Marxist political philosophy of Herbert Marcuse, Ayn Rand's philosophy of "objectivism," and definitions of various "isms."

Part Three: Philosophy of Religion: Reason and Faith

Chapter 13: Philosophy and Belief in God

Our concern in this chapter is the question of God's existence. We cover the basic arguments and classic objections, starting with Anselm and Aquinas, Descartes, Leibniz, Hume, and Kant. There is also a section on the mystical tradition of knowing God. We consider the nineteenth-century perspectives of Newman, Kierkegaard, Nietzsche, and William James and conclude with three twentieth-century views: that of logical positivism, which argues that the question of God's existence is not a meaningful question; that of Mary Daly, who calls for replacing the traditional patriarchal image of God with a more liberating one; and that of Alvin Plantinga, who argues that belief in God is a "basic belief."

Part Four: Other Voices

Chapter 14: Feminist Philosophy

In this chapter we consider the two waves of feminist thought, the first beginning with Mary Wollstonecraft and Harriet Taylor, the second with Simone de Beauvoir. We take up the question of androgyny and present varying feminist responses, discuss liberal feminism and radical feminism, then move on to feminist moral theory. We cover justice, gender, and the family; sexism and language; division of labor analysis; French feminism and psychoanalysis; pornography; diversity; feminist epistemology; and ecofeminism.

Chapter 15: Eastern Influences

In this chapter we consider the development of Hinduism and Buddhism in India; Taoism, Confucianism, and Ch'an Buddhism in China; and Zen Buddhism and the Samurai tradition in Japan. We conclude with remarks on the influence of both Confucian and Zen Buddhist traditions.

Chapter 16: Postcolonial Thought

In this chapter we consider the historical background of postcolonial thought, focusing on African philosophy; native American, African American, and Latin American thought; and the thought of South Asia (with an emphasis on Mohandas K. Gandhi and Rabindranath Tagore).

Appendix

Philosophy of Art/Aesthetics

Dominic McIver Lopes, who teaches philosophy at the University of British Columbia with an emphasis in philosophy of mind and philosophy of art, considers the nature of art, how fiction can bring us pleasure, and why music evokes emotion. This lively introduction to some contemporary problems in aesthetics also includes a list of works for further reading and a set of questions for review and discussion.

CHAPTER 1: POWERFUL IDEAS

Main Points

What is Philosophy?

1. The word *philosophy* comes from the Greek words *philein* (which means “to love”) and *sophia* (which means “knowledge” or “wisdom”).
2. For ancient Greek thinkers, “philosophy” was a word that could describe the careful consideration of any subject matter (such as what today we would call physics or psychology). Today mathematics, the physical and biological sciences, economics and political science, theology, and many other areas have become disciplines of their own.

Philosophical Questions

3. **Philosophy** today addresses fundamental questions unanswered by other fields of knowledge, such as “Is it good to spread freedom? How do we know the answer? What is freedom?” “To what extent do we have a moral obligation to people we don’t know? To nonhuman living things?” “What are the ethically legitimate functions of the state?” “Do people have natural rights?” “Is there a God? Does it make any difference whether there is or isn’t a God?” “What is truth? Beauty? Art?” “Does the universe have a purpose?” “What is time?” and “Could anything have happened before the Big Bang?”
4. Philosophical questions arise out of everyday contexts: Caring for an aging parent suggests the question “What makes something a moral obligation?” Controversies about what should or should not be taught in the science classroom raises an issue in the philosophy of science: “Is Intelligent Design a scientific theory?” Science-fiction movies such as *The Matrix* raise the question: “Can one really tell the difference between appearance and reality?” Portrayals of robots in the movies and on TV may lead one to ask “Will it be possible to build a computer that actually thinks?” Advances in brain research raises the question: “What is the nature of thought?”
5. Facts alone can’t provide the answers to philosophical questions. But that doesn’t mean philosophical questions are unanswerable.
6. Some philosophical questions concern the *nature of change*. If something changes, is it different from the way it was, and, if so, is it the same thing? The implications are more than

just theoretical. If a young man murders someone, is he still guilty many years later if not a single molecule of the young man is in the old man?

7. Some philosophical questions arise from commonsense beliefs that seem to conflict. If causes *make* effects happen, then are voluntary choices really voluntary, since they are caused? Or are some choices uncaused?
8. Some contemporary American philosophical concerns are ethical issues in the professions; artificial intelligence; social implications of medical technology; feminist issues; the meaning of personhood; human rights and distributive justice; skepticism and relativism in knowledge and morals.

Misconceptions about Philosophy

9. "Philosophy never makes any progress." Progress can come not just in answers to questions but in their clarification and analysis.
10. "As soon as progress is made in philosophical inquiry, the matter becomes another field of learning." This is true in many cases, but not all; logic is still a branch of philosophy.
11. "One person's philosophy is as correct as the next person's" or "any philosophical position is as good, valid, or correct as any other opinion" or "my view is correct for me, and another person's view is correct for that person." But contradictory opinions cannot possibly both be correct.
12. "Philosophy is nothing but opinion." Philosophy requires opinions to be supported by good reasoning.
13. "Truth is relative." Perspectives on various matters may differ, but one and the same sentence cannot both be true and not true at the same time and in the same respect.
14. "Philosophy is light reading." Just the opposite may be the case!

A Philosophical Tool Kit

15. *Argument*. When you support a position by giving a reason for accepting it, you are giving an **argument**.
16. **Logic** is the study of correct inference: whether and to what extent a reason truly does support a conclusion, the point that the argument is trying establish.

17. **Counterarguments** attempt to challenge or weaken arguments, and good philosophizing requires not only the ability to reason correctly but also to defend assumptions and respond to counterarguments.
18. *The Socratic Method*. As practiced by the Greek philosopher Socrates, the **Socratic method** proposes a definition (of knowledge, for example), rebuts it by counterexample, modifies the definition in light of the counterexample, rebuts the modified definition, and so on, which helps advance the understanding of such concepts and aids in improving one's arguments.
19. *Thought experiments*. Commonly used in philosophy (and also in science), the **thought experiment** imagines a situation in order to extract a lesson of philosophical importance.
20. *Reductio ad Absurdum*. A **reductio ad absurdum** demonstrates that the contradictory of a thesis is or leads to (i.e., "reduces to") an absurdity. Most famously applied by St. Anselm in a proof of God's existence that assumed (for sake of argument) that God (a being "greater than which cannot be conceived") does not exist; which "reduces" to the absurdity that a being greater than which cannot be conceived is not a being greater than which cannot be conceived. So, the argument concludes, God exists.

Fallacies

21. A **fallacy** is a mistake in reasoning.
22. **Switching the burden of proof**: Trying to prove a position by asking an opponent to disprove it.
23. **Begging the question** (also called circular reasoning): as used by logicians or philosophers, the term means more or less assuming the very thing that the argument is intended to prove.
24. *Argumentum ad hominem* ("argument against the person"): the attempt to discredit a view by discrediting the person holding the view.
25. The fact that a person has changed his or her mind on an issue does not itself show that the person's current position is contradictory or even incorrect.
26. Arguments must be evaluated on their own merits; whether a person actually believes his or her own argument is irrelevant.
27. **Straw man**: the alleged refutation of a view by the refutation of a misrepresentation of that view.

28. **False dilemma** (either-or fallacy): the fallacy of offering two choices when in fact more options exist.
29. **Appeals to emotion**: arguments that try to establish conclusions solely by attempting to arouse or play on the emotions of a listener or reader.
30. **Red herring**: a general term for those arguments that address a point other than the one that is at issue. *Ad hominem*, appeals to emotion, and straw man can all be seen as specific types of red herrings.

The Divisions of Philosophy

31. Questions related to being or existence: **metaphysics**.
32. Questions related to knowledge: **epistemology**.
33. Questions related to values: **moral philosophy (ethics); social philosophy; political philosophy; aesthetics**.
34. Questions about the criteria for valid reasoning and demonstration: logic (the theory of correct inference).
35. Philosophy can also be divided into areas that consider the fundamental assumptions and methods of other disciplines, such as in philosophy of science, philosophy of religion, philosophy of language, and so on.

The Benefits of Philosophy

36. Philosophy students tend to have exceptional aptitude for analytical thinking, critical thinking, careful reasoning, problem solving, and communication, skills valued in the legal, medical, business and other professions as well as the sciences (though it's an open question whether studying philosophy makes students better thinkers or whether better thinkers are attracted to philosophy).
37. Training in philosophy may increase one's ability to use logic, make nuanced distinctions, recognize subtle similarities and differences, detect unstated assumptions; and decrease the likelihood of being prone to superficiality and dogmatism.

Boxes

Which Came First, the Chicken or the Egg?

(If a tree falls in the forest and no one is around, does it make a sound?)

Philosophers on Philosophy

(Some intriguing quotations)

CHAPTER 2: THE PRE-SOCRATICS

Main Points

1. **Epistemology** is the branch of philosophy concerned primarily with the nature, sources, limits, and criteria of knowledge. In the history of philosophy, epistemology and metaphysics have been intimately connected.
2. “**Metaphysics**,” the term, in its original meaning refers to those untitled writings of Aristotle “after the *Physics*” that deal with subjects more abstract and difficult to understand than those examined in the *Physics*.
3. The fundamental question of Aristotle’s metaphysics, and therefore of metaphysics as a subject, is *What is the nature of being?* However, this question was asked before Aristotle, so he was not the first metaphysician. In addition, it has admitted a variety of interpretations over the centuries, though for most philosophers it does not include such subjects as astral projection, UFOs, or psychic surgery.
4. The first Western philosophers are known collectively as the **pre-Socratics**, a loose chronological term applying to those Greek philosophers who lived before Socrates (c. 470–399 B.C.).
5. The thinking of these early philosophers ushered in a perspective that made possible a deep understanding of the natural world. Advanced civilization is the direct consequence of the Greek discovery of mathematics and the Greek invention of philosophy.

The Milesians

6. **Thales** conceived and looked for (and is said to be the first to do so) a basic stuff out of which all is constituted. He pronounced it to be water.
7. Thales also introduced a perspective that was not mythological in character. His view contributed to the idea that nature runs itself according to fixed processes that govern underlying substances.
8. **Anaximander** thought the basic substance must be more elementary than water and must be ageless, boundless, and indeterminate.
9. **Anaximenes** pronounced the basic substance to be air.

Pythagoras

10. **Pythagoras** is said to have maintained that things are numbers, but, more accurately (according to his wife Theano), Pythagoras meant that things are things because they can be enumerated. If something can be counted, it is a thing (whether physical or not).
11. For Pythagoras, there is an intimacy between things and numbers. Things participate in the universe of order and harmony. This led to the concept that fundamental reality is eternal, unchanging, and accessible only to reason.

Heraclitus and Parmenides

12. For **Heraclitus**, the essential feature of reality is fire, whose nature is ceaseless change determined by a cosmic order he called the *logos*, through which there is a harmonious union of opposites. Such ceaseless change raises the **problem of identity** (can I step into the same river twice?) and the **problem of personal identity** (am I the same person over a lifetime?)
13. **Parmenides** deduced from **a priori principles** that being is a changeless, single, permanent, indivisible, and undifferentiated whole. Motion and generation are impossible, for if being itself were to change it would become something different. But what is different from being is non-being, and non-being just plain isn't.

Empedocles and Anaxagoras

14. **Empedocles**, reconciling the views of Heraclitus and Parmenides, recognized change in objects but said they were composed of changeless basic material particles: earth, air, fire, water. The apparent changes in the objects of experience were in reality changes in the positions of the basic particles. He also recognized basic forces of change, love, and strife.
15. **Anaxagoras** introduced philosophy to Athens and introduced into metaphysics the distinction between matter and mind. He held that the formation of the world resulted from rotary motion induced in mass by mind = reason = *nous*.
16. Mind did not create matter, but only acted on it, and did not act out of purpose or objective. Unlike Empedocles, Anaxagoras believed matter was composed of particles that were infinitely divisible.

The Atomists

17. **Leucippus** and **Democritus**: All things are composed of minute, imperceptible, indestructible, indivisible, eternal, and uncreated particles, differing in size, shape, and perhaps weight. Atoms are infinite in number and eternally in motion.

18. The Atomists distinguished inherent and noninherent qualities of everyday objects: color and taste are not really “in” objects, but other qualities, such as weight and hardness, are.
19. The Atomists held that because things move, empty space must be real.
20. The Atomists were **determinists**. They believed that atoms operate in strict accordance with physical laws. They said future motions would be completely predictable for anyone with enough knowledge about the shapes, sizes, locations, directions, and velocities of the atoms.
21. The common thread of the pre-Socratics: all believed that the world we experience is merely a manifestation of a more fundamental, underlying reality.

Boxes

The Nature of Being?

(Some of the various questions a philosopher might have in mind when he or she asks the question)

Profile: Thales

(Thales shows that a philosopher can be practical)

Profile: Pythagoras

(Remembered for the Pythagorean Theorem, actually discovered earlier by the Babylonians)

A Priori and A Posteriori Principles

(The difference is crucial in philosophy)

On Rabbits and Motion

(Two of Zeno's ant motion arguments explained)

The Olympics

(Ancient Greece gave birth to more than philosophy)

Mythology

(The legacy of ancient myths)

Profile: Democritus

(The most widely traveled of early philosophers)

Free Will Versus Determinism

(Common sense believes in both, but they seem to be in conflict)

CHAPTER 3: SOCRATES, PLATO

Main Points

1. Plato (c. 427–347 B.C.) was the pupil of Socrates (470–399 B.C.), and Aristotle (384–322 B.C.) was the pupil of Plato.

Socrates

2. Socrates was not interested in arguing with his fellow Athenians merely for the sake of argument—as the **Sophists** were—but rather he wanted to discover the essential nature of knowledge, justice, beauty, goodness, and the virtues (such as courage).
3. The Socratic (**dialectic**) method: a search for the proper definition of a thing that will not permit refutation under Socratic questioning. The method does not imply that the questioner already knows the proper definition, only that the questioner is skilled at detecting misconceptions and at revealing them by asking the right questions.
4. Socrates was famous for his courage and for his staunch opposition to injustice. The story of his trial and subsequent death by drinking hemlock after his conviction for “corrupting” young men and not believing in the city’s gods is told in Plato’s dialogues *Apology*, *Crito*, and *Phaedo*.

Plato

5. *Plato’s metaphysics: the Theory of Forms*. What is truly real is not the objects of sensory experience but the **Forms** or Ideas. These are not just in the head but are in a separate realm and are ageless, eternal, unchanging, unmoving, and indivisible. Circularity and beauty are examples of Forms.
6. Particular objects have a lesser reality that can only approximate the ultimate reality of Forms. A thing is beautiful only to the extent it participates in the Form *beauty*, and is circular only if it participates in the Form *circularity*.
7. Plato introduced into Western thought a *two-realms* concept of a “sensible,” changing world (a source of error, illusion, and ignorance) and a world of Forms that is unchanging (the source of all reality and all true knowledge). This **Platonic dualism** was incorporated into Christianity and today still affects our views on virtually every subject.

8. Some Forms, notably the Forms *truth*, *beauty*, and *goodness*, are of a higher order than other Forms. The Form *circularity* is beautiful, but the Form *beauty* is not circular.
9. *Plato's theory of knowledge*. Plato developed the first comprehensive theory of knowledge in philosophy, though many of his predecessors had implicit epistemological theories, some of them based in skepticism.
10. A **skeptic** is someone who doubts that knowledge is possible. Xenophanes declared that even if truth were stated it would not be known. Heraclitus believed that just as one cannot step into the same river twice, everything is in flux; though he himself did not deduce skeptical conclusions from his metaphysical theory, it does suggest that it is impossible to discover any fixed truth beyond what the theory itself expresses. Cratylus argued that a person cannot step even once into the same river because the person and the river are continually changing. True communication is impossible since words change their meaning even as they are spoken. It seems to follow that knowledge would also be impossible.
11. The Sophists, who could make a plausible case for any position, seemed to support skepticism by implicitly teaching that one idea is as valid as the next. Gorgias said there was no reality, and if there were, it could not be known or communicated; Protagoras, the best-known Sophist philosopher, maintained that "man is the measure of all things." Plato took this to mean that there is no absolute knowledge because one person's view of the world is as valid as any other's.
12. In his dialogue *Theaetetus*, Plato argued that if Protagoras were correct, the person who viewed Protagoras's theory as false would also be correct. Plato also argued against the popular notion that knowledge can be equated with sense perception. Knowledge clearly involves thinking and the use of concepts that cut across individual sense perceptions. Knowledge can be retained even after a person's particular sense experience ends. Besides, since the objects of sense perception are always changing, and knowledge is concerned with what is truly real, sense perception cannot be knowledge.
13. For Plato, the objects of true knowledge are the Forms, which are apprehended by reason. (Perfect beauty or absolute goodness cannot be perceived.)
14. Plato's epistemology is summarized in a passage in the *Republic* called the **Theory of the Divided Line** and the **Myth of the Cave**, which contrast true knowledge with mere belief or opinion.
15. *Plato's Theory of Love and Becoming*. Each individual has in his or her immortal soul a perfect set of Forms which can be remembered (anamnesis), and only this constitutes true knowledge.

16. In *The Symposium*, Plato postulated the notion of love as the way for a person to go from the state of imperfection and ignorance to the state of perfection and true knowledge.
17. For Plato, love is the force which brings all things together and makes them beautiful; it is the way in which all beings can ascend to higher states of self-realization and perfection. Platonic love is intellectual or spiritual, though it does not exclude the love of physical beauty.
18. The highest form of love is beyond all mortal things; it is the love of beauty and truth themselves. Such appreciation of the changeless and the perfect is a kind of immortality.
19. Physical love begets mortal children; intellectual or spiritual love immortal children. To love the highest is to become the best.

Boxes

Profile: Aristocles, a.k.a. “Plato”

(The nickname “Plato” means “broad shoulders”)

The Cave

(Plato’s famous allegory designed to explain his two-realms philosophy)

What Is Beauty?

(What does the Hope Diamond and the Lamborghini Countach have in common?)

Readings

3.1 Plato, from *Apology*

Socrates defends himself against charges of impiety and corrupting the youth of Athens.

3.2 Plato, from *Republic*

An account of the Good, the Divided Line, the Myth of the Cave, and the work of philosophers in the ideal society.

3.3 Plato, from *Republic*

Socrates’ view of the sophists.

3.4 Plato, from *Meno*

Plato's view that knowledge about reality comes from within the soul through a form of "recollection" and that the soul is immortal.

CHAPTER 4: ARISTOTLE

Main Points

1. Aristotle (384–322 B.C.) was the pupil of Plato and a teacher of Alexander the Great.
2. Aristotle observed nature closely and came to be considered the definitive authority on all subjects except religion (on which, nevertheless, his impact came to be tremendous and long-lasting).

What Is It to Be?

3. Aristotle called metaphysics “first philosophy.” For him, to be is to be a particular thing, and each thing is composed of *matter* in a particular *form*; with the exception of God, neither form nor matter is ever found in isolation from the other. There is no separate and superior realm of Forms.
4. The basic questions that can be asked of any thing are about its causes, which are four: the **formal cause** (the form of the thing), the **material cause** (what it is made of), the **efficient cause** (what made it), and the **final cause** (its purpose or end).
5. Change can be viewed as movement from potentiality to actuality. Because actuality is the source of change, pure actuality (that is, the unchanged changer, or God) is the ultimate source of change.
6. Aristotle maintained that the metaphysics of his predecessors was concerned with various kinds of causation (Thales with material causation, Plato with formal causation, Empedocles and Anaxagoras with efficient causation). It was for Aristotle to provide an adequate explanation of final causation.

Actuality and Possibility

7. Matter is pure possibility; it cannot move or form itself.
8. On the other hand, God is pure actuality, which can only move things without being moved or changed in any way.
9. Things move and are moved as a process of actualizing some of their potentialities. It is things’ love and longing of perfection or God that moves the universe.

10. Changes in the natural world continue without ceasing. Only God is pure act and perfect actualization.

Essence and Existence

11. The first judgment to be made about a thing is whether it exists.
12. Next, if a thing is, what is it? **Substance** refers to the individual, particular thing and to what a thing is in common with other things. The latter is known as a thing's essence, its definition.
13. Persons' essence: rational animal.
14. The physical world can be divided into the **essences**, or species, of mineral, vegetable, and animal. To be a specific thing is to have a set potential which is in continuous process of actualization. This forming process constitutes a thing's being and allows it to become a whole individual. Happiness is a way of measuring to what degree a human being is fulfilling his or her potential.

Ten Basic Categories

15. Basic categories of being: substance, quantity, quality, relationships, place, time, posture, constitution, passivity, and activity.
16. These categories make possible the comprehension of a thing's being.
17. The soul (*psyche*) is the principle of independent movement within each human being, providing the purposes and ultimate end which human beings pursue.

The Three Souls

18. Human beings have three souls which form a single unity.
19. The vegetative soul is the source of nourishment.
20. The animal soul is the basis of sensation and movement.
21. The intelligent or spiritual soul (*nous*) is pure and immortal and is the source of conceptual thought and the understanding of being.

Aristotle and the Theory of Forms

22. Aristotle used what is called the **Third Man argument** to take issue with Plato's Theory of Forms. Circular coins have the Form *circularity* in common; but an additional Form is needed, it seems, to express what one of the coins and the Form circularity have in common. And there needs to be yet another Form to express what the additional Form and the Form of circularity have in common, and so on.
23. Aristotle's own view is that the forms are **universals** (something that more than one individual can be) but that such universals do not exist apart from particulars. Circularity has no independent existence apart from particular circular things.

Aristotle's Theory of Knowledge

24. *Discursive reasoning* defines things by way of their limitations, samenesses, and differences; it is the basis of science and provides an understanding of everyday human life.
25. Aristotle sought to define things by determining how a thing is similar to other things (**genus**) and how it is specifically different (species, or **specific difference**).
26. *Intuition* is an immediate, direct seeing of a certain truth. That which is absolutely simple and first, God, can only be understood through intuition. The most fundamental principles of knowing, including the principle of contradiction (a thing cannot both be and not be at the same time and in the same respect), must also be known intuitively.

Logic

27. Aristotle's contribution to the study of sound reasoning is fundamentally important, and he is known as the father of logic. His work on the syllogism (in which one proposition is inferred from two others) is still taught in universities throughout the world. (To *infer* one proposition from other propositions is to see that the first one *follows from* the others.)
28. Aristotle's logic is linked to his metaphysics because he believed that the forms of thought in which we think about reality represent the way reality actually is.

Boxes

Profile: Aristotle

(He tutored Alexander the Great when Alexander was 13)

Aristotle and the Deaf

(Aristotle's harmful idea that the blind were more intelligent than the deaf)

Aristotle and Plato on Forms

(For Aristotle, universals have no independent existence apart from particular things)

Readings**4.1 Aristotle, from *Metaphysics***

Aristotle here describes the relation of form to matter, the nature of forms, the types of generation, “opposed” forms or essences, and the role of contemplation in “artificial” generation (generation resulting from human activity).

CHAPTER 5: PHILOSOPHERS OF THE HELLENISTIC AND CHRISTIAN ERAS

Main Points

Metaphysics in the Roman Empire

1. The contributions of Romans to philosophy were minimal.
2. During the Hellenistic and Roman periods there were four main traditions or “schools” of philosophy: Stoicism and Epicureanism (covered in Chapter 10) and **Skepticism** and **Neoplatonism** (covered in this chapter).
3. *Plotinus*. The great philosopher of Neoplatonism found reality in unity and permanence: the One. Reality emanates from the One as light emanates from the sun; matter is the final emanation and stands on the edge of non-being. The One can be apprehended only by a coming together of the soul and the One in a mystical experience. Unlike the Christian God, Plotinus’s god was not personal.
4. *The Rise of Christianity*. The predominance of Christianity in Europe came to define the framework within which most Western philosophizing took place.
5. *St. Augustine*. Through Augustine’s thought, the Christian belief in an eternal and unchanging nonmaterial actuality that is the ground of all being and truth received a philosophical justification, essentially Platonic and Neoplatonic in substance. However, Augustine identified this ultimate ground not with the Forms of Plato or the nonpersonal One of Plotinus but with the Christian God.
6. Augustine accepted the Old Testament idea that God created the world *ex nihilo* (**creation ex nihilo** means creation “out of nothing”) and the New Testament Gospel accounts of the life, death, and resurrection of Jesus Christ. Augustine believed that God took on human form in the person of Jesus, a position unthinkable for Neoplatonists, who thought that the immaterial realm could not be tainted with the imperfection of mere gross matter.
7. *Augustine and skepticism*. **Total skeptics** maintain that nothing can be known (or profess to suspend judgment in all matters); **modified skeptics** do not doubt that at least some things are known but deny or suspend judgment on the possibility of knowledge about particular things, such as God, or within some subject matter, such as history or ethics.

8. In the Hellenistic and Roman periods after Plato there were two schools of (total) skepticism, the **Pyrrhonists**, disciples of **Pyrrho**, who suspended judgment on all issues, and the **Academics**, who maintained that “all things are inapprehensible.”
9. **Sextus Empiricus**, a Pyrrhonist, the greatest skeptic of ancient times, set forth in **Ten Tropes** arguments by the ancient skeptics against the possibility of knowledge. For example, one cannot know how any object really is in itself, because what one perceives or thinks it to be is always in relationship to, never independent of, that perceiver.
10. **St. Augustine**: Skepticism is refuted by the **principle of noncontradiction**; by the very act of doubting—from the fact of my very doubting it follows that I am; and because sense perception itself gives a rudimentary kind of knowledge (we make no mistake if we assent to the bent appearance of a stick as it enters the water).
11. *Hypatia*. **Hypatia of Alexandria**, a pagan, was the last major commentator on the geocentric astronomical system of Ptolemy Claudius, whose work was eventually overthrown by Nicholas Copernicus in the sixteenth century. She tried to improve the mathematics of the Ptolemaic system and tried to demonstrate the completeness of Ptolemy's astronomy. Ptolemy's work fit with the prevailing Christian theology in teaching the centrality of humankind and of the earth in God's creation.
12. Hypatia was sympathetic to Plotinus's metaphysics and to stoic philosophy. Plotinus's interpretation of Plato's metaphysics, she believed, implied a way of life, and for her and her students, mathematics and astronomy were essential preparation for the study of metaphysics.

The Middle Ages and Aquinas

13. Original philosophy was virtually nonexistent in Europe during the early Middle Ages, with the exception of Neoplatonists Boethius (sixth century) and John Scotus (ninth century).
14. Contact with the Arabian world during the high Middle Ages rekindled interest among churchmen in Aristotle.
15. The most important of those who saw accord between Christian principles and Aristotle was **St. Thomas Aquinas**, who clarified the boundary between philosophy and theology. Though a person can have true knowledge of the natural world (the kind of knowledge science produces), such knowledge is insufficient. The realm of supernatural truth, dealing with the most profound aspects of Christian belief, goes beyond human reason but is not contrary to that reason. Human reason, for example, could know that God existed and that there was but one God; but knowledge of the Trinity could come only by divine revelation. For Aquinas, philosophy is a handmaiden for theology.

16. Following Aristotle, Aquinas said that all physical things are composed of matter and form, and that the form of a thing does not exist apart from matter.
17. But Aquinas went beyond Aristotle in pointing out that *what* something is is not the same as *that* it is (its existence). Existence is the most important actuality in anything, without which even *what* something is (its form) cannot be actual.
18. Aquinas also emphasized that nothing could cause its own existence and must be caused to exist by something already existing, and, ultimately, by the Uncaused Cause of Existence (God). Aquinas went beyond Aristotle's conception of God as Pure Act (because God is changeless) to an understanding of God as Pure Act of Existence.
19. For Aquinas, the "essential form" of the human body is the soul. The soul is pure form without matter and as such is immortal. Each soul is a direct creation of God and does not come from human parents. It stands in a relationship of mutual interdependency relative to the body. A human being is a unity of body and soul. Without the soul the body would be formless; without a body the soul would have no access to knowledge derived from sensation.
20. Aquinas's epistemology was built on Aristotle's notion of three powers of the soul: the vegetative (e.g., reproduction), animal (e.g., sensation), and human (e.g., the understanding). Knowledge is reached when the picture in the understanding agrees with what is present in reality. This knowledge is empirical in that it comes from the senses, but human imagination and intelligence are required to discover the essence of things that represents their definition.
21. Aquinas's proofs for God's existence rely on the idea that things must have an ultimate cause, creator, designer, source of being, or source of goodness (i.e., God). But our knowledge of God's nature is in terms of what God is not—unmoved and unchangeable (eternal), not material and without parts (utterly simple), not a composite (God's essence is his existence).
22. Aquinas believed that the task of the wise person is to find both order and reason in the natural world. Interest in Aquinas experienced a strong revival in the nineteenth and twentieth centuries.

Boxes

Profile: Plotinus

(He would not acknowledge his birthday)

Profile: St. Augustine

(He was baptized into Christianity at the age of 33)

Augustine on God and Time

(Augustine's analysis of time)

Profile: Pyrrho

(Mentions also epoche, ataraxia, and agoge)

Sextus's Asterisk

(Sextus maneuvers around some possible criticism by not counting "involuntary judgments" as knowledge-claims)

Profile: Hypatia of Alexandria

(A pagan, she had many Christian students)

Universals

(The "problem of universals" and the answers given by realism, conceptualism, and nominalism)

Why Do Humans Stand Upright?

(Aquinas gave a teleological explanation)

Readings**5.1 St. Augustine, from *Confessions***

Augustine on time and eternity.

5.2 St. Thomas Aquinas, from *Summa Theologica*

Aquinas on knowing God by natural reason and the deeper knowledge of God through grace.

CHAPTER 6: THE RISE OF MODERN METAPHYSICS AND EPISTEMOLOGY

Main Points

1. Historical developments after the Renaissance, especially the growth of science, led to the shaping of metaphysics and epistemology, including the commonsense view of today that reality has a dual nature of physical objects and mind.
2. Important (and conflicting) metaphysical perspectives: **dualism** (what exists is either physical or mental, or, in the case of human beings, some combination of both); **materialism** or physicalism (only the physical exists); **idealism** (only the mental or spiritual exists); and **“alternative views”**: a “neither-nor” view (what exists is ultimately neither mental nor physical); a “both-and” view, often called **double aspect theory** (what exists is ultimately both mental and physical—the mental and physical are just different ways of looking at the same things, which in themselves are neutral between the two categories).
3. Though dualism continues to command the assent of common sense, increasingly a scientific understanding of the world has brought materialism into prominence. Along with idealism and alternative views, the outcome of the competition will have profound implications for how the following three questions are answered: Does an immaterial God exist? Do humans have free will? Is there life after death?

Descartes and Dualism

4. **René Descartes** began modern philosophy and in metaphysics employed skepticism to arrive (he thought) at truth and knowledge. If anything is beyond doubt, it can provide a criterion of truth and knowledge.
5. *Skepticism as the key to certainty.* Two famous conjectures he employed were the **dream conjecture** and the **evil demon conjecture**.
6. He could doubt at first everything except the truth expressed in “*cogito, ergo sum.*”
7. *The “clear and distinct” litmus test.* From *cogito, ergo sum* Descartes worked his way to the **clear and distinct criterion** of truth: anything that was as clear and distinct as his own existence would pass the litmus test and would also have to be certain. This doubting meth-

odology was like geometry, using as an axiom “I think, therefore I am” to prove true what at first only seemed true.

8. Using the “clear and distinct” criterion, Descartes found that he had a certain knowledge of God’s existence and, from knowledge that God would not deceive him, Descartes concluded that he also had certain knowledge that there existed a world of objects outside his mind.
9. The essential attribute of material substance is **extension** (occupancy of space); the essential attribute of mind is **thought**. Mind and matter are totally independent of each other.
10. Difficulties in dualism include reconciling the belief that material things are completely subject to physical laws with the belief that the immaterial mind can move one’s body.
11. Some of Descartes’ followers proposed **parallelism** as a possible solution to the problem of how an immaterial mind can interact with a material body. The mental and physical involve two parallel series of events that coincide, so that it only appears that my act of willing my hand to move is causing my physical hand to move. God is the divine coordinator. (A variant called **occasionalism** suggests that when I will my hand to move, that is the occasion God causes my hand to move.)
12. Descartes took an **epistemological detour** in trying to discover metaphysical truth about what is through epistemological inquiry about what can be known.

Hobbes and Materialism

13. **Thomas Hobbes** in his natural philosophy thought that all that exists is bodies in motion, this being true not only of what ordinarily is viewed as physical bodies but also of mind and emotion.
14. That is, all mental phenomena derive from perception, that is, “sense.” Thus, Hobbes espoused materialism.
15. *Perception*. All mental phenomena are derived from perception, which is itself nothing but “matter in motion.” Motions outside us cause motions within us. Hobbes tried to establish that every aspect of human psychology, including memory and imagination, thought, reasoning, and decision making, are all a product of perception.
16. *Difficulties in Hobbes’s Theory*. Hobbes’s materialist psychology encounters difficulties in explaining perception. The perception of a green and soft lawn is not itself green and soft but is nothing more than the movement of particles. How is the movement of particles experienced as green and soft, and what is it that has those experiences?

17. In spite of these difficulties, today many philosophers and scientists really do not believe that anything exists except matter.

The Alternative Views of Conway, Spinoza, and Leibniz

18. *The Metaphysics of Anne Conway*. A forerunner of Leibniz's monadology, Lady Conway's view was that all things are reducible to a single substance that is itself irreducible but that there is a continuum between material and mental substances so that all created substances are both mental and physical to some degree or other.
19. All "Creatures" (i.e., created substances) are dependent on God's decision to create them. All such creatures have an individual essence and an essence common to all. The latter came to be known as *de re* modality—meaning that a property (in this case, the property of being both mental and physical) must be a property of anything that is created by God. Everything (other than God) is a substance and must of necessity exist as partly physical and partly mental.
20. Conway's God is nonmaterial, nonphysical, all-perfect, and exists outside the dimension of time. God is the eternal creator; the universe has always existed because God has always existed and he has always been creating. Past and future are all God's present.
21. Conway's book, *The Principles of the Most Ancient and Modern Philosophy*, begins with a series of assumptions (in the same manner as Spinoza's *Ethics* and Leibniz's *Monadology*) from which are derived various philosophical conclusions.
22. *Spinoza*. He regarded thought and extension as different attributes of one basic substance equated with God. A living person is not the composite of mind and matter, but rather a "modification" of the one substance. The mind and body are the same thing, conceptualized from different viewpoints. Thus, there is no problem explaining how the mind interacts with the body: they are one and the same thing.
23. Spinoza was a pantheist: God is all. There is no personal immortality after death, and free will is an illusion.
24. Though both Hobbes and Spinoza believed there was only one substance, Hobbes had the problem of explaining away the mental.
25. *Gottfried Wilhelm, Baron von Leibniz*. Leibniz and Newton, independently of each other, developed the calculus.
26. For Leibniz, reality consisted of **monads**, indivisible units of force or energy or activity. They are entirely nonphysical.

27. His metaphysical system took advantage of certain basic principles. One, the **principle of the identity of indiscernables**, says that if two beings have exactly the same set of properties, then they are identical with one another; the **principle of sufficient reason** says that there is a sufficient reason why things are exactly as they are and not otherwise.

The Idealism of Locke and Berkeley

28. *John Locke and Representative Realism.* Locke's fundamental thesis is that all our ideas come from experience and that the human mind at birth is a *tabula rasa* (blank slate).
29. *Nihil in intellectu quod prius non fuerit in sensu* ("nothing exists in the mind that was not first in the senses").
30. Locke's **representative realism**—we perceive objects indirectly by our ideas or representations of them—is now thought to be so much common sense.
31. *George Berkeley.* If representative realism is correct, Berkeley argued, then we cannot know that any of our ideas or perceptions accurately represent the qualities of sensible things because we cannot compare the ideas we have of an object with the object itself. We do not experience the object itself but only our perceptions or ideas of the object.
32. The objects of human knowledge consist of "ideas" (1) conveyed to the mind by the senses, (2) perceived by the mind when the mind reflects on its own operations, or (3) compounded or divided by the mind with the help of memory or imagination. What exists, therefore, are ideas and the minds that have them. It is contradictory to suppose that material substances exist outside the mind that perceives them.
33. If secondary qualities (e.g., tastes, odors, colors) exist only in the mind, then so do primary qualities (e.g., extension, figure, motion), because they are all relative to the observer.
34. *Material things as clusters of ideas.* Berkeley's view is one version of idealism. He maintains that sensible things are not material things that exist outside the mind but are directly perceived clusters of ideas within the mind.
35. Berkeley believed that the perceiving mind of God makes possible the continued existence of sensible things when we are not perceiving them.
36. *Berkeley and atheism. Esse est percipi* ("to be is to be perceived").
37. He believed the greatest virtue of his idealist system was that it alone did not invite skepticism about God. If the existence of sensible objects was undeniable, then the existence of the divine mind, in which sensible objects are sustained, was equally undeniable.

38. God's existence, thought Berkeley, is shown by the fact that sensible things continue to exist when we do not perceive them; and from the fact that we do not ourselves cause our ideas of sensible things.
39. Commonsense objections that Berkeley's idealism renders the physical world intangible or imaginary are based on a misunderstanding of Berkeley.

Boxes

The Scientific Revolution

(Copernicus ushers in a new era of discovery and a new worldview)

Chronology of Postmedieval History

(From the Renaissance to the Age of Technology)

Profile: René Descartes

(He founded analytic geometry and did work in optics)

Descartes's Conjectures

(Descartes's two skeptical conjectures explained)

Oliva Sabuco de Nantes and the Body–Soul Connection

(The connection between body and soul occurs throughout the brain)

Variations on a Theme

(The theme being "I think, therefore I exist.")

Profile: Anne Finch, The Viscountess Conway

(She grew up knowing some of the most influential English intellectuals of her time)

Profile: Benedictus de Spinoza

(A gentle man, he was widely misunderstood)

Newtonians, Metaphysicians, and Émilie du Châtelet

(The conflict between Newtonian empirical science and speculative metaphysics)

Profile: George Berkeley

(He had an enthusiasm for tar water)

Rationalism and Empiricism

(An important box on the difference between the two)

Berkeley's Argument Analyzed

(Have students try to refute the argument stated in this box)

Mind-Body Theories

(Summarizing the views of Descartes, Hobbes, Berkeley, and Spinoza in a simple chart)

Readings**6.1 René Descartes, from *Meditations on First Philosophy***

The excerpt contains both of Descartes's skeptical conjectures and his explanation that he is a thinking thing—a mind—a thing that is one and indivisible but is intermingled with something entirely different, a body—something that is divisible and has parts.

6.2 Benedictus de Spinoza, from *Ethics*

The excerpt demonstrates Spinoza's use of his "geometric method" in which metaphysical certainties ("propositions") are deduced from a group of "definitions" and self-evident "axioms."

6.3 George Berkeley, from *Treatise Concerning the Principles of Human Knowledge*

Berkeley notes that the objects of human knowledge are ideas and that these ideas can only exist in the mind that perceives them. He then observes that there is a contradiction in the view that sensible objects exist outside the mind. He goes on to argue that all the qualities we experience when we experience a sensible object (not just the so-called secondary qualities) are ideas that exist in the mind and that the existence of things outside the mind cannot be proven by reason; in fact, Berkeley argues, it is impossible even to conceive of a sensible thing existing outside the mind.

CHAPTER 7: THE EIGHTEENTH AND NINETEENTH CENTURIES

Main Points

David Hume

1. **Hume** believed that knowledge is limited to what is experienced; that is, sensory impressions. Though he displays total skepticism in some passages, in most he appears to be a modified skeptic who focuses on the nature of the self, causality, induction, God, and the external world.
2. **Hume's** epistemology rested on four assumptions: (1) Every claim that something exists is a factual claim. (2) Factual claims can be established only by observation or by causal inference from what is observed. (3) Thought, knowledge, belief, conception, judgment consist in having ideas, (4) all of which are copies of impressions of sense or of inner feelings.
3. *The quarter experiment*. "The only existences, of which we are certain, are perceptions." Hume held, in his *A Treatise of Human Nature*, that we may observe a conjunction or relation of cause and effect only between different perceptions and can never observe it between perceptions and objects. Therefore, from the existence of perceptions, we can never form any conclusion concerning the existence of objects.
4. *Hume on the self*. We have no experience of the self or mind, supposedly an unchanging nonmaterial substance within us.
5. *Hume on cause and effect*. We have no experience of a cause actually producing an effect; and even after we observe a frequent and **constant conjunction** between a cause and its effect, there is no rational justification for supposing that that conjunction will repeat itself in the future.
6. Hume: All reasoning based on present and past experience rests on the unprovable assumption that **the future will resemble the past**: all inferences from experience are only suppositions. This leads to total skepticism. But even the total skeptic will have his doubts!

Immanuel Kant

7. **Kant** believed that knowledge that was certain does exist and tried to show how this could be possible given Hume's arguments that indicate the opposite.

8. *The ordering principles of the mind.* Kant's theory is sometimes known as the **Copernican revolution in philosophy**; it meant that the fundamental properties or characteristics of objects in the world outside the mind are due to our minds, not to the objects themselves.
9. For sensations to qualify as experience, they must be subject to spatial-temporal shaping (the perceiving part of the mind must perceive them as objects existing outside us in space and time) and they must also be conceptualized—brought under concepts.
10. Further, to qualify as experience, sensory stimulation must be connected together or unified in a single, connected consciousness. Kant said his theory explained how it can be known that no one will ever experience uncaused change: to qualify as experience in the first place, a change *must* be subject to causation (that is, the mind “imposes” causation on experienced change).
11. Kant: All knowledge begins with experience, but not all knowledge is derived from experience. Hume believed that knowledge came from experience alone.
12. *Things-in-themselves.* But we cannot say that things as they are in themselves, as they are independently of experience, must also conform to the principles and rules “imposed” by the mind. We can only know “**phenomena**” or experienceable objects. We cannot know “**noumena**” (things that exist outside experience). Skepticism is unavoidable as to the thing-in-itself (*das Ding-an-sich*).
13. Relative to the world of experience, Kant was not a skeptic. Relative to things-in-themselves, he was.

The Nineteenth Century

14. Response to Kant's epistemology was absolute idealism, the philosophies of Fichte, Schelling, and **Hegel**. Whatever is, they said, is knowable; therefore thought doesn't merely categorize reality, its categories are reality. There cannot be unknowable things in themselves, for everything is the product of the knowing mind.
15. **Hegel**, the most important of the German idealists, believed that the categories of thought are the categories of being. He held that the cosmos and its history are the concrete expression of infinite or absolute thought.
16. *Main themes of Hegel.* (1) What is most real (the Absolute) is thought thinking of itself; (2) the objective world is an unfolding or expression of infinite thought; (3) reality is an integrated whole in which each proposition (each state of affairs) is logically connected with all the rest; (4) **the Absolute** (the sum total of reality) is a system of conceptual triads (thesis, antithesis, synthesis).

17. Nature and Idea, as thesis and antithesis, have their synthesis in what Hegel called Spirit (“thought knowing itself both as thought and as object”). The philosophy of Spirit has three main subdivisions: subjective spirit (**thesis**, the realm of the human mind), objective spirit (**antithesis**, the mind in external manifestations in social institutions), and Absolute Spirit (**synthesis**).
18. Hegel’s all-inclusive system represents the towering summit of metaphysical speculation.

Arthur Schopenhauer

19. **Schopenhauer** famously attacked Hegel’s exuberant rationalism. Schopenhauer regarded all phenomena as the objectification of the will. Will-in-itself is the originating source of everything that happens and is not determined by anything else. Blind and purposeless, will-in-itself manifests itself in the constant striving of human beings. The world is in disarray because persons are witless lackeys of this errant, cosmic will.
20. Peace can be achieved only by escaping the tyranny of the will, by moving beyond knowledge of one’s own will to objectivity and understanding of will-in-itself, in which state the world of phenomena becomes a kind of nothingness. This detached state of ecstasy and rapture could be glimpsed through art, music, and aesthetic experience.
21. Schopenhauer’s views influenced the psychoanalytic theories of Sigmund Freud.

Boxes

Profile: David Hume

(A philosopher who seems to have achieved ataraxia, unperturbedness)

A Lot of Destruction

(Sydney Smith’s little witticism about Berkeley and Hume)

Profile: Immanuel Kant

(Though he hardly ever left his birthplace, his ideas traveled far)

Profile: Georg Wilhelm Friedrich Hegel

(He was called “the old man” while still a university student)

Ludwig van Beethoven

(The link between the Classical and Romantic Eras)

Readings

7.1 David Hume, from *An Enquiry Concerning Human Understanding*

Argues that the contents of the mind fall into two and only two categories: higher thoughts or ideas, and “impressions” (the material given by our senses and experience). The difference between ideas and impressions is solely that thoughts and ideas are less vivid or forceful than sensory impressions. All the creative power of the mind amounts to is nothing more than the power to compound and transpose the material given by the senses and experience.

7.2 Immanuel Kant, from *Critique of Pure Reason*

Kant’s metaphysical exposition of the concept of time with his conclusion that “Time is the formal *a priori* condition of all appearances whatsoever.” This means that time is not derived from sensory impressions or what Kant calls “intuitions.” Hume is wrong in his argument that all concepts are derived from sensory “impressions.”

7.3 Georg Hegel, from *The Philosophy of History*

Hegel asserts that everything is a construct of Reason. No argument is presented in this passage, but it is a nice, clear statement of the basic Hegelian thesis.

7.4 Arthur Schopenhauer, from *The World As Will and Representation*

Schopenhauer’s case for idealism and argument against the notion that the world can be explained most fundamentally in terms of matter or intellect. He concludes that “the world, as we know it, exists only for our knowledge, and consequently in the *representation* alone.... the thing-in-itself, in other words, that which exists independently of our knowledge and of all knowledge, is to be regarded as something quite different from the *representation* and all its attributes, and hence from objectivity in general.”

CHAPTER 8: THE CONTINENTAL TRADITION

Main Points

1. Much of what happened in Western philosophy after Hegel was in response to Hegel. Analytic philosophy became the predominant tradition in England and eventually the United States (where pragmatism also developed). What is called **Continental philosophy** developed on the European continent.
2. Continental philosophy includes existentialism, phenomenology, hermeneutics, deconstruction, and critical theory. The most influential schools, existentialism and phenomenology, are covered in this chapter.

Existentialism

3. Some of the main themes in existentialism are: (1) Traditional and academic philosophy is sterile and remote from real life. (2) Philosophy must focus on the individual in his or her confrontation with the world. (3) The world is irrational, beyond total comprehension or accurate philosophical conceptualization. (4) The world is absurd: there is no explanation why it is the way it is. (5) Senselessness, triviality, separation, and so on, pervade human existence, causing anxiety, dread, self-doubt, and despair. (6) One faces the necessity of choosing how to live within this absurd and irrational world. This is the **existential predicament**.
4. Arthur Schopenhauer (covered in Chapter 7), Søren Kierkegaard, and Friedrich Nietzsche are important forerunners of existentialism. They held that philosophical systems that seek to make everything seem rational fail because not everything is. Such systems are futile attempts to overcome pessimism and despair.
5. **Kierkegaard** opposed the Hegelian view of the world's utter rationality.
6. Philosophy must speak to anguished existence in an irrational world, and Kierkegaard viewed with disdain philosophy's concern with ideal truths and abstract metaphysics. The earth is a place of suffering, fear, and dread. The central philosophical problem is *sickness-unto-death*; only subjective commitment to God can grant relief.
7. **Nietzsche**, who read Schopenhauer, further developed this critique of rationalist idealism.

8. Nietzsche disagreed with Schopenhauer as to the nature of the cosmic will; for Nietzsche, the world is driven and determined by the **will-to-power**.
9. Nietzsche: People have become enslaved by a slave morality that rejects life, celebrates mediocrity, and renders people cowardly, reactionary, and lacking in purpose.
10. Only the rare and isolated individual, the Superman or *Übermensch* (one who embraces the will-to-power and overthrows the submissive “slave” mentality), can escape the triviality of society.
11. Nietzsche: We have no access to absolute truths such as Plato’s Forms or Kant’s *a priori* principles of knowing. His philosophy was antimetaphysical.
12. But he did subscribe to one metaphysical concept, the “eternal recurrence of the same” (the theory that what happens recurs, exactly the same, again and again). The *Übermensch* affirms and celebrates life with no regrets; he would relish the idea that his life would recur eternally.
13. The concern for the situation of the individual person, denial of the rationality of the world, awareness of the vacuousness and triviality of human existence, and the attempts to find the answer to despair spread into arts, literature, and culture generally (as found, for instance, in art movements such as Dadaism, Surrealism, Expressionism, and in the writing of Kafka, Dostoyevsky, Ionesco, and Samuel Beckett), and persist in philosophy.
14. *Psychoanalysis*. Developed by Sigmund Freud, psychoanalysis taught that one behaves as one does not because one makes rational decisions but because one is subject to unconscious drives that acquire their shape during childhood. Influenced by Schopenhauer, Freud thought that the real source of our behavior is the *id* (Latin for “it”), the raging sea of hidden drives, irrational impulses, forbidden desires, and animal instincts.
15. For Freud, like Nietzsche, God is an illusion. Freud theorized that the truth of one’s being is withheld via denial, repression, and projection; in place of reality comes a fantasy universe of wishful thinking that punishes us mercilessly through the **superego** (a combination of conscience and social pressure).
16. According to Freud, psychoanalysis can help a patient discover the causes of anguish and anxiety in a slow process of learning about the source of one’s deepest fears, desires, and conflicts. The process is difficult and open-ended and can lead to a deepening of one’s understanding and existence.
17. Carl Gustav Jung developed an analysis of patients based on the notion of archetypes.

18. Alfred Adler analyzed patients on the theory that actions are motivated by one's perception of one's defects and are attempts to compensate for them.
19. Theories of psychoanalysis influenced later Continental philosophy in suggesting that absolute truth, honesty, and happiness are illusory and unattainable ideals that, in fact, make life difficult. The psychoanalysts also emphasized *praxis*, the application of theory to real, concrete cases, which was also emphasized in subsequent Continental philosophy.
20. Psychoanalysis understood human life as an organic process from birth to death in which early life determines adulthood. The novelist Marcel Proust wrote about the importance of remembering past events and relationships (even if they are painful) as part of becoming fully alive.

Two Existentialists

21. Existentialism as a philosophical movement was something of a direct response to social ills; Albert Camus and Jean-Paul Sartre wrote drama, novels, and political tracts, as well as philosophical works.
22. *Albert Camus*. We mask despair in an absurd world with false optimism and self-deception. We are strangers to ourselves.
23. The world defeats our most fundamental needs. When we see this, the basic question is, Is there any reason not to commit suicide? Yet suicide is an unacceptable acquiescence. Only by struggling against the absurdity of life is it possible to give life meaning and value. The fate of Sisyphus illustrates life.
24. **Camus** increasingly focused his concern on the inhumanity and cruelty of the world. The individual must spend life fighting the "plague" of injustice and violence through measured and nonfanatical revolt.
25. *Jean-Paul Sartre*. Camus was agnostic. **Sartre** was atheistic.
26. Sartre: Man is abandoned; that is, God does not exist.
27. Implications of **abandonment**: (1) There is no common human nature or essence; **existence precedes essence**; you are what you make of yourself. (2) There is no ultimate reason why things are the way they are and not some other way. (3) Because there is no divine plan there is no determinism: human beings are **condemned to be free**. (4) There is no objective standard of values.

28. Hence, we are responsible for what we are and must choose our own values. And in doing so we choose for all.
29. We experience our responsibility in anguish or hide from it in **bad faith**. Only through acceptance of our responsibility and in choosing a **fundamental project** for our lives may we live in **authenticity**.
30. *Sartre and Kant on Ethics*. Sartre believed that, when a person determines something to be right for himself or herself, that person is also determining it to be good for all. This is reminiscent of Immanuel Kant's famous categorical imperative (according to which you must only act in such a way that the principle on which you act could be a universal law). But, unlike Kant, Sartre maintained there was no *a priori* moral law.
31. *You Are What You Do*. Persons create themselves through their choices. The choices that count are those that issue forth in actions. There is no hidden or "true self" behind those deeds.

Phenomenology

32. **Phenomenology** interests itself in the essential structures found within the stream of conscious experience (the stream of **phenomena**) as these structures manifest themselves independently of the assumptions and presuppositions of science.
33. Attention is focused on the world-in-experience, of which we can have knowledge that is certain. The world beyond experience (the "real" world assumed by natural science) is a world in which much is uncertain or doubtful.
34. *Edmund Husserl*, the first great phenomenologist, proposed to establish a new foundation for human knowing: a universal phenomenology of consciousness, whose purpose is to investigate phenomena while "bracketing" assumptions and presuppositions about the world (the **phenomenological reduction**), so as to reveal what is certain in consciousness.
35. The purpose of **transcendental phenomenology** was to investigate phenomena without making any assumptions about the world.
36. **Husserl**: Philosophy must return to "the things themselves," the objects disclosed in conscious experience by phenomenological analysis.
37. *Martin Heidegger*: For **Heidegger** the truth of things lies not in phenomena but in Being itself. Being itself has been reduced to a world of objects (i.e., it has been forgotten).

38. Heidegger: We are basically ignorant about the thing that matters most: the true nature of Being. Awareness of the priority of Being would require a new beginning for philosophy and for Western civilization.
39. In his first major work, *Being and Time* (1927), Heidegger still sought true knowledge in *a priori* structures found in the human mind. But later, after his “turning about,” he sought a direct approach to Being itself.
40. It is with respect to his earlier work that Heidegger is called an existentialist. But despite the superficial resemblance, Heidegger and Sartre are philosophically quite different. For Heidegger, Being is the basic principle of philosophy and is absolutely necessary; for Sartre, individual existence was of paramount importance and because of the nonexistence of God, nothing about Being is necessary.
41. There Heidegger was concerned with *Sinn* (sense or meaning), the absence of which was the problem of human existence. Basic concepts: “**thrown into the world**,” headbreaking, beings-in-the-world, **everydayness**, chatter, beings-unto-death, and project.
42. The cultural and intellectual poverty of the twentieth century is the result of the assumption that man is the measure of all things; an assumption, entrenched in Western civilization since Plato, that was found in its fullest flower in Nietzsche.
43. The later Heidegger: We must endeavor to catch a glimpse of Being as it shows itself and not impose our thought on it. What is required is a new kind of thinking, such as already occurs in the best poetry. Through this new kind of thinking we may rediscover Being itself.
44. Later in his life Heidegger grew interested in Eastern philosophy, especially that of Lao Tzu.
45. *Emmanuel Levinas*: Introduced phenomenology into France. His central areas of concern were Talmudic commentaries and ethics (in the broad sense of awareness of how humans exist in the world).
46. **Levinas**: Philosophy is rooted in otherness (alterity): other people, time, language, existence itself are experienced as other; God exists as Absolute Otherness.
47. For Levinas, Heidegger’s ontology (the study of Being) was a mistaken in its attempt to reduce the Other to a mere object for consciousness; the Other exists prior to ontology.
48. The Other is encountered in the human face and solicits us to posit ourselves for this Other. It opens us up to the transcendent, to the Absolutely Other, to God and His Law.

49. Ethics is prior to ontology, and the Good is prior to the true: The responsibility of thinking is always in response to an unfulfilled and ultimately unfulfillable obligation to the Other. Our primary responsibility is for the Other (ultimately, God or the Most High), an obligation to the infinite. In meeting the Other we find our own meaning, the “answer” that we are. This forgetting of self leads to real communication and justice.
50. Levinas influenced Sartre and Derrida.

An Era of Suspicion

51. Diverse Continental philosophers have been suspicious about Western metaphysical systems which they claim lead to the manipulation of nature or set up a certain cultural perspective as absolute truth.
52. *Jürgen Habermas*: “Positivistic science” defines the “objective” experimental method as the criterion of truth. When its methods are applied to human beings, people are treated as objects; but what is needed is a method that would treat human beings as the subjects they are. Such a science Habermas called historical/hermeneutic because it explores the “practical” interest each of us has in understanding others.
53. **Hermeneutics** deals with principles of interpretation.
54. Aside from being unable to produce “practical understanding” of our intersubjective worlds, positivistic science is also inadequate in providing what Habermas calls “emancipatory knowledge.” This is the concern of **critical theory**: making explicit the controlling ideology of a political or social order.
55. For Habermas, knowledge of the ideologies that shape our communication can be liberating as we reflect on the most deeply held assumptions of our society. Truly nonideological, rational communication is the “**ideal speech situation**” presupposed, Habermas says, in every discourse.
56. *Michel Foucault*, in his “**archaeological**” period, claimed to have found a series of discontinuous “created realities” or “**epistemes**” that serve each historical era as the ground of what is true and what is false. Yet because the charting of the various epistemes seemed itself to assume a kind of objectivity on the part of the researcher, Foucault abandoned archaeology in favor of genealogy.
57. For Foucault (taking up the work Nietzsche had earlier begun), **genealogy** committed the observer to no universal theory of reality; the emphasis in genealogy was not knowledge, but power. In his later work Foucault traced the development of various forms of power manipulation within society as he examined prisons, insane asylums, and hospitals. He

found each institution perpetuating its work in part by redefining its mission. Though doctors no longer see themselves as casting out evil spirits, surgeons (by redefining disease) have maintained the “priesthood” of the medical profession.

58. *Structuralism versus Deconstruction*. Structuralism is a methodology that seeks to find the underlying rules and conventions governing large social systems such as language or cultural mythology.
59. *Ferdinand de Saussure*: Linguistics is the study of signs, defined as a combination of the signifier (the physical thing that signifies) and the signified (that which is signified). The meaning of signs in a sentence depends not only on the order of the signs but on the contrast of each sign with other signs in the language that are not present.
60. *Claude Lévi-Strauss* adapted Saussure’s methods and applied them to ethnographic research to find the underlying structures of thought in the myths of nonindustrial societies.
61. The analysis of sign systems of various types, from advertising slogans to animal communication, is called **semiotics**.
62. *Jacques Derrida* broke with French structuralism (which was concerned with the “deep structures” of language common to all speakers) by announcing that no definitive meaning of a text could ever be established. Derrida’s “**deconstructive method**” showed what he called the “**free play of signifiers**.” By this he means the writer of a word “privileges” that word for a moment; this “privileging” becomes the medium for the play of the signifier (*différence*) rather than any background of a fixed linguistic system (which Derrida says does not exist).
63. Criticism of Lévi-Strauss: Derrida believed Lévi-Strauss failed to see history as a gradually evolving process; Derrida also believed that there is no basis for making myths into a fixed, coherent system, so the philosopher cannot be an “engineer” who finds unifying elements within myths. Myths have no authors and no single source and cannot give rise to scientific knowledge.
64. Play, for Derrida a positive element, is seen by Lévi-Strauss as a disruptive force.
65. Derrida: Used his deconstructive method to attack Husserl’s transcendental idealism. Husserl attempted to ground human knowing on a universal phenomenology of consciousness, which would provide certainty of knowledge, but Derrida criticized this as being logocentric (based on a nostalgia for an original state of full being or presence which is now lost).
66. For Husserl, truths of consciousness can be directly intuited; for Derrida, there is only mediated, representational knowledge which is dependent on linguistic structures. Truth

does not take place prior to language but rather depends on language and on temporality for its very existence. Husserl's philosophy leaves out and cannot deal with human finitude and with historical change.

67. For Derrida, only through the playful use of language will the interaction between the presence and absence of things, as well as between their certainty and uncertainty, enter consciousness. Thinking and language can never be closed systems of absolutely certain, transcendental concepts.
68. Derrida is suspicious of any claim to final interpretation. He is a kind of contemporary Socrates, forcing a recognition that most claims of absolute knowledge are full of contradictions.
69. *Gilles Deleuze*: A post-modern figure who put "multiplicity" (rather than identity or oneness) at the center of his diverse writings.
70. Rather than turn things into "ones," discrete entities considered in abstraction from their relations with other things, Deleuze said philosophy should address multiplicity and difference.
71. Deleuze disagreed with Plato, who said the world of appearances is a mere shadow of the real world, the world of separate and discrete Forms; for Deleuze, the multiplicity of appearances is what is real and the world of perfect, transcendent Forms does not exist.
72. Deleuze: Rather than study things as one might study individual trees, philosophy ought to think of things in terms of rhizomes (plants that grow horizontally rather than vertically and that spread out, growing up and over things and becoming tangled with other rhizomes). For example, there is not one language called English, but a multiplicity of ways of speaking English involving not only rules of grammar but tones of voice and even body language.
73. *Alain Badiou*. A former student of Deleuze, Badiou accuses Deleuze of monism ("one-ism"), not because he says that "all is one" (which Deleuze does not say) but in his treating the multiple as a "singularity-totality," a "one-all." Badiou: Multiplicity is not a single totality.
74. Badiou argues that it is impossible to totalize everything that exists since what exists is "infinitely infinite." Badiou's interest in infinity (which mathematicians have been dealing with for over a century in set theory) runs counter to the general focus on finitude in Continental philosophy.
75. Both Badiou and Deleuze make use of the notion of the "event," defined as a rare moment at which one is led to question the concepts and beliefs one has always relied on.

76. Badiou writes that events come in four varieties: events in science, politics, art, and love. Love is an event that forces one to change usual habits and beliefs, and so, in science, is Einstein's development of the theory of relativity.
77. *Richard Rorty* is suspicious of the traditional claims of philosophy itself to have the methods best suited to finding "truth." "There is no method for knowing when one has reached the truth, or when one is closer than before."
78. Rorty's pragmatic definition of truth: whatever "survives all objections within one's culture." Standards are relative to one's culture and such starting points (standards of evidence, reasonableness, knowledge) are contingent.
79. For Rorty, "what matters is our loyalty to other human beings clinging together against the dark, not our hope of getting things right."

Boxes

Profile: Søren Kierkegaard

(Defined three types of life: the aesthetic, the ethical, and the religious)

Profile: Friedrich Wilhelm Nietzsche

(By 1889 he had become irretrievably insane)

Literature and Philosophy

(Literary approaches that express philosophical viewpoints)

Existentialism in European Literature

(Dostoyevsky, Tolstoy, Kafka, Ionesco, Beckett)

Profile: Albert Camus

(He received the Nobel Prize for literature in 1957)

Life Is Absurd

(Explains the existential predicament)

The Just

(Camus's play)

Profile: Jean-Paul Sartre

(Sartre declined the Nobel Prize in literature in 1964)

Is Sartre Only for Atheists?

(No)

Profile: Martin Heidegger

(Controversy continues over his membership in the Nazi party)

Profile: Jürgen Habermas

(Associated with the Frankfurt School)

The Frankfurt School

(Theodor Adorno and Herbert Marcuse are associated with this school)

Philosophical Anthropology

(What is a human being? The answer may not be all that clear)

Profile: Michel Foucault

(He was a scandal to “polite” French society)

Profile: Jacques Derrida

(He had wanted to be a soccer player)

Profile: Gilles Deleuze

(Portrait of an idiosyncratic philosophy)

Profile: Richard Rorty

(Writing in the pragmatist spirit of John Dewey)

Readings

8.1 Jean-Paul Sartre, from *Existentialism and Humanism*

Sartre explains existentialism and its most important concepts, including anguish and abandonment.

8.2 Albert Camus, from *The Myth of Sisyphus*

How absurd it is that the heart longs for clear understanding, given the irrationality of everything.

8.3 Michel Foucault, from *The History of Sexuality*

Is modern bourgeois society sexually repressed? No, according to Foucault, as he here explains.

8.4 Michel Foucault, from *Madness and Civilization*

Is modern civilization conducive to insanity?

8.5 Jürgen Habermas, from *Toward a Rational Society*

Habermas seeks to understand the dialectical relationship between technology and decision making in the social and political world, especially in democracies.

8.6 Richard Rorty, from *Philosophy and Social Hope*

Rorty considers the possible future of pragmatism and pluralism in determining social hopes and changes in contemporary society.

CHAPTER 9: THE PRAGMATIC AND ANALYTIC TRADITIONS

Main Points

1. On the continent of Europe, the assault on idealism began with the nihilistic attacks of Schopenhauer, Nietzsche (**nihilism** is the rejection of values and beliefs), and the religious anti-idealism of Kierkegaard, reaching its summit with the development of existentialism. The philosophical focus in Britain and the United States in the twentieth century was quite different.

Pragmatism

2. Twentieth-century philosophy in the United States was shaped by pragmatism (or American pragmatism).
3. Pragmatists rejected the idea that there is fixed, absolute truth; instead, it is relative to a time and place and purpose and is thus ever-changing in light of new data.
4. *C. S. Peirce*: “The opinion which is fated to be ultimately agreed to by all who investigate, is what we mean by the truth.”
5. Peirce: Pragmatism is a rule for ascertaining the meaning of ideas. The meaning of a concept is the sum total of its practical consequences. For Peirce, that meant that most metaphysical concepts were meaningless or absurd.
6. *William James*: To determine either the meaning or the truth of an idea, one must evaluate its usefulness or workability—its “cash value.” This is a more individualistic understanding of truth than Peirce’s, though James would count as what works for the individual the findings of the community of scientific investigators.
7. James was also famous for the related theory that in some cases it is justifiable to choose or will to hold a belief because of the “vital good” it provides to a person, even if the evidence for and against the belief weighs in equally. If “the hypothesis of God” “works satisfactorily in the widest sense of the word,” James said it was “true.” (More on James in part 3 on the philosophy of religion.)
8. *John Dewey*’s **instrumentalism** regarded thinking as problem solving rather than truth seeking. Dewey rejected both traditional realism (“the **spectator theory of knowledge**”) and idealism and regarded abstract speculation about so-called eternal truths as escapism.

9. As a social activist, Dewey had a significant effect on American educational, judicial, and legislative institutions.
10. Though pragmatism has been making a modest comeback in American philosophy departments, it was analytic philosophy, first developed in Britain, that became dominant in the United States.

Analytic Philosophy

11. *What analysis is.* Analysis resolves complex propositions or concepts into simpler ones.
12. *A brief overview of analytic philosophy.* **Bertrand Russell**, looking for a satisfactory account of numbers and mathematics, abandoned Absolute Idealism and adopted **logicism**, the thesis that the concepts of mathematics can be defined in terms of concepts of logic and that all mathematical truths can be proved from principles of formal logic.
13. **Gottlob Frege** had undertaken to establish logicism independently of Russell. Modern symbolic logic is derived from Frege's "language" of symbols.
14. Russell's logicism involved the analysis of mathematical propositions; under the influence of colleague G. E. Moore, Russell began to think of the analytic method as promising to deliver the same indisputable results in other areas of philosophy as it did in the philosophy of mathematics.
15. **G. E. Moore** analyzed some commonsense beliefs about physical objects as well as certain propositions in moral philosophy.
16. **Gilbert Ryle**: The principal business of philosophy is to use analysis to dissolve traditional philosophical problems.
17. **Ludwig Wittgenstein**: The goal of analysis is to reduce complex descriptive propositions to their ultimately simple constituent propositions, which consist of "names" in combination, which would represent the ultimate simple constituents of reality.
18. The **logical positivists** (such as Moritz Schlick and his **Vienna Circle**): Philosophy is not a theory but an activity the objective of which is the logical clarification of thought.
19. They proposed a **verifiability criterion of meaning**, according to which genuine propositions are either tautologies or are empirically verifiable.
20. The positivists regarded the pronouncements of metaphysics and theology as meaningless and held value judgments to be expressions of emotion.

21. The positivists: Philosophy has as its only useful function the analysis of everyday and scientific language; it has no legitimate concern with the world apart from language.
22. Few analytic philosophers today subscribe to the verifiability criterion of meaning or accept the basic views of the logical positivists.
23. Many so-called analytic philosophers today do not regard analysis as the “proper” method of philosophy or think of analysis as one of their principal tasks. Wittgenstein came to repudiate analysis as the proper method of philosophy.
24. It is now widely held that many philosophically interesting claims and expressions cannot intelligibly be regarded as complexes subject to linguistic reduction.
25. **W. V. O. Quine:** It is questionable whether it is ever possible to say in some absolute sense what the meaning of an expression is.
26. In its broadest sense, a call for “analysis” today is simply a call for clarification.
27. *Language and Science.* Many analytic philosophers consider philosophy of language to be more fundamental and important than metaphysics or epistemology. (Recall that the positivists rejected metaphysical assertions as meaningless.)
28. There is more to the meaning of a name than the thing it designates. Frege called this additional element the “sense” of the name, and he and Russell said that the sense of a name is given by a “definite description.”
29. Some writers have been concerned with the “pragmatics” or social aspects and uses of language.
30. Logical positivists were especially concerned with the relation of statements about theoretical scientific entities (such as neutrons or protons, which cannot be directly observed) to statements that record one’s observations of, say, trails in a cloud chamber. It seemed to some that statements about protons must logically be equivalent to statements about observations or they would have to be dismissed as meaningless. But this “translatability thesis” turned out to be doubtful, and the question of the relationship between theory and observation is still under discussion.
31. Philosopher of science Thomas Kuhn was concerned with scientific activity conceived not as the verification of theories but as the solving of puzzles presented within a given scientific “paradigm” or scientific tradition.

32. *Experience, language, and the world.* Analytic epistemology and metaphysics has broadly focused on the interrelationship of experience, language, and the world and on the nature of mind.
33. **Logical atomism** (associated with Russell and Ludwig Wittgenstein) regarded the world not as an all-encompassing Oneness (as the Hegelians said it was) but as a collection of atomic facts, each logically independent of every other fact and not themselves composed of simpler or more basic facts.
34. Atomists: Because all complex propositions must in principle be resolvable into simpler propositions by analysis, there must be fundamental and absolutely simple propositions that cannot be resolved further and that are logically independent of each other. Corresponding to these “atomic” propositions are the fundamental or atomic facts.
35. Russell changed his mind over his lifetime as to the minimum that must be supposed to exist, but generally he believed that this did not include many of things that “common sense” is inclined to say exist, such as physical objects and atoms and subatomic particles. What we think and say about these can be expressed in propositions that refer only to awareness or **sense-data**.
36. Russell: What we truly know is sense-data, and what we believe exists, such as physical objects and such scientific entities as atoms and electrons, must be definable in terms of sense-data if those beliefs are to be philosophically secure.
37. **Phenomenalism**: The notion that propositions about physical and scientific objects are in theory expressible in propositions that refer only to sense-data.
38. Phenomenalism as a rebuttal to skepticism: the theory that propositions that refer to physical objects can be expressed in propositions that make reference only to sense-data which some supposed to be **incorrigible** (incapable of being false if you believe that they are true).
39. Whether phenomenalism is sound rests on whether our supposed knowledge of an external world can be understood in purely sensory terms, whether “reality” reduces to “appearances.”
40. Why phenomenalism was considered unsound: (1) there is no set of sense-data the having of which logically entails that you are experiencing a given physical object; (2) it is unclear that physical-object propositions that mention specific times and places could have equivalent sense-data propositions; (3) **private language** is impossible.

41. Philosophers are now questioning whether or not knowledge requires foundations at all. (**Foundationalism** holds that a belief qualifies as knowledge only if it logically follows from propositions that are incorrigible.)
42. **Naturalized epistemology** rests on psychology or the processes actually involved in the acquisition and revision of beliefs.
43. *Antirepresentationalism*. Quine's naturalized epistemology has become a leading alternative to foundationalism; in metaphysics Quine proposed a nonreductionistic alternative to phenomenalism; physical objects are **theoretical posits**, entities whose existence we in effect hypothesize in order to explain our sensory experience.
44. The Quinean view of objects as theoretical posits is consistent with **realism** (the thesis that reality consists of physical objects independent of the perceiving and knowing mind) but is also consistent with skepticism (because theoretical posits may not in fact exist).
45. Phenomenalism refutes skepticism only by denying realism (denying that objects are independent of our sense-data).
46. Underlying realism is the notion that true beliefs represent or correspond to reality; according to **representationalism**, a belief counts as knowledge only if it is a true belief, and a belief is true only if it is an accurate representation of the state of affairs that it is about.
47. The **antirepresentationalism** of **Richard Rorty** and others denies that mind or language contain or are representations of reality.
48. When we describe a belief as true we are simply praising that belief as having been proven relative to *our* standards of rationality.
49. Rorty's antirepresentationalism was anticipated by the pragmatists, especially Dewey. Pragmatic thought has entered analytical philosophy through philosophers such as Quine, Hilary Putnam, and Rorty.
50. *Wittgenstein's turnaround*. His philosophy divides into two phases. In the *Tractatus*, Wittgenstein portrays the function of language as that of describing the world and is concerned with making it clear just how language and thought hook onto reality in the first place.
51. The *Tractatus*, later rejected by Wittgenstein, poses a paradox at the end: it seems impossible to use language to represent how language represents the world.

52. In the later *Philosophical Investigations*, Wittgenstein abandons the picture theory of meaning and says instead that meaning is determined by how language is used in a given context or **language game**.

The Philosophy of Mind

53. **Philosophy of mind** seeks to understand (analyze) everyday psychological language and to encompass the research of psychologists, neuroscientists, computer scientists, linguists, artificial intelligence researchers, and other specialists.
54. *Dualism*. A human being has (or is) both a physical body and a nonphysical mind, and these two things are interactive. (Not all dualists believe the immaterial mind and the material body interact, but most dualists do, so dualism as used here, unless otherwise noted, refers to **interactionist dualism**.)
55. Many analytic philosophers reject dualism and tend to subscribe to the physicalist theories of behaviorism, identity theory, or functionalism.
56. **Behaviorism**. As a methodological principle of *psychology*, behaviorism holds that fruitful psychological investigation confines itself to such psychological phenomena as can be behaviorally defined.
57. Ryle: **Philosophical behaviorism** is the doctrine that (1) There is no such thing as a non-physical mind—there is “no ghost within the machine.” (2) Mental-state thing-words do not really denote things; statements in which such words appear are loose references to behaviors and behavioral dispositions. (3) Statements about a person’s mental states cannot, despite (2), actually be translated into some set of statements about the person’s behavior and behavioral dispositions.
58. Behaviorism seems to solve the interaction problem.
59. **Identity theory**. So-called mental phenomena are physical phenomena within the brain and central nervous system (CNS).
60. Among the adherents: Australian philosopher J. J. C. Smart.
61. Identity theory is easily confused with behaviorism, but it is a distinct theory. The identity theory holds that mind-states are brainstates, that reference to a person’s beliefs or thoughts is in fact reference to events and processes within that person’s brain and nervous system. Philosophical behaviorism holds that the psychological vocabulary used in describing a person is just a shorthand way to talk about that person’s behavioral dispositions.

62. **Functionalism.** Many physicalists question the identity theory (wherein each distinct mental state or process equates with one and only one brain-state or process) since it is possible that a certain psychological state could be correctly ascribed to quite different physiological systems. It seems better to define a mental state by its function.
63. Functionalism explains why psychology is not reducible to neurology but doesn't commit its adherents to questionable dualistic metaphysical notions.
64. If functionalism is correct, then while everything that happens may be physical, "**straight-forward reductivist physicalism**" or "**physicalist reductivism**" (*reducing* everything to physics) is unlikely.
65. Today, most analytic philosophers of mind (as well as cognitive psychologists and artificial intelligence researchers) are unlikely to be dualists, though they agree that not all problems in the alternative nondualist conceptions of behaviorism, identity theory, and functionalism have been resolved

Quine, Davidson, and Kripke

66. *Willard Van Orman Quine.* In "Two Dogmas of Empiricism" (1951) Quine challenged two empiricist ideas: (1) the "analytic/synthetic distinction" and (2) "reductionism."
67. By **reductionism** Quine meant the view that every meaningful statement "reduces" to the experiences that would confirm or disconfirm it; early twentieth-century empiricists subscribed to the **translatability thesis**, which said statements about the world can (in theory) be "translated" into statements about immediate sensory experience. Quine's view was that it is a mistake to suppose that statements taken in isolation can be confirmed or disconfirmed.
68. Quine rejected the empiricist idea that there is a clear boundary between statements that are "**synthetic**" (for Quine, statements that hold "contingently") and ones that are "**analytic**" (statements that hold "come what may"). Since (according to Quine) a person's knowledge is an interlocking system of beliefs, no statement is true "come what may." (You could believe that married individuals don't have spouses if you are willing to believe you had been programmed with false memories about what certain words mean.)
69. Which interlocking system of beliefs (or ontology, dealing with the most basic categories and entities) is the correct one? For Quine ontologies are neither "correct" nor "incorrect"; what counts is the practical or pragmatic results. When it comes to predicting the future, one gets a better result believing in the laws of physics than in the Greek gods.

70. In *Word and Object* (1960), Quine went further and claimed there is no “fact of the matter” as to what things an ontology even refers to; he wrote that any theory, as well as any language, is subject to **indeterminacy of translation**, meaning that alternative incompatible translations are equally compatible with the linguistic behavior of adherents or speakers. He also wrote of the **inscrutability of reference**, meaning that incompatible alternative conceptions of what objects a theory refers to are equally compatible with the totality of physical facts. Quine described himself as an “ontological relativist.”
71. *Donald Davidson*. Known for devising a theory of meaning for natural language (languages that arise naturally for purposes of human communication, like English or Signed English) based on developments in formal logic (including such things as computer programming languages and symbolic logic).
72. Davidson drew on the earlier work of Polish logician Alfred Tarski, who developed a theory of truth for formal languages, to bridge the gap between developments in formal logic and the concern of philosophers with meaning within natural languages.
73. *Saul Kripke*. In *Naming and Necessity* (1972, 1980) Kripke criticized *descriptivism*, which said the meaning or reference of a proper name is connected to the description of the thing. Shakespeare is connected to a description like “the man who wrote Hamlet.” But Kripke held that the proper name is a *rigid designator*, which designates the same entity in all possible worlds in which the name has a reference. By contrast, a description like “the man who wrote Hamlet” is not rigid since Shakespeare might not have written Hamlet but would still be Shakespeare.
74. Kripke’s alternative to descriptivism was the *causal theory of reference*, according to which a person can be designated by causal chains of reference, such as when parents name a child and that name gets told to others. Uses of that name by those in the chain are linked causally and refer to the same person.
75. Kripke’s refutation of descriptivism contradicted the widely held belief of philosophers that *necessary* truths (statements that could not possibly be false, that are true in all possible worlds) are all *a priori* truths (statements known to be true independent of experience, like “circles have four sides”). If one learns that the “Morning Star” and the “Evening Star” (both rigid designators) name the very same thing (Venus), the discovery would count as an *a posteriori* (a statement that is known to be true through experience) discovery of a necessary truth.
76. Kripke’s view has metaphysical implications. For Kripke, essentialism (the idea that things have essential properties, properties they cannot not have) can only be maintained by distinguishing between *a priori* and necessary truths. This table’s essential property is that it is made out of wood. It couldn’t have been made out of ice since then the table would not be

this table, but some other table. The statement that this table, if it exists at all, is not made out of ice is a necessary truth but not an a priori one, since it requires experience to find out that the table is made out of wood.

77. For Kripke, the name of a mental state (such as “depression”) and the name of a brain process (“brain activity X”) designate things with different essential properties; what they name cannot be equated in the first place as the identity theorists had tried to do.

Boxes

Profile: John Dewey

(He was one of the founders of the American Civil Liberties Union)

Profile: Bertrand Russell

(Received the Nobel Prize for literature in 1950)

Profile: Ludwig Wittgenstein

(“Tell them I’ve had a wonderful life”)

Private Languages?

(The argument against their possibility)

Readings

9.1 A. J. Ayer, from *Language, Truth, and Logic*

Ayer, the most famous British exponent of logical positivism, sets forth and elaborates on the verifiability criterion of meaning.

9.2 J. J. C. Smart, from “Sensations and Brain Processes”

Smart explains identity theory, first by clarifying the nature of the equation between sensations and brain processes, and second by replying to objections to the view that sensation statements report processes in the brain.

9.3 Donald Davidson, from *Problems of Rationality*

Davidson tries to determine how thought or “propositional attitudes” could be possible in the first place. “We should be astonished,” he writes, “that there is such a thing as thought.”

9.4 Saul Kripke, from *Identity and Individuation*

Here Kripke examines the case of what appears to be the contingent (could have been false) identity of heat with “the motion of molecules.” Instead, he argues, it is “necessary that heat is the motion of molecules” since both “heat” and “the motion of molecules” are rigid designators that refer to the same thing.

CHAPTER 10: MORAL PHILOSOPHY

Main Points

1. **Ethics** or moral philosophy is the study of moral judgments, which are value judgments about what is virtuous and base, just and unjust, morally right and wrong, morally good and bad or evil, morally proper and improper, and so on.
2. Because many questions can be asked about moral judgments, ethics encompasses many issues. The most important question of ethics, however, is simply, Which moral judgments are correct?

Skepticism, Relativism, and Subjectivism

3. **Ethical skepticism:** The doctrine that moral knowledge is not possible. Note that the claim “there is no right or wrong” is not a skeptical belief; it implies some moral knowledge.
4. **Descriptive relativism:** Not a doctrine of ethics, it merely says that people in different cultures have different beliefs about what is morally right and wrong; it says nothing about what *is* morally right and wrong.
5. **Cultural relativism:** The idea that what a culture believes is morally right or wrong is morally right or wrong for people in that culture. This is a subjectivist ethical philosophy. Note that it would be inconsistent for a cultural relativist to advocate being accepting toward another culture’s practice if his or her own culture thought that practice wrong.
6. **Individual relativism:** What is right or wrong morally is what each individual believes is right or wrong. This is also a **subjectivist** ethical philosophy.

Egoism

7. **Descriptive egoism:** The doctrine that in all conscious action the person acting is seeking to promote her or his self-interest above all else.
8. **Prescriptive egoism:** The doctrine that in all conscious action a person ought to seek her or his self-interest above all else.

Hedonism

9. **Hedonism** is the pursuit of pleasure.
10. **Psychological hedonism**: The ultimate object of a person's desire is always pleasure (a descriptive doctrine).
11. **Ethical hedonism**: A person ought to seek pleasure over other things (a prescriptive view).
12. Two varieties of ethical hedonism: **Egoistic ethical hedonism** (one ought to seek his or her own pleasure over other things) and **universalistic ethical hedonism** (otherwise known as utilitarianism, in which one ought to seek the greatest pleasure for the greatest number of people over other things).

The Five Main Ethical Frameworks

13. **Divine-command ethics**: God ordains what one ought to do (examples: Augustine and Aquinas).
14. **Consequentialism**: One ought to do whatever has the most desirable consequences (Epicureans, stoics, utilitarians).
15. **Deontological ethics**: One must do one's moral duty (in at least some cases regardless of consequences) (Kant).
16. **Virtue ethics**: One ought to do what a virtuous person would do (Plato, Aristotle).
17. **Relativism**: One ought to do what her or his culture or society thinks one ought to do. (None of the philosophers covered in this chapter are relativists, but many students are.)

The Early Greeks

18. **Sophists** and **Socrates**: Moral judgments must be supported by reasons.
19. Socrates was also concerned with the meaning of words that signify moral virtues, such as *justice*, *piety*, and *courage*.
20. *Socrates*: Wrongness of behavior is due to ignorance.
21. **Plato**. Theory of **Forms**: At the apex of all Forms is the Form of the Good. Corollary: Because the Forms define true reality, individual things are real only insofar as they partake of the Form of the Good. Additional corollary: Evil is unreal.

22. Plato: Because Forms are apprehended by reason, one should strive for knowledge of the Good and hence be ruled by reason. One ruled by reason exhibits four cardinal virtues—temperance, courage, wisdom, and justice—and has a well-ordered soul; virtue is its own reward.
23. *A complete ethical theory.* Plato's theory is a complete ethical theory because it (1) identifies an ultimate source of all value, (2) sets forth a metaphysical justification for accepting this source as ultimate, (3) stipulates a fundamental moral principle, (4) provides a rationale for accepting the principle as universally binding, (5) specifies how knowledge of the supreme intrinsic good is obtained, and (6) holds that obedience to the moral principle is motivated.
24. *Aesara, the Lucanian.* The Greek philosopher **Aesara of Lucania** taught that *all* morally significant decisions, whether regarding families or the state, should reflect the appropriate proportions of reason, willpower, and such positive emotions as love. Her analysis of the soul was similar to Plato's: she said that the human psyche had three parts—the mind, spiritedness, and desire.
25. **Aristotle.** The first great **ethical naturalist**, Aristotle held that our highest good—our natural objective—is happiness, which consists in two things: enjoyment and the exercise and development of the capacity to reason.
26. Aristotle: Virtue is the exercise of our capacity to reason, and there are two kinds of virtues: intellectual and moral.
27. Aristotle: Virtue is a matter of habit; a person's pleasures reveal his moral character. Specific moral virtues (such as courage) are the **mean between extremes**.
28. Aristotle made the distinction between an **instrumental end** (an act performed as a means to other ends) and an **intrinsic end** (an act performed for its own sake). When one comes to understand what the natural function of people is, then one finally knows what is intrinsically the "Good of Man."
29. Though both Plato and Aristotle were proponents of what is now called virtue ethics, for Plato the Good was a nonnatural Form; for Aristotle, the good (for humans) is what human beings actually seek (happiness, properly understood). For Plato, the moral good transcends nature; for Aristotle the moral good finds its grounding *in* human nature.

Epicureanism and Stoicism

30. The four main schools of philosophy following Aristotle were the Epicureans, the Stoics, the Sceptics, and the Neoplatonists.

31. **Epicureanism** and **Stoicism** were naturalistic ethical theories.
32. *Epicureanism*. Personal pleasure is the highest good. **Epicurus**: We ought to seek the pleasant life, which comes with satisfaction of desires that are natural and the satisfaction of which is necessary for a pleasant life. Natural desires that need not be satisfied may be satisfied if doing so does not lead to discomfort or pain. Unnatural/unnecessary desires ought never to be satisfied.
33. *The Stoics*. The school was founded by **Zeno** (a different Zeno from the one mentioned in Chapter 2) who met his students on the *stoa* (Greek for “porch”).
34. Stoicism: We ought to seek the untroubled life, which comes through neutral acceptance of the natural order of things.
35. All that occurs is in accordance with **natural law** (reason): Whatever happens is the inevitable outcome of the logic of the universe; all that happens has a reason; so whatever happens is for the best. We ought to remain uninvolved emotionally in our fate, and our lives will be untroubled. **Epictetus** was among the most famous of the Stoics.

Christianizing Ethics

36. **St. Augustine**. Christianized Platonic ethics: God is the source of all that is real and good.
37. Augustine explained evil by adapting the Platonic view: Natural evil is the absence of reality; moral evil is disordered love—turning from God.
38. Augustine: Virtue and sin are conditions of the soul; what matters is not the person's good deeds but the state of mind (intent) in which the person acts.
39. **St. Hildegard of Bingen**. This medieval German Benedictine nun said mystical experience provides a form of knowledge unavailable to pure rational introspection.
40. **Heloise** and **Abelard**. The ethics of the medieval French philosopher Heloise has two primary components—(a) true love for another, whether platonic or sexual, is completely unselfish and asks nothing (disinterested love) and (b) the morality of the act resides in the intention of the actor (**morality of intent**). Her love affair with Abelard, her philosophy teacher, was governed, she felt, by these precepts (though it turned out that Abelard's love for Heloise seemed purely sexual).
41. **Abelard**: Sin does not consist in acting on evil desires, or even in having them, but in consenting to act on evil desires.

42. *St. Thomas Aquinas*. **Aquinas** adapted Aristotelian thought for Christianity. Goodness for humans is happiness.
43. Aquinas: Natural law is the law of reason, which leads us to our natural end insofar as we follow it. God's **divine law**, revealed to us through God's grace, guides us to happiness everlasting.
44. Aquinas: There are two sets of virtues, the natural virtues such as courage, temperance, justice, and prudence, and the higher virtues of faith, love, and hope.

Hobbes and Hume

45. **Hobbes**. He espoused a philosophy of relentless materialism. "Good" and "evil" denote only what one desires or detests; a descriptive egoist, Hobbes said persons seek personal survival above all other things. It is an open question whether he was also a prescriptive egoist.
46. **Hume**. Moral principles, Hume argued, are neither divine edicts nor discoverable by reason.
47. *Value judgments are based on emotion, not reason*. Hume: Moral and all other value judgments are based on emotion; actions we find morally praiseworthy or blameworthy create within us feelings of pleasure or displeasure, respectively.
48. *Benevolence*. Judgments of moral approval are expressions of the pleasure that we experience when presented with behavior that reflects a benevolent character.
49. Goodness consists in traits and actions that promote the welfare of people (this idea was appropriated in the nineteenth century by the utilitarians). Hume believed that when someone is morally praised or condemned, it is the person's character that is being praised or condemned. In this respect, Hume is part of the virtue ethics tradition of Plato, Aristotle, and Aquinas.
50. Hume's inquiries set the stage for subsequent ethical philosophy.
51. *Can there be ethics after Hume?* Options for ethics after Hume are four: (1) Despite Hume, ethics might seek to establish that morality can be grounded on reason or on God—Kant's option. (2) It might try to find objective sources of moral standards other than reason or God—the utilitarians' option. (3) It might seek to determine how one should act given the absence of objective moral standards—the existentialists' option. (4) It might abandon the search for moral standards altogether and concentrate on ethical descriptivism—the option of analytic philosophy.

Kant

52. Kant held that reason alone can ascertain principles of morality; they cannot be revealed through scientific investigation since scientific inquiry can never reveal to us principles we know hold without exception (as moral principles do).
53. *The supreme principle of morality.* Kant: A moral rule is universal and absolute. Thus, the supreme prescription of morality is to act in such a way that you could, rationally, will the principle on which you act to be a universal law.
54. And a moral rule may be expressed as a **categorical imperative**.
55. *Why you should do what you should do.* You should do what you should do because it is right. The consequences of an act, according to Kant, do not determine whether the act is good; only the intent or “will” with which it is taken does that.
56. Because a **moral imperative** must hold without exception, it differs from a **hypothetical imperative** which state, in effect, that one ought to do something *if* such-and-such an end is desired.
57. Rationality is the source of all value, so the rational will is alone inherently good.
58. Another formulation of the categorical imperative: Treat rational beings (e.g., humans) in every instance as ends and never just as means.
59. Duty-based ethical systems such as Kant’s are known as **deontological** ethical systems.

The Utilitarians

60. A different view was taken by the utilitarians, **Jeremy Bentham** and **John Stuart Mill**: The rightness of an action is identical with the happiness it produces as a consequence, with everyone considered.
61. *Bentham.* Happiness is pleasure, and positive ethical value-words have meaning only when defined in terms of pleasure. Pleasure can be evaluated only with reference to quantitative criteria. Bentham is often called an **act-utilitarian**.
62. *Mill.* Some pleasures are better than others; quality, as well as quantity, of pleasure is a factor in moral value. Mill is often referred to as a **rule-utilitarian**.

Friedrich Nietzsche

63. **Nietzsche** took the view that there were basically just two moralities: master morality (the morality of the noble individual) and slave morality (the morality of the masses, epitomized by Christian ethics). Master morality invigorated the race, whereas slave morality was a denial of life.
64. Nietzsche saw his this-worldly philosophy as a celebration of the will to power, which finds its highest expression in the noble individual, the *Übermensch* or Superman, who has risen beyond the slave categories of “good” and “evil” and who lives by the principle “There is no god or human over me.”
65. Nietzsche: “What doesn’t kill us makes us stronger.” The ultimate internal human battle is between two forces, the Apollonian (the force of measure, order, harmony) and the Dionysian (the force of excess, destruction, creative power). Both are necessary if one is to be fully and creatively alive. Nietzsche believed the Dionysian force had been lost almost entirely in slave morality.

Boxes

The Good Life

(The value of philosophy)

Plato and Divine-Command Ethics

(Is something right because the gods decree it, or do they decree it because it is right?)

The Go-for-It Philosophy of Aristippus

(Also explains Cyrenaicism)

Is the Objective World Value-Neutral?

(That’s the opinion of most, nowadays. Plato had a different view)

Diogenes the Cynic

(Said to have dressed in rags and lived in an empty tub)

Profile: St. Hildegard of Bingen

(The life of a mystic)

The Truth About Heloise and Abelard

(The famous love story)

Hobbes and the Beggar

(Are altruistic acts really egoism in disguise?)

Cold-Blooded Murder

(The expression supports Hume's belief that moral judgments are not the offspring of reason)

Breaking Promises

(Kant's principles may allow it)

Profile: Jeremy Bentham

(His embalmed body and wax head is at the University College, London)

Readings**10.1 Plato, from *Gorgias***

Socrates's answer to Callicles, who claims the best life is the life of following one's appetites or desires.

10.2 Aristotle, from *Nicomachean Ethics*

Aristotle's "rough outline" of the good.

10.3 Epicurus, from "Epicurus to Menoeceus"

Epicurus's recommendations for the good life.

10.4 Epictetus, from "The Encheiridion"

Several pieces of sage Stoic advice. What happens isn't under our control, but our attitudes are.

10.5 Immanuel Kant, from *Foundations of the Metaphysics of Morals*

This is the passage in which Kant elucidates his famous Categorical Imperative.

10.6 John Stuart Mill, from *Utilitarianism*

Mill's exposition of the "greatest happiness principle" in terms of the quality of pleasures.

10.7 Friedrich Nietzsche, from *Beyond Good and Evil*

An effort by Nietzsche toward a “revaluation of values” as he contrasts master morality with slave morality.

CHAPTER 11: POLITICAL PHILOSOPHY

Main Points

1. Political philosophy seeks to find the best form of political existence. It is concerned with determining the state's right to exist, its ethically legitimate functions and scope, and its proper organization.

Plato and Aristotle

2. *Plato*. **Plato's Republic**: the ideal state, analogously to the virtuous person, has three elements (classes—the craftsmen; the police-soldiers; the governing class), each of which fulfills its unique function in accordance with the dictates of reason. Rule and leadership is by an elite subgroup of the guardians, the “**philosopher kings**.”
3. The guardians have neither private property nor private families, and reproduction is controlled so as to improve the bloodline in intelligence, courage, and other leadership qualities.
4. Plato's fivefold classification of the forms of government, each of which after the first is a degeneration of the preceding form, is: **aristocracy**, **timocracy**, **plutocracy**, **democracy**, and **tyranny**.
5. For Plato the state is a living organism whose well-being must be sought by its subjects: A state is good to the extent that it is well ordered.
6. *Aristotle*. For **Aristotle** too the state is a living organism, one that exists to promote the good life for humans: a state is good to the extent that it enables its citizens to have the good life.
7. Aristotle: The form of the ideal state depends on the circumstances. Proper rule can be by one (**monarchy**) or by a few (aristocracy) or by the many (**polity**); improper rule can be by one (tyranny) or by a few (**oligarchy**) or by the many (democracy). Good forms tend to generate into bad.
8. Aristotle: Inequality among humans is a fact of nature. Aristotle and Plato were not **egalitarian**.

Natural Law Theory and Contractarian Theory

9. Aristotle is sometimes regarded as the source of **natural law political theory**, but the clearest conception of natural law is found in Stoic philosophy. **Cicero** gave us the classic expression of Stoic natural law as applied to political philosophy: there is only one valid basis for human law, the natural law of reason, and it holds eternally and universally.
10. *Augustine and Aquinas*. Both thinkers Christianized natural law as the eternal moral law of God as it is apprehended by humans through the dictates of conscience and reason.
11. Aquinas: Aquinas posited four kinds of law: (1) **eternal law** (the divine reason of God), (2) **divine law** (God's gift by revelation to humanity), (3) **natural law** (apprehended by conscience), (4) **human law** (the laws and statutes of a society).
12. Two vital questions raised by Augustine and Aquinas are: (1) the relationship of secular to natural law; (2) the relationship of state to church.
13. Augustine: the purpose of the state is to take the power to do hurt from the wicked.
Aquinas: the purpose of the state is to promote the common good.
14. *Thomas Hobbes*. Natural laws (not law) are rational principles of preservation of life. The first law of nature: seek peace as far as you can and then use any means of defense. The second law: be content, for the sake of peace and self-preservation, with only so much of liberty against others as you would allow them against you. The third law: perform the covenants or agreements one has made.
15. Applying the foregoing laws of nature to practical affairs leads to the Leviathan, the central **sovereign power** to which people will transfer their power and rights if they are smart enough to see that it is in their own self-interest to do so. This in effect creates a **social contract**.
16. There is and can be no contract between the Leviathan and its subjects. This entails that: it is impossible for the Leviathan to be unjust; it has the right to lay down any laws it can enforce, although it cannot require suicide; it has no legal or moral obligation to its subjects.
17. If the Leviathan fails to provide security, subjects may transfer power to another sovereign.
18. When Hobbes used the phrase "natural right" in asserting that when peace cannot be obtained persons have a natural right to use all means to defend themselves, he meant there are no moral restrictions. One's natural right to life does not prohibit any activity.

19. Hobbes was the first philosopher to enunciate systematically the concept that justice and the state are created through a social contract (a philosophy called **contractualism** or contractarian theory).

Two Other Contractarian Theorists

20. *John Locke*. **Locke's** *Two Treatises of Government* were regarded as the philosophical justification of the Glorious Revolution.
21. Locke: There is a natural moral law that is more than a set of practical principles for survival. Because we are God's each person has inalienable **natural rights**. We must seek to preserve ourselves and others: no person can take another's life or impair his life, liberty, health, limbs, or goods except for just punishment.
22. Locke: The legitimacy of a state rests on the prior consent of the governed. If one accepts the advantages of citizenship one has given **tacit consent** to the state to make and enforce laws.
23. *Locke and the right to property*. The state is created to protect property and to ensure peace, safety, and the public good. It acquires its legitimacy by an explicit or implicit social contract on the part of its subjects, who entrust their rights to the state for safeguarding.
24. Locke's theory of property implies that all people equally have a right to property but do not all have a right to equal property.
25. *Separation of power*. Locke: Only through law are people assured of equal, fair, and impartial treatment and protected from the arbitrary exercise of power by the government. Although the lawmaking power is the central power of government, there are two other essential powers: to execute the laws and to make war and peace. Locke recommended the separation of these powers in three branches of government.
26. Though Locke believed it essential that there be a judiciary to settle disputes, the idea that the judiciary should be a separate branch of government belonged to the influential French jurist Montesquieu.
27. *Jean-Jacques Rousseau*. His earliest views notwithstanding, **Rousseau** came to think that through a social contract people give up individual liberty for a superior collective liberty. Through the social contract they create a collective whole or "sovereign," a nonbiological organism that functions according to the **general will**, which manifests itself by a majority vote and which expresses itself in law.

28. Rousseau: The citizens have the right at any time to terminate the social contract and to depose the official of the state.
29. Did Rousseau establish a philosophical basis for totalitarianism?

U.S. Constitutional Theory – Applied Philosophy

30. In world history, the first significant use of a written constitution was the U.S. Constitution, a continuing experiment in applied philosophy.
31. *Natural law and rights in the Declaration of Independence.* In 1776 the Declaration of Independence proclaimed the doctrines of natural, or divine, law and of natural, or God-given, rights, declaring that there are “Laws of Nature and of Nature’s God.” The Declaration also asserted that it is “self-evident” that “all men are created equal, that they are endowed by their Creator with certain unalienable rights, that amongst these are Life, Liberty and the pursuit of happiness.” The framers also stated that “it is the Right of the People to alter or abolish” any form of government whenever it becomes destructive of “its ends to secure” these unalienable rights.
32. *Natural law and rights in the U. S. Constitution.* The original Constitution refers to natural law and rights only implicitly, but its framers regarded the rights of the Bill of Rights as the unalienable rights referred to in the Declaration.
33. Beginning with *Marbury v. Madison*, decided by the Supreme Court in 1803, it became firmly established that, under the Constitution, the Supreme Court has the power to declare void federal and state laws that violate it. The relationship of the authority of the states to the authority of the federal government has always been a central issue in American constitutional philosophy.
34. *The right to privacy.* What specific rights are explicit and implicit in the Bill of Rights and other clauses of the Constitution is a matter of continuing debate. An important question today is whether or not the Constitution guarantees a right to privacy and what is included in that right if it does.
35. In the landmark **Roe v. Wade** decision (1973) the Supreme Court upheld a woman’s right to abortion as included within the right to privacy.
36. In *Lawrence v. Texas* (2003) the Court ruled that a Texas law prohibiting homosexual sodomy was unconstitutional. The majority opinion was based, however, not on a right to privacy but on the grounds that the anti-sodomy law was a violation of rights “implicit in ordered liberty,” emphasizing constitutional guarantees of liberty rather than privacy.

Classic Liberalism and Marxism

37. The nineteenth century saw the development of liberalism and Marxism.
38. **Liberalism:** Expressed by John Stuart Mill, liberalism maintains that “the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant.”
39. *Adam Smith:* In a laissez-faire economy (one in which the government remains on the sidelines), each individual, in seeking his own gain, is led “by an invisible hand” to promote the common good (though doing so is not his intention).
40. Smith was an exponent of **capitalism** (a system of private ownership of property and the means of production and distribution) and a **free-market economy** (in which individuals may pursue their own economic interests without governmental restrictions on their freedom).
41. *Utilitarianism and natural rights.* The utilitarian **Jeremy Bentham** denied the existence of natural rights. **Utilitarianism** seems to require violating any so-called natural right if doing so increases the total happiness.
42. *Harriet Taylor. Taylor* and John Stuart Mill shared a long personal and professional intimacy, but even after they began writing together Taylor’s writings were published under Mill’s name, partly because a man’s name gave more legitimacy in a sexist culture.
43. She wrote in defense of minority viewpoints, writing that “the opinion of society—majority opinion—is the root of all intolerance.”
44. *John Stuart Mill. Mill* followed Bentham and Hume in rejecting Locke’s theory that people have God-given natural rights.
45. Mill, a utilitarian, said that the general happiness—the sum total of happiness of individuals in a group—requires that all enjoy personal liberty to the fullest extent possible consistent with like enjoyment by others. Personal liberty, including freedom of thought and speech, he held, is essential to the general happiness.
46. Mill stated the fundamental principle of liberalism: you cannot interfere with another’s liberty for that person’s own good but only to prevent harm to others, and the burden of proof lies on the person who claims another’s liberty will harm others.

47. Mill: The best form of government is that which among all realistic, practical alternatives produces the greatest benefit. And that, he said, is representative democracy.
48. Mill was sensitive to the threat to liberty in democracies by tyranny of public opinion, as well as by suppression of minority points of view.
49. He held that government should not do anything that more effectively can be done privately; nor should government do it, even if it can do it more effectively, if doing it deprives individuals of the opportunity for development or education.
50. **Georg Wilhelm Friedrich Hegel: *Master and Slave*.** “The human,” he wrote, “is nothing other than the series of his acts.” With consciousness and speech, humans constitute the becoming that (in Hegel’s metaphysics) is time and history. Human being is an active process of becoming whose actions are driven by desires.
51. Liberation to one’s true self begins with desire for what is not yet and is thus a desire for non-being. All becoming, all time and history, arise out of an ongoing annihilation of the present (immediate being).
52. **Hegel:** The self is “transcended” in both fighting and working.
53. Hegel: The deepest human desire is the need for (universal) recognition, so humans are in continuous “life and death fights” with each other. Personal immortality is fame.
54. The victor in war is lord and master because the victor would rather die than submit and be dominated. The victor is fighting for a non-biological goal: prestige and recognition. The master’s keenest pleasure is the recognition of his superiority by his slaves.
55. But the lord and master is frustrated because he is recognized by his slaves but not by his equals and his is a static, non-evolving status. The master cannot grow and eventually will be outstripped by the slaves he exploits.
56. Hegel: The slaves begin in a subordinate position having chosen subservience rather than annihilation. But the slave’s suffering and coerced work lead to an intuition of the ideal or free self and how that self might be achieved.
57. Just as the master attained freedom and domination by overcoming the instinct to live, so the slave comes to an idea that Nature can be dominated. This form of domination is creative, modifying and shaping Nature to thought and ideals and giving rise to science.
58. Hegel: The slave develops weapons to overcome the fear of death and escape the yoke of the master and through this struggle provides the changes that determine the evolution of

history. The slave has ultimate prestige, freedom, and autonomy. The slave has risen above the master and Nature alike.

59. The kind of labor that frees is *Bildung*, self-building education, which shapes and humanizes the slave and shapes and transforms the world. This dual process yields the “world historical individual,” one who shapes the course of history.
60. Hegel: The struggle between master and slaves has many stages. One is Christian ideology in which the slave ceases to struggle for freedom and instead commits to absolute slavehood under an absolute master. This is enslavement to the fear of death.
61. Hegel: The final stage of human development occurs when the fear of death is overcome and one comes to accept one's finitude and learns to live in this world as an autonomous and free individual. This represents for Hegel the actualization of the idea of the god-man, immanent as Absolute Self-consciousness (very much in line with Spinoza's equating of Nature and God).
62. Hegel saw this final development of the human spirit in the person of Napoleon as infused with Hegelian self-consciousness. The idea of a transcendental god having evolved into an immanent Universal existing in the world is the Ideal State realized in history in which a person can find ultimate satisfaction and total autonomy.
63. *Marxism*. **Karl Marx** said that philosophers have tried only to understand the world, whereas the real point is to change it. He did not regard his work as philosophy.
64. *Means of production versus productive relations*. Marx: The ideal society will lack economic classes, wages, money, private property, and exploitation.
65. It will arise as the result of the **dialectical process** of productive activity and social relationships (productive relations), which interplay accounts for man's socioeconomic-political situation and also for his morality, law, religion, philosophy, and art.
66. *Class struggle*. According to Marx, the critical social relationships involve property, and with the advent of private property, society divided into two classes, those with and those without it.
67. *Capitalism and its consequences*. In modern capitalist societies, according to Marx, production is socialized, but ownership of property is not. An inevitable consequence: concentration of wealth into fewer and fewer hands.
68. *Alienation*. The second consequence of continued capitalism is the increasing **alienation** of workers, who become mere commodities.

69. *Capitalism is self-liquidating.* A further inevitable consequence is the self-liquidation of capitalism: overproduction leading to economic crises and increasingly intolerable conditions for the working class, together with increased class self-consciousness, will generate a revolution of the working class, leading to a dictatorship of the **proletariat**, eventually resulting in a classless society.
70. *Marxism and Communism.* By the end of the nineteenth century most European socialist parties were committed to Marxism, but a split developed between the **revolutionists** and the **revisionists** or **evolutionary socialists**.
71. Evolutionary socialism became strong in Great Britain and in socialist parties of many nations, the revolutionists gained ascendancy in the Second International; under Lenin the revolutionist Bolsheviks seized control of Russia in the Revolution of 1917 becoming a year later the Communist Party of the USSR.
72. The term “Communism” today still denotes the Marxist–Leninist ideology of the parties founded under the banner of the Comintern in 1919. This is distinguished from “communism,” which denotes any form of society in which property or other important goods are held in common by the community.
73. *Anarchism.* Anarchists deny that the state is necessary for peace, justice, or equality. **Anarchism** in the nineteenth century was the main philosophical alternative to liberalism and Marxism.
74. Anarchists include Pierre Joseph Proudhon (the so-called father of the movement), and Mikhail Bakunin and Prince Piotr Kropotkin, the latter much influenced by Charles Darwin. The slogan “From each according to his means, to each according to his needs,” came from the anarchist Communists.

Boxes

Aristotle, the Political Scientist

(He was not a neutral describer of political systems)

Power Politics: Niccolò Machiavelli

(Thoughts on The Prince and Discourses on Livy)

Profile: Thomas Hobbes

(The man who met Gassendi, Galileo, and Bacon)

Profile: John Locke

(In his last years he devoted himself to religious contemplation)

Catharine Trotter Cockburn and John Locke

(A stalwart defender of John Locke's philosophy)

The General Will

(On Rousseau's concept: What is it? How is it determined?)

Profile: Jean-Jacques Rousseau

(He loved many women and became paranoid to the point of madness)

Profile: John Stuart Mill

(The person with the highest IQ?)

Profile: Karl Marx

(He and Friedrich Engels wrote The Communist Manifesto)

Marxism and Liberalism Compared

(Ten doctrines that many orthodox Marxists accept, together with possible classical liberal responses to them)

Readings**11.1 Plato, from *Crito***

Socrates explains why it is wrong for him to try to escape his execution: doing so would violate an implicit agreement with the state.

11.2 Plato, from *Republic*

Plato, through "Socrates," explains the relation between the male and the female guardians of society, as well as other features of the ideal state.

11.3 Thomas Hobbes, from *Leviathan*

This contains the meat of Hobbes's political theory, including his treatment of the state of nature, the first and second natural laws and the right of nature, and his discussion of the causes of commonwealth.

11.4 John Stuart Mill, from *On Liberty*

The famous and stirring “Chapter 1. Introductory” segment of *On Liberty*, in which Mill sets forth the guiding principle of classic liberalism.

11.5 Karl Marx and Friedrich Engels, from *The Communist Manifesto*

One of the most famous political documents of all time. This selection includes the most important aspects of the Marxist analysis of economic history.

CHAPTER 12: RECENT MORAL AND POLITICAL PHILOSOPHY

Main Points

1. Analytic ethical philosophy is often said to begin with **G. E. Moore**, who believed that the task of the philosopher of ethics is to conduct a “general inquiry into what is good.”

G. E. Moore

2. **Moore**: Good is a noncomplex (simple, undefinable, unanalyzable) and nonnatural property of good things. If Moore is right, then basing one’s values on goodness as a natural property is a mistake.
3. Moore’s opinion about what things are good is of less importance than his metaethical opinions.

Normative Ethics and Metaethics

4. **Normative ethics**: Making, defending, or criticizing **moral judgments**. **Metaethics**: The attempt to understand the sources, criteria, meaning, verification, or validation of moral judgments.
5. Is Moore’s **antinaturalism** doctrine correct? Much contemporary analytic ethical philosophy has been concerned with this and other metaethical issues.

W. D. Ross

6. **Ross** examined the nature, relations, and implications of three fundamental conceptions in ethics: “right,” “good” in general, and “morally good.”
7. Ross: The production of good is not the sole thing that makes an act right; there are **prima facie** (not absolute) **duties**—things it is our duty to do unless that duty is overridden by some other duty.
8. Ross: Some true moral propositions are self-evident truths.

Emotivism and Beyond

9. Common ground among the utilitarians, Moore, and Ross: Moral judgments are a type of factual judgment.

10. The **emotivists** (e.g., C. L. Stevenson) held that moral judgments have no factual meaning but are linguistic acts by which a speaker expresses an attitude about something or other.
11. Many analytic philosophers thought that the emotivist analysis of moral judgments was not correct. **R. M. Hare**: The function of moral discourse is to guide conduct. A moral judgment is a universalizable **prescriptive judgment**.
12. The so-called “**naturalist fallacy**,” adopted by many moral philosophers in the first half of the twentieth century, reflected Hume’s view that one cannot deduce an “ought” from an “is.” But now, many philosophers, including Phillipa Foot and John Searle, no longer accept the idea that moral evaluations are logically independent of the descriptive premises they are based on.
13. The rejection of emotivism and the idea that there are empirical criteria for moral evaluations have spurred a renewed interest in concrete ethical issues, such as sexual morality, affirmative action, biomedical ethics, business ethics, and the environment.
14. Though metaethics is not dead, it is true that many ethics courses focus increasingly on questions of applied ethics. Yet several metaethical issues are currently in controversy. Examples: “What makes a principle a moral principle?” “Is there a legitimate distinction between doing one’s moral duty and going beyond the call of duty? Can moral theories accommodate that distinction if it is legitimate?” “Is ethical relativism true?” “What gives a being moral standing?”

John Rawls, A Contemporary Liberal

15. The work of contractarian theorist **John Rawls** in social and political philosophy heralded a renewed concern in philosophy with justice.
16. *The fundamental requirements of the just society*. Rawls: If society is to be well ordered, its members must determine by rational reflection what are to be their principles of justice; the principles must be selected by a fair procedure.
17. *The veil of ignorance and the original position*. In the selection of principles of justice, no one should have insider’s knowledge so that no one is advantaged or disadvantaged in the choice of principles by his or her unique circumstances. The principles are chosen as if from behind a veil of ignorance; this is what Rawls calls the original position or initial situation.
18. *The two principles of social justice*. These are the principles that would be selected in the original position: (1) Each person has an equal right to “the most extensive basic liberty compatible with a similar liberty for others.” (2) Social and economic inequalities must be

arranged “so that they are both (a) reasonably expected to be to everyone’s advantage and (b) attached to positions and offices open to all.”

19. The priority of (1) over (2) dictates that a person’s liberty cannot be sacrificed for the common good.
20. *The rights of individuals.* Rawls in effect attempts to derive social ethics from a basis in rational self-interest rather than from God, natural law, human nature, utility, or other ground.
21. *Why should I accept Rawls’s Provisions?* Rawls’s theory, if correct, specifies the fundamental principles of social justice that self-interested but rational people would accept on reflection.
22. In *Political Liberalism*, published in 1993, Rawls considers more closely how “justice as fairness” can be endorsed by the members of a pluralistic democratic society (who hold incompatible religious and philosophical doctrines). He characterizes justice more narrowly than he did earlier, as a freestanding political conception and not as a comprehensive value system.
23. Political justice becomes the focus of an overlapping consensus of comprehensive value systems and thus can still be embraced by all in a pluralistic democratic society.

Robert Nozick’s Libertarianism

24. **Nozick’s *Anarchy, State, and Utopia*** asked a basic question: Should there even be a political state, and if so, why?
25. *A minimal state is justified.* Only a minimal state limited to the narrow functions of protection against force, theft, fraud, enforcement of contracts, and so on is justified.
26. *Only the “night-watchman” state does not violate rights.* Any state more powerful or extensive than the minimal state that protects its citizens from force and fraud and the like impinges on the individual’s natural rights to his or her holdings and therefore is not legitimate.
27. This is based on Nozick’s **entitlement concept of social justice** that says that a person is entitled to what he or she has rightfully acquired and that justice consists in each person’s retaining control over his or her rightful acquisitions.
28. Nozick: Taking from the rich without compensation and giving to the poor is never just (assuming the rich did not become rich through force or fraud).

29. *The rights of individuals.* Nozick's assertion that individuals have rights (including property rights) may have something to do with the presumed inviolability of individuals that prohibits their being used as means to ends and perhaps also with the necessary conditions for allowing them to give meaning to their lives, but its justification is unclear.

Communitarian Responses to Rawls

30. **Communitarian** critics of Rawls, such as **Michael Sandel**, **Michael Walzer**, and **Alasdair MacIntyre**, hold that the "common good" is defined by one's society or "community." Sandel believes the community is an intersubjective or collective "self" and that the Rawlsian principle of equal liberty is subordinate to the good of this social organism.
31. Sandel: The community is an intersubjective or collective self because self-understanding comprehends more than just an individual human being; the Rawlsian principle of equal liberty is subordinate to the good of this social organism.
32. Walzer: Any full account of how social goods ought to be distributed will be "thick," framed within this or that specific political association or "culture." Principles of abstract justice are oversimplifications, which themselves reflect particular cultural viewpoints.
33. *Alasdair MacIntyre and virtue ethics.* For virtue ethics, traits of character are in many ways more fundamental than rules for action.
34. In *After Virtue*, MacIntyre says that "there is no way to possess the virtues except as part of a tradition in which we inherit them and our understanding of them from a series of predecessors."
35. MacIntyre (and Aristotle): Virtues are traits that promote human flourishing.
36. For MacIntyre, Nietzsche (with his call to "raze to the ground the structures of inherited moral belief and argument") represents the ultimate alternative to Aristotle.
37. MacIntyre emphasized the "concept of a self whose unity resides in the unity of a narrative which links birth to life to death as narrative beginning to middle to end." A particular action viewed outside the context of a person's life is unintelligible; each person's quest for his or her own good or excellence must be undertaken from within that person's moral tradition.
38. MacIntyre: A virtue may be analyzed as a quality required to attain a good internal to a practice. To understand the human good we can rank the goods internal to human practices.

39. (Note: MacIntyre himself has disavowed the “communitarian” label because, he says, the attempt to institute communitarian principles in a large nation state may well result in tyranny.)

Martha Nussbaum

40. Nussbaum's scholarly emphases: (1) virtue theory and Greek ethics; (2) international social justice, particularly regarding women's opportunities and human development; (3) the role of emotions in decision making. Recent work focuses on three unfinished issues relating to social justice: (1) doing justice to people with physical and mental disabilities; (2) extending justice to people of all nations; (3) extending justice beyond the realm of the human to non-human animals.
41. **Capabilities approach:** In contrast with John Rawls, the Nussbaum capabilities approach to justice focuses on specific desirable outcomes rather than on a specific just procedure that may (or may not) yield such outcomes. All nations and governments should provide for the core ingredients of human dignity such as (for example) the ability to live a life of normal length in good health and with the freedom to move about safe from violent assault, to be able to exercise one's mental, physical, imaginative, and creative powers, and to be able to laugh and play and enjoy recreational opportunities.
42. This approach denies that social justice must secure mutual advantage (which is an important part of contract theories). Her concept that creatures have a natural good and are entitled to pursue it is distinctly Aristotelian.

Herbert Marcuse, a Recent Marxist

43. **Marcuse:** Members of the working class, instead of being disenfranchised, have been integrated into advanced capitalistic society.
44. Their needs have been satisfied, but they have lost their capacity to choose and act for themselves, to refuse, to dissent, to create, to think.
45. And the needs are false needs, whose satisfaction promotes wastefulness and fails to lead to fulfillment of the individual or release from domination.
46. Consequently, the workers have become a force for preserving the status quo.
47. Society has become one-dimensional: labor and capital have been unified against Communism in a welfare and warfare state; art, language, philosophy, and science have lost their original creative and critical power.

48. But in his later thought Marcuse perceived a weakening of the immersion of the working class into capitalist society and a growing awareness of workers, students, and the middle class of the high price of consumer prosperity. Through a revolution born not of privation but of reaction against waste and excess, a society without war, exploitation, poverty, and waste still might come.

The Objectivism of Ayn Rand

49. **Rand:** Pity is a sign of dangerous weakness that has allowed the weak, ignorant, and undeserving to become parasites on those who are strong and productive.
50. Progress is made by the brilliant few who affirm life and pleasure, who think for themselves, and who are the creative artists of life.
51. Rand, following Nietzsche, saw human fulfillment as the struggle of the individual to improve to something higher. But she added the idea that the maximally fulfilled life involved productivity and money making.
52. Rand talked of an ideal society based on a “utopia of greed”; the extreme laissez-faire capitalism she embraced alienated her from conservatives and political libertarians.
53. **Rand:** Rights are vested in the individual, never in the group. She opposed feminism and environmentalism and believed men were superior to women, though women should not be dependent or obedient to men.
54. She believed certainty in morality was possible through an objective understanding of human behavior rooted in knowable principles.

“Isms”

55. Classical **liberalism** emphasized the rationality and goodness of humans, human freedom, representative government, individual property rights, social progress through political reform, and laissez-faire economics. Contemporary liberals are not wedded to the laissez-faire idea.
56. **Conservatism** was originally a reaction to the social and political upheaval of the French Revolution. Edmund Burke, the most influential conservative writer of the eighteenth century, considered “society” as a contract among the dead, the living, and those to be born. But he also advocated many liberal and reform causes. Contemporary American conservatism is largely a defense of private enterprise, laissez-faire economic policies, and a narrow or literal interpretation of the Bill of Rights.

57. **Communists** (with a capital C) accept the social, political, and economic ideology of the Communist Party; **communism** (small C) is pretty much identical to **socialism**, advocating a form of economic organization in which the primary goods are held in common by a community.
58. **Capitalism** is an economic system in which ownership of the means of production and distribution is maintained primarily by private individuals and corporations.
59. **Fascism** is the totalitarian political philosophy espoused by the Mussolini government of Italy prior to and during World War II. It emphasized the absolute primacy of the state. Adolph Hitler and the National Socialists (Nazis) of Germany embraced elements of fascism.
60. **Democratic socialism** denotes a political structure popular in Western Europe in which there is a democratically elected executive and legislature and no state ownership of business, though it permits considerable government intervention in the business sector while guaranteeing individual rights.

Boxes

Environmental Philosophy

(What are the philosophical root causes of ecological crises? What entities have moral standing and intrinsic value?)

Self-Respect

(The most important good, according to Rawls)

Invisible-Hand Explanations

(Nozick explains how the state came about)

Animals and Morality

(Nozick on the status of animals and a brief discussion of animal rights)

War!

(When is a war just? Views of Augustine, Aquinas, and contemporary philosopher Michael Walzer, with implications for the war in Iraq)

Marcuse in Southern California

(A brief account of Marcuse's difficulties in conservative San Diego)

Readings

12.1 James Rachels, from "Killing and Starving to Death"

Rachels argues that letting people die of starvation is much closer to killing than is normally assumed.

12.2 John Rawls, from *A Theory of Justice*

Here Rawls explains his conception of justice as fairness, the original position, the veil of ignorance, and the two basic principles of social justice.

12.3 Robert Nozick, from *Anarchy, State, and Utopia*

If the members of your society voluntarily limit their liberty for their mutual advantage, then are you obliged to limit your liberty if you benefit from the arrangement? Nozick says "no."

12.4 Martha Nussbaum, from *Frontiers of Justice*

From the introduction to *Frontiers of Justice: Disability, Nationality, Species Membership* (2006) in which she proposes a "capabilities approach" to deal with three "series unsolved problems of justice."

CHAPTER 13: PHILOSOPHY AND BELIEF IN GOD

Main Points

1. Religious commitment involves philosophical beliefs. The philosophy of religion attempts to understand and rationally evaluate these beliefs. In contrast to theology, it does not make religious assumptions in doing so.
2. The beliefs of the Judeo-Christian religious tradition have received the most discussion by Western philosophers.

Two Christian Greats

3. *Anselm*. Though he thought it impossible for anyone to reason about God or God's existence without already believing in him, **Anselm** was willing to evaluate on its own merit and independently of religious assumptions the idea that God does *not* exist.
4. *The ontological argument*. Anselm's ontological arguments attempt to show that disbelief in God entails self-contradiction.
5. *Gaunilo's objection*. **Gaunilo** attempted to refute Anselm's first argument, using the idea of the most perfect island. If Anselm's reasoning is sound, Gaunilo argued, then the most perfect island must exist in reality because if it didn't, any island that did exist in reality would be more perfect than the most perfect island.
6. *St. Thomas Aquinas*. Aquinas's **Five Ways**: the first three proofs of God's existence (motion, causation, contingency) are versions of **cosmological argument**; the fourth proof (degrees of goodness) is a **moral argument**; the fifth proof (purpose) is a **teleological argument**. Many consider the third way the soundest proof; Aquinas favored the first way.
7. *The first way*. Because there is change in general, a **first mover** (God) must therefore exist that is moved by no other.
8. *The second way*. Nothing causes itself; if no first cause exists, there would be no effects. So we must admit a first cause, namely, God. For Aquinas, there cannot be an infinite series of simultaneous causes or movers.
9. *The third way*. If everything belonged to the category "need not exist," then at one time nothing existed. That being the case, nothing would exist now. Thus, there must be some-

thing the existence of which is necessary, and because it is impossible to go on to infinity in necessary things that have their necessity caused by another, there must be a necessary being that has its own necessity, and this is God.

10. *The fourth and fifth ways.* All natural things possess degrees of goodness, truth, and all other perfections; there must be that which is the source of these perfections, and that is what is called God. Natural things act for an end or purpose, functioning in accordance with a plan or design; thus, an intelligent being exists by which things are directed toward their end, and this intelligent being is God.
11. Aquinas: Some theological truths (truths of revelation) cannot be discovered by philosophy. But other truths (God's existence) can be proven by philosophy.

Mysticism

12. It is one thing to say "God came to me" in mystical experience but another to explain why such experience is a reliable form of knowledge.
13. The mystic **Julian of Norwich** focuses on the nature of personal religious and moral knowledge, as well as on whether it is possible to know God. She denied that there is any meaningful difference in the validity of mystical revelations (she called them "showings") made directly to our soul and knowledge derived through reason. We can know God only partly through revelation; further knowledge comes through loving God.
14. For Julian, God lives in us and we in God; we are one with God and are nurtured and fed knowledge of God and of ourselves by this divine parent.
15. Julian: The knowledge God gives the mystics can provide reasons for ordinary people to have hope in the midst of wars, plagues, and religious disputes.

Seventeenth-Century Perspectives

16. *René Descartes.* Descartes found God's existence indubitable, for three reasons. The first two are combination ontological–cosmological arguments; the third is a streamlined ontological argument.
17. *Descartes's first proof.* Descartes reasons that he is a thinking thing who finds within his mind the idea of God, of an infinite and perfect being. There must be a cause of such an idea, but because there must be as much reality or perfection in the cause of an idea as there is in the content of the idea, God exists.

18. *Descartes's second proof.* (1) I exist as a thing that has an idea of God; (2) everything that exists has a cause that brought it into existence and that sustains it in existence; (3) the only thing adequate to cause and sustain me, a thing that has an idea of God, is God; (4) therefore God exists.
19. It seems possible to devise alternative explanations for one's having the idea of God; Descartes's first proofs depend on this not being possible.
20. *Descartes's third proof.* A version of the ontological argument: (1) My conception of God is the conception of a being that possesses all perfections; (2) existence is a perfection; (3) therefore I cannot conceive of God as not existing; (4) God therefore exists.
21. *Leibniz.* Remembered for his development of calculus independently of Newton, for his metaphysical doctrine of **monads**, and for the **principle of sufficient reason** used as a proof of God.
22. Leibniz and the Principle of Sufficient Reason: Unless there is something outside the series of events, some reason for the entire series itself, there is no sufficient reason for any occurrence. This "something outside" is God. Further, because God is a sufficient reason for God's own existence, God is a *necessary* being.
23. The proof is thought by many to be the soundest cosmological argument.
24. *Leibniz and the problem of evil.* The problem of evil (how can there be evil if God is all-good and all-powerful?) was considered in detail by Augustine who made the following observations: (1) Human evil results when humans use their free will to turn away from God; (2) evil is a privation, or lack of good, that results from this turning away; (3) because a lack of something is not something, this evil is not something God created; (4) human sin is cancelled out in the end by divine retribution; (5) our view of the world is limited and finite, meaning that we are not in a position to judge its overall goodness.
25. Leibniz' **theodicy** (defense of God's goodness and omnipotence in view of apparent evil) said that for God to create things other than himself, the created things logically must be limited and imperfect. Thus, to the extent that creation is imperfect, it is not wholly good, and thus it is "evil."
26. Yet, using the principle of sufficient reason, Leibniz reasoned that this is the best or most perfect of all worlds possible (because God had chosen it for existence). That is, it is the best world given the materials God used; it is not a perfect world.
27. Leibniz' theodicy was ridiculed by Voltaire in his famous novel *Candide*.

Eighteenth-Century Perspectives

28. **David Hume.** He harshly criticized the teleological and cosmological arguments for the existence of God based on his empiricist epistemological principles.
29. Hume and the argument from design (teleological argument): As stated by Hume, the teleological argument reasons from an effect (the world or universe) and its parts to its cause (God); and it's an argument from analogy, in which the effect (the world or universe) is likened to a human contrivance, the cause is likened to a human creator, and the mechanism of creation is likened to human thought and intelligence.
30. Hume's criticisms of the teleological argument were many: We cannot attribute to the cause any qualities beyond those, or different from those, required for the effect; given the limitedness of our viewpoint we cannot say that the world is perfect or deserves praise; we cannot infer cause from a single effect; we cannot assume that the cause of the world is like the causes of happenings in it or that the entire world was created by the same mechanisms by which happenings in it are caused; we cannot be sure the world is not the result of trial and error by a multitude of creators; we are in no position to evaluate the comparison of the world to a human artifact.
31. Hume and the cosmological argument (which concludes that a **necessary being**, an uncaused cause, exists): (1) As far as we can make out, the universe may itself be "the necessarily existing being"; (2) if you maintain that everything has a prior cause it is contradictory also to maintain that there was a first cause; (3) if I explain the cause of each member of a series of things there is no further need for an explanation of the series itself as if it were some further thing.
32. *A verbal dispute?* Theists say the universe was created by the divine will but admit there is an immeasurable gulf between the creativity of the divine mind and human creativity. Atheists concede there is some original or fundamental principle of order in the universe, but they insist there is only the remotest analogy to everyday creative processes or to human intelligence. Hume suggested the dispute between the theist and atheist was only verbal and not fundamentally different in kind.
33. **Immanuel Kant.** Provided one of the most famous moral arguments for God's existence, but criticized the three traditional proofs.
34. *What is wrong with the ontological proof?* The ontological argument assumes that existence is a predicate, which is false.
35. *What is wrong with the cosmological and teleological proofs?* The cosmological argument rests on the ontological argument and employs a principle (that every contingent has a cause)

that has significance only in experience to arrive at a conclusion beyond experience. The teleological argument, according to Kant, proves at best only an architect who works with the matter in the world, and not a creator.

36. *Belief in God rationally justified.* Nevertheless, although we do not have theoretical or metaphysical proof of God, God's existence must be assumed as a postulate of practical reason.

Nineteenth-Century Perspectives

37. *John Henry Newman.* Offered an argument for God based on the fact of conscience: There is no logical proof that God exists, but concrete or real-life reasoning finds certitude in the feelings of conscience that we are answerable to an intelligence beyond ourselves.
38. *Søren Kierkegaard.* For Kierkegaard, God is beyond the grasp of reason, and the idea that God came to us as a man in the person of Jesus is intellectually absurd; yet Kierkegaard was totally committed to Christianity.
39. Kierkegaard: Truth is subjective; it lies not in what we believe but in how we live. We must commit ourselves to God not through a search for objective truth (as if it would give meaning to life) but through a **leap of faith**, through a nonintellectual, passionate commitment to Christianity.
40. Kierkegaard: The objective uncertainty of God is essential to a true faith in Him.
41. *Friedrich Nietzsche.* When Nietzsche writes that "God is dead," he does not mean that God once existed and now no longer does. He means instead that there is no intelligent plan to the universe and the order we imagine to exist is merely pasted on by the human mind. But the mass of people, motivated mainly by resentment, see the world as law-governed and adhere to "slave morality" that praises the person who serves others in self-sacrifice.
42. Nietzsche: Slave morality is contrasted with the morality of the "overman" or "superman," a new kind of human being whose forerunners included Alexander the Great and Napoleon.
43. Nietzsche's thesis that there is no God and its apparent corollary that there are no absolute and necessary criteria of right and wrong were accepted by such twentieth-century existentialists as Albert Camus and Jean-Paul Sartre.
44. *William James.* You must choose to believe or not as a live option excluding agnosticism because God's existence can neither be proved nor disproved by logic and evidence. The pragmatic choice is to believe.

45. James: If the religious beliefs are true but there is insufficient evidence for them, then a policy of avoiding error at any cost is an irrational policy because it cuts off a person's opportunity to make friends with God.
46. James's philosophy was a species of *pragmatism*. On the matter of free will and determinism: Determinism is unworkable, he said, because it entailed never regretting what happened (it would be illogical to feel it should not have happened). Acceptance of determinism is inconsistent with the practices of moral beings, who perceive themselves as making genuine choices.

Twentieth-Century Perspectives

47. James's critics thought he had elevated wishful thinking to the status of proof; believers questioned his implicit assumption that God's existence cannot be established. Others said James's belief in God amounted to a gamble, like **Pascal's wager**, rather than true religious acceptance of God.
48. *God and logical positivism*. A central tenet of the **Vienna Circle** and of **logical positivism** is the **verifiability principle** of meaning, according to which the meaning of a factual proposition is the experience you would have to have to know that it is true.
49. Theological utterances such as "God exists" or "God created the world" appear unverifiable by experience, and hence meaningless.
50. Logical positivists were not atheists in the sense of denying God's existence. Their position was that the utterances "God exists" and "God does not exist" are both nonsense.
51. **Mary Daly**: *The unfolding of God*. Mary Daly, in *Beyond God the Father*: "If God is male, then the male is God."
52. Daly: Theological symbolism and communication "serve the purposes of patriarchal social arrangements."
53. Daly: Women's confrontation with the "structured evil of patriarchy" implies the liberation of all human beings, a new phase in the quest for God.
54. Daly: "God" as an intransitive verb would not be conceived as an object, implying limitation, for God as "Be-ing" (the "most active and dynamic verb of all") is contrasted only with non-being.

55. Daly: Becoming who one really is means turning one's back on "the pseudo-reality offered by patriarchy" and by that act affirming "I am"; it means facing the threat of non-being with the courage to face the anxieties of losing job, friends, social approval, and health.
56. Daly: The women's revolution must ultimately be religious; it must reach "outward and inward toward the God beyond and beneath the gods who have stolen our identity." In the absence of false gods ("God the Judge" or "God the Judge of Sin"), women are able to experience the presence of a power of being "which both is and is not yet."
57. *Who needs reasons for believing in God?* Analytic philosopher Alvin Plantinga has argued that the theist may accept the belief in God as a "**basic belief**," a belief it is rational to hold without supporting evidence and that is foundational for the entire system of the theist's beliefs.

Boxes

The Black Cat

(What the theologian finds in a dark room)

Reductio Proofs

(Useful for understanding the ontological argument)

Profile: St. Thomas Aquinas

(A brilliant thinker, nicknamed the Dumb Ox)

The Big Bang

(The Big Bang hypothesis leads to a hard choice between an unexplainable universe or one explainable only by reference to something nonphysical)

Profile: The anchoress, Julian of Norwich

(Best known for her mystical "showings")

Miracles

(Hume's principle for evaluating reports of miracles)

God's Foreknowledge and Free Will

(The difficulty involved in maintaining both)

Religion: Illusion with a Future

(Freud's view)

Profile: William James

(Perhaps the most famous American intellectual of his time)

Pascal's Wager

(Either God exists or he does not; by betting that he does you lose nothing if he doesn't)

God Is Coming, and She Is Furious

(On God's gender)

Intelligent Design or Evolution?

(An examination of the theological impact of Darwin and of the contemporary Intelligent Design movement)

Readings**13.1 St. Anselm, from *Proslogion***

This is Anselm's first and most famous version of the ontological argument.

13.2 St. Thomas Aquinas, from *Summa Theologica*

The five ways.

13.3 G.W. Leibniz, from *Monadology*

An explanation of the principle of sufficient reason and then its application to prove God exists.

13.4 Friedrich Nietzsche, from *The Gay Science*

Nietzsche's assertion that God is dead and his explanation of what it means.

13.5 Antony Flew, from "Theology and Falsification"

Flew's famous parable, developed from a John Wisdom tale, about an invisible gardener who tends a field but escapes all efforts to detect him. (In recent years Flew has expressed more sympathy toward deism.)

13.6 Mary Daly, from “After the Death of God the Father”

A selection from *Beyond God the Father* in which Daly discusses the rootedness of theology in patriarchy and what can be done to enable women to speak more authentically about God.

CHAPTER 14: FEMINIST PHILOSOPHY

Main Points

1. Feminist thought is often divided into two “waves”: from the late eighteenth century through about 1922 (when women in the United States received the right to vote); and from 1949 (with the publication of Simone de Beauvoir’s *The Second Sex*) to the present.
2. The first wave focused on legal issues; the second wave (often referred to as **feminism**) focused on personal issues, especially the personal relations between men and women.

The First Wave

3. **Mary Wollstonecraft**: Argued against Rousseau’s view that women’s education should be designed entirely to make them pleasing to men.
4. Wollstonecraft: Educating women as the playthings of men would have bad consequences for society and for women (if they had no resources to fall back on, after years of marriage her love would turn to jealousy or vanity). Most important, she argued that women were as capable as men of attaining the “masculine” virtues of wisdom and rationality if only society would allow those virtues to be cultivated.
5. Utopian philosophers, the followers of Jeremy Bentham’s utilitarianism, were also important in the struggle for women’s rights. Model utopian societies, designed to produce the greatest happiness for the greatest number, sprang up in Europe and the United States, culminating in the nineteenth century. Such societies promoted the development of benevolent or humanistic feelings of mutual care and concern and the redistribution of property to the benefit of all members of that society.
6. **Anna Doyle Wheeler**, a utilitarian reformer, collaborated with utopian/reformist philosopher **William Thompson** on the famous essay, “The Appeal of One Half of the Human Race, Women, against the Pretensions of the Other Half, Men, to Restrain Them in Political, and Thence in Civil and Domestic, Slavery.” The essay argued that denying rights to women was in fact contrary to the interests of the whole society.
7. **Harriet Taylor**: The nonphysiological differences between men and women were socially constructed. She argued that we cannot make arbitrary distinctions between groups of people without giving good reasons for doing so and that no good reasons could be given for saying that men could vote and women could not.

The Second Wave

8. **Simone de Beauvoir** brought to feminist thought the Continental traditions of existentialism and phenomenology. Her focus was on the cultural mechanisms of oppression that left women in the role of the **Other** to man's **Self**.
9. Reflecting her existentialist concerns, de Beauvoir believed that despite cultural, social, and political conditioning and the deterministic conclusions of Freud and Marx, one could always recreate herself anew and transcend the straitjacket of any given culture.
10. De Beauvoir argues that "one is not born, but rather becomes, a woman." That is, the category "woman" is another name for "Other" and is imposed by a male-dominated society, just as neighbors tend to treat strangers as "Other."
11. She emphasized the activity of the mind as the distinctly human activity, so that a woman's "free" choice to stay at home and have babies is really a kind of dehumanization.
12. **Kate Millett** examined domination and subordination in a society and the consequences for women of being born into a patriarchal society (as most societies are and have been).
13. **Shulamith Firestone**: Argued for a form of biological determinism. She said women's childbearing was at the root of their social oppression and that reproductive technology was the route to women's freedom, though women themselves ought to be in control of that technology to prevent its use against them.
14. *Androgyny as an alternative*. Many feminists in the late 1960s and early 1970s thought that an androgynous society would, in its homogeneity, eliminate the Other versus Self division.
15. **Ann Ferguson** endorsed **monoandrogyny**, in which both girls and boys were raised exactly the same. Ideal love, which is a love between equals, would then be possible.
16. **Joyce Trebilcot** endorsed **polyandrogyny**, in which the concepts of feminine and masculine were kept alive but were not always matched up with women and men respectively: Men would be free to choose to be "feminine" men; women would be free to choose to be "masculine" women, and no social stigma would be attached to any such choice. (Such a society might freely chose monoandrogyny.)
17. *Problems with androgyny as an ideal*. Some feminist theorists questioned the viability of androgyny and whether (and how) such "masculine" traits as rationality and competition could be combined with such "feminine" traits as expression of inner feelings and the role of nurturer. Beginning in the 1970s some remarked that **gender roles** inhibited both male and female alike.

18. **Marilyn Frye** argues that the whole system of gender is really one of power: Masculinity is about dominance, femininity about subordination. A culture that maintains gender differences as a mask for the oppression of women is inherently **sexist**.
19. **Frye**: Women are caught in a double bind; if they are traditionally feminine they are participating in social practices that limit them to domestic responsibilities; but if they act traditionally masculine and behave aggressively, they are often socially “punished” and excluded from the kind of socially approved family life that competitive men freely engage in. Men are not caught in such a bind; they can retain family lives *and* be competitive.
20. *Feminist moral theory*. Researcher **Carol Gilligan** argues that studies of moral development in childhood tend to be studies of boys. Gilligan maintains that girls put more emphasis on care and the preservation of personal relationships whereas boys put more emphasis on abstract justice and individual rights. Context and care for others are central features in women’s moral reasoning.
21. Psychoanalyst **Nancy Chodorow** argues that contemporary child-rearing practices foster a strong need for connectedness in little girls and for separation and autonomy in little boys. Thus, girls and boys learn very different lessons about how to relate to the world and others in it. Boys may wind up as **misogynous**; girls may be more open to exploitation.
22. **Nel Noddings**: An **ethics of caring** is not a set of principles or maxims but a way of responding to people and situations. (Noddings, unlike Gilligan, believes the ethics of caring preferable to an ethics of rights; Gilligan does not make this claim of superiority.)
23. **Sara Ruddick**: “**Maternal thinking**” puts a priority on “holding” over “acquiring” and is distinguished from the “instrumentalism of technocracy.” Ruddick also warns against sentimentalizing the maternal virtues of “humility” and “cheerfulness.”
24. Some feminist ethicists have noted that a care-centered ethics has perhaps not been freely chosen by women but has arisen to serve the needs of patriarchal society. Other feminist writers have emphasized the utility of an ethics of rights and justice as a foundation for social institutions in which the competing claims of persons who do not know each other must be balanced.
25. *Justice, Gender, and the Family*: **Susan Moller Okin**. A person’s **gender** is the person’s biological sex as constructed, understood, interpreted, and institutionalized by society.
26. **Okin**: The theories of Rawls, Nozick, MacIntyre, Walzer, Sandel, and others have been virtually blind to questions of justice raised by the facts of gender.

27. Okin: Nozick's theory is nonsense since it rests on the belief that each person owns himself; but that assumption only works if it is ignored that persons are themselves products of specifically female capacities and female labor. Under Nozick's theory that a person owns what he produces and that such entitlement takes precedence over all other rights, "women's entitlement rights to those they produce must take priority over persons' rights to themselves at birth." It follows that persons do not own themselves, and there is no basis for them owning anything else, either.
28. Okin: MacIntyre's ethical "traditions," which, according to him, give the best account of justice, not only exclude but depend "upon the exclusion of the great majority of people, including all women." In the tradition MacIntyre favors, that constituted by Plato, Aristotle, Augustine, and Thomas Aquinas, woman is seen as a deformity in nature and the blame for men's sinful lust.
29. Okin: Rawls's two principles of justice "can lead us to challenge fundamentally the gender system of our society." Fulfilling Rawls's criteria for justice would require abolition of gender. But Rawls is faulted for simply assuming the family is a just institution.
30. Okin: The practices of family life in society today are structured by gender, which makes women vulnerable. The "cycle of inequality is perpetuated" as the difference between the wages wives make in the workforce and their husbands' wages increases over time.
31. *Sexism and language.* The use of "man" to express the concept of humanity, as well as the male gender, tends to obscure the role of women in society; slang terms for women tend to reflect certain hostile dispositions to them (an older unmarried man is a "swinging single" or "happy bachelor" but an older unmarried woman is an "old maid").
32. **Stephanie Ross** argues that metaphors associated with women (such as "screw" in describing sexual intercourse) reflect demeaning cultural attitudes toward women.
33. *Division-of-labor analysis.* Marxist theory says that the subjugation of women emerged with private property and wage labor. But ethnographic research indicates that social inequality between men and women exists even in cultures in which there is no private property or wage labor.
34. A Marxist–feminist response is given by **Marielouise Janssen-Jurreit**: She theorized that sexual domination of male over female arose from a cost/benefit analysis of women's services for the family or group, especially in childbearing. The more children, the more allies and sources of old age care, but the weaker the woman becomes. The inevitable result is male control of reproduction.

35. *French Feminism and Psychoanalysis*. The role of two central Freudian psychoanalytic conceptions, the Oedipus Complex (the desire of the male child to possess the mother and kill the father as a rival for the attentions of the mother) and the Castration Complex (the male child's fear of being castrated by the father or a surrogate due to the child's relative powerlessness), has been downplayed because of increasing number of female patients and psychoanalysts.
36. **Jacques Lacan** re-established the importance of the father in the development of the child and made the Oedipus and Castration complexes even more central than ever to psychoanalytic theory.
37. Lacan extended Melanie Klein's theory that the penis is a uniquely special object for the child.
38. For Lacan, the child tries to discover what the mother wants and to be that object for her. Neurotics seek to be the phallus that the mother lacks.
39. The child, having been blocked by the father, is forced to leave the Oedipal situation with the mother and to enter into a wider network of relationships in the world based on symbolic rather than merely imaginary interactions. This is a vital step in the child's maturation and establishing an identity of its own.
40. The phallus, now symbolic as well as imaginary, becomes that which will be promised to the male child for future usage. The child will eventually replace the father without having to kill him. Lacan called this the "paternal metaphor": the father separates the child from the mother and leads the child from the realm of imaginary images into the realm of symbolic, verbal integration, allowing the child to find a "place" in the world (and avoid neurotic disorders) via identification with ideals.
41. **Luce Irigaray** developed a radical critique of Freud and Lacan.
42. Irigaray charged that for Lacan, the woman was reduced to the pre-symbolic, imaginary realm of the child. The symbolic order is purely phallic and that meant women were excluded from language and rendered silent.
43. Irigaray: A consequence of the dominance of the phallus is that the masculine represented fullness of being and the feminine represented absence or lack, hence penis envy. Since language is irreducibly phallic, women are reduced to being the radically other, castrated men.
44. Irigaray rejected the reduction of the woman to an object and sought to establish the woman as "subject" radically different from the male.

45. Irigaray looked for a feminine god and philosophical concepts that were uniquely feminine, such as multiplicity, difference, becoming, and the notion of the beauty of the human body.
46. Irigaray: The feminine must be established as a paradigm of otherness or difference; the feminine body and female sexuality must be rediscovered and celebrated; and women must find their own identity rooted in their own language, symbolism, and thinking. Positive rights for women must be established in laws, customs, and everyday practices.
47. *Pornography*. Pornography tends to objectify women and, according to some researchers, tends also to equate sex and violence (specifically violence against women). Feminist thought differs over whether pornography plays a significant role (causal or otherwise) in the incidence of rape and other forms of violence against women.
48. *Andrea Dworkin and Catharine MacKinnon*: Pornography can be defined in part in terms of violence to and humiliation of women, and those are the instruments of oppression and domination.
49. *The importance of recognizing diversity*. Most women who have dominated feminist thinking have been white and middle-class; women from different racial and/or class backgrounds have felt excluded from the development of feminist theory. An important question for women of color is whether sexism or racism is the more fundamental social problem.
50. *Feminist epistemology*. Feminist thought has challenged mainstream epistemology (which assumes the ideal knower is disembodied, purely rational, fully informed, and completely objective). Feminist epistemologists point out that even supposedly objective scientists import their own prejudices and biases into their observations.
51. Knowledge-gathering is a human project, and reason—but also emotion, social class, gender, and other factors—plays a role in what is “known.” Any ideal that rules out the “human factor” in its characterization of knowledge will unjustly privilege the group claiming that true knowledge is only obtainable by people who are just like them and have only their social characteristics.
52. *Ecofeminism*. **Val Plumwood**: The “inferiorization” of both women and nature are linked; both are grounded in the rationalist conception of human nature and the liberal-individualist conception of the human self.
53. Plumwood: The “rationalist framework” is among other things a network of value dualisms (mind/body, reason/emotion, masculine/feminine) that defines the first/superior item in opposition to the second/inferior item, with the interests of the first/superior item taking priority over those of the second/inferior item.

54. Plumwood: In the mind/body dualism, “nature is divided off, is alien, and usually hostile and inferior.”
55. Plumwood: The liberal-individualistic conception of the self portrays the self as autonomous and as lacking essential connections to other individuals. Nature is viewed as a resource, and so are other people.
56. Plumwood: The “relational view of self,” which views humans as social beings with interdependent interests, is more accurate than the purely disconnected and egoistic view of the self; further, it recognizes that nature is distinct from self but at the same time affirms the human continuity with nature.
57. Plumwood criticizes the environmental philosophies of *Paul Taylor* and *Tom Regan* for being embedded in the rationalist framework. Taylor emphasizes the reason/emotion dualism in calling for environmental ethics based on principles, and Regan’s concept of rights becomes absurd when applied to natural ecosystems.
58. What is needed is a richer moral stance that reevaluates reason/emotion and other dualistic contrasts, attaches importance to ethical concepts concerning emotionality and special relationships, and abandons the exclusive focus on the universal and the abstract.

Boxes

Profile: Mary Wollstonecraft

(Her daughter wrote the novel Frankenstein)

Why Should Women Have a Voice in Government?

(The classic answer provided by Harriet Taylor)

Profile: Simone de Beauvoir

(On her relationship with Jean-Paul Sartre and themes in her writing)

Liberal Feminism and Radical Feminism

(Briefly considers the differences between these two strategies for women’s liberation)

Profile: Gloria Steinem

(Helped to found the original Ms. Magazine)

Women and Violence

(Bureau of Justice statistics)

Readings

14.1 Mary Wollstonecraft, from *A Vindication of the Rights of Women*

Wollstonecraft defends the view that society should abandon the practice of enculturating women to weakness and depravity.

14.2 Simone de Beauvoir, from *The Second Sex*

In this reading de Beauvoir defines “woman” as “the Other,” examines parallels between women and other social groupings, and explains how a woman could still be the Other despite male dependence on her.

14.3 Marielouise Janssen-Jurreit, from *Sexism: The Male Monopoly on History and Thought*

A hypothesis that patriarchy is grounded in the facts of reproduction. Also explored are the motives men have for controlling women’s generative capacities and for overriding the natural bond between mother and child.

14.4 Sandra Harding, from “Should the History and Philosophy of Science Be X-Rated?”

Argues that scientists and philosophers think that “the best scientific activity and philosophic thinking about science are to be modeled on men’s most misogynous relations to women—rape and torture.”

14.5 Susan Moller Okin, from *Justice, Gender, and the Family*

Okin defines “gender” and argues that theories of justice have ignored the question “How just is gender?”

14.6 Karen J. Warren, from “The Power and the Promise of Ecological Feminism”

Eight requirements (“boundary conditions”) for a feminist ethic and an examination of how ecofeminism provides the framework for a feminist and environmental ethic.

CHAPTER 15: EASTERN INFLUENCES

Main Points

1. Eastern philosophy and Eastern religions are closely intertwined.

Hinduism

2. The *Vedas* (ancient Hindu religious texts) divide society into four classes or castes. Because the gods determined one's caste, one was meant to stay there. The four classes: (1) Brahmins (the priests and teachers); (2) Kshatriyas (rulers and warriors); (3) Vaishyas (merchants); (4) Shudras (farmers and laborers). Below all the castes are the Parjanyas or Antyajas, or Untouchables.
3. Hinduism is the Western term for religious beliefs and practices (with an associated philosophy) of the Indian people, going back into the unknown past. Both Hinduism (and Buddhism) contain within them a great variety of philosophical positions.
4. The basis of Hindu philosophy is the belief that reality is absolutely one, that there is only one ultimate reality-being-consciousness. The belief-system ranges from belief in primitive deities to sophisticated metaphysical theories.
5. Common to all forms of Hinduism is acceptance of the Vedic scriptures. Philosophically, the most important Vedic scripture is the last book, the Upanishads, best known for the theories of brahman (ultimate cosmic principle of reality) and atman (the inner self) and the identification of brahman and atman.
6. Three popular contemporary Hindu movements: (1) *Saivism* worships Siva as the supreme being and source of the universe; (2) *Saktism* worships Sakti, the female part of the universe and the wife of Siva; (3) *Vaisnavism* worships the personal god **Vishnu**. Buddha, according to orthodox Hindus, was an incarnation (avatar) of Vishnu.
7. There are four great sayings of the **Upanishads**; all are ways of saying that **brahman** and **atman** are one: (1) Consciousness is brahman; (2) that art thou; (3) the self is brahman; (4) I am brahman. The identification of brahman and atman has been subject to various interpretations (several of which are explained in the text).
8. Humans are caught in a cycle of desire and suffering which is the direct result of ignorance and ego. The end result is **samsara**, the cycle of being born, dying, and being reborn.

9. That which keeps an individual imprisoned by the transmigratory cycle is **karma**, which means “action” or “deed.” Every action, good or bad, inevitably has its effects, and the consequences of those actions build up over a lifetime and through multiple **reincarnations**.
10. The goal is to achieve **nirvana** (permanent liberation from the cycle of birth, death, and rebirth) with the merging of the individual, transitory existence into the ultimate reality, brahman, a condition of bliss.
11. Much of the wisdom of Hinduism lies in its sages, including, in the twentieth century, Rabindranath Tagore, Aurobindo Ghose, and Mohandas K. Gandhi.

Buddhism

12. **Buddhism**, which arose in India in the person of a prince, **Siddhartha Gautama**, later known as **Buddha**, was originally a response to the problem of suffering. Suffering is in part the result of the transience and uncertainty of the world, in part the result of karma, and in part the result of ignorance and enslavement by desires and passions.
13. *Buddha*. Buddha’s answer to this problem is contained in the **Four Noble Truths** and the **Eightfold Path**. Through meditation and self-abnegation, promotion to better lives and finally to nirvana is obtained.
14. Four Noble Truths: (1) There is suffering; (2) suffering has specific and identifiable causes; (3) suffering can be ended; (4) the way to end suffering is through enlightened living as expressed in the Eightfold Path. The most immediate causes of human suffering are ignorance and selfish craving.
15. Eightfold Path: (1) Right view; (2) right aim; (3) right speech; (4) right action; (5) right living; (6) right effort; (7) right mindfulness; (8) right contemplation.
16. **Karma** means action or deed; the intent of an action determines whether it is morally good or bad. The effect of an action leaves a trace which extends over several lifetimes.
17. Cessation of suffering is found in nirvana, a permanent state of supreme enlightenment and serenity that ends the cycle of reincarnation. It is total disattachment from Self.
18. Additional concepts attributed to Buddha: clinging to existence must be overcome; and silence of body, mind, and speech must be achieved.

Islamic Philosophy (see box in text)

19. Neoplatonism and Aristotle played an important role in shaping Islamic philosophy, which arose in the eighth century during Western Europe's Middle Ages.
20. Avicenna envisioned God as a Necessary Being who emanated the contingent, temporal world out of himself.
21. Averroës taught the idea of eternal creation; some interpreted Averroës as teaching the doctrine of double truth: a separate truth of philosophy and a separate truth of religion.
22. Sufism represents a mystical and ascetic strain of Muslim belief that seeks union with God (Allah).
23. Sufism was influenced by the mystical tendencies of Neoplatonism and gnosticism. Through ascetic practices and concentrated inwardness, a human being might experience a sudden illumination and a sense of ecstatic union with God (Allah).

Taoism

24. Three great systems of thought dominate Chinese civilization: Taoism and Confucianism (two indigenous philosophical systems), and Buddhism.
25. China's history is dominated by a series of dynasties. By the fifth century BCE China had fallen into many single warring states; during this time Confucianism and Taoism (the word Tao is usually translated "the Way" in the West) were born. During the Han dynasty (206 BCE–220 AD) China became a centrally controlled state run by bureaucrats; Buddhism was introduced from India.
26. Taoism derives from Lao Tzu and Chuang Tzu.
27. *Lao Tzu*. Regarded Confucian attempts to improve society by direct action as hopeless. Lao Tzu thought (as later did Socrates) that the wisest are still very ignorant. What is needed is not interference with the world but humble understanding of the way it functions, the Tao. Forcing change is self-injurious. Follow the Tao instead, the natural order of things. The Tao gives rise to **yang** (expansive forces) and **yin** (contractive forces) and is the means by which things come to be, take shape, and reach fulfillment. The Tao cannot be improved.
28. The sage cultivates tranquillity and equilibrium so as to recognize the Tao. He is selfless, cares for all things, and seeks to benefit them rather than to use them for his own ends. He is modest, slow, and cautious and, in some respects, like water in behavior and results. He is **soft and supple**.

29. Enduring change is brought about by weakness, not by strength; by submission, not by intervention. In the political sphere, the use of force brings hostility and retaliation. The wise ruler sidesteps problems by anticipating them. He is nonacquisitive and does not seek to impose his way of thinking on others.
30. **Sun Tzu.** *The Art of War*, perhaps the oldest treatise on military strategy and methods, was presumably written by Sun Tzu, a Chinese mercenary, around 512 BCE.
31. Sun Tzu's philosophy has reportedly been adopted by CEOs and coaches as well as by military leaders. Some say that the philosophy driving China, an economic juggernaut to whom the United States is a billion dollars in debt, comes more from Sun Tzu than Karl Marx.
32. Principles of *The Art of War*: (1) Warfare should not be taken lightly—all elements of a conflict must be carefully studied; (2) winning requires not merely knowing one's opponent but also being realistic about oneself; (3) using force is a last resort.
33. Sun Tzu: The enemy must not be crushed utterly but must taste bitterness. One must change the opponent's mind-set from one of confidence and security to one of doubt, indecision, and fear. Decisive victories are almost always achieved through surprise, and that requires deception and "mind games." Right timing is essential; patience in war is a key virtue. The strategy of war must be all-encompassing, because it encompasses politics, economics, and societal relations as well. The end of battle of not the end of war. Deep thinkers are as important as military advisers.
34. **Chuang Tzu.** The most important Taoist next to Lao Tzu, Chuang Tzu held that nature (the world) has its own wisdom and cannot be forced or hurried in its unfolding in the Tao. Because the Tao and not the person determines what will happen, the wise person accepts the course of events as it unfolds, with neither hope nor regret.
35. The sage ruler remains free from selfish desires, anticipates crises before they arise, and is always tranquil. Opposites are in fact equal as a single entity within the Tao. The sage does not distinguish himself from the Tao.
36. Chuang Tzu emphasized the danger of usefulness. The sage avoids becoming too useful.

Confucianism

37. Confucian political philosophy has dominated Chinese life in a way unequalled by the thought of any similar philosopher in the West.
38. **Confucius.** Made humanity (*jen*) a cornerstone of Chinese philosophy.

39. Set forth ideals of behavior based on his understanding of the Way, the path taken by natural events (not a fixed and eternal transcendental principle). Humans are perfectible. The Way works through the principle of the **Mean**, and human behavior should avoid extremes and seek moderation.
40. Confucius's principle of reciprocity: "Do not do to others what you would not want them to do to you."
41. His philosophy was this-worldly, not other-worldly, though he did recognize the importance of religious ritual for the state.
42. The **sage** represents, in effect, an ethical ideal. Sageship requires knowledge of change and the order of things, including correct understanding of human relationships and the workings of nature. It also includes correct use or **rectification** of names. The sage's conduct is superior because he patterns his behavior on the great of the past and because he learns from personal experience. His fairness makes the sage trusted by rulers and all.
43. The roots of ignoble governance are greed, aggressiveness, pride, and resentment. The viciousness of the ruler infects the governed. The ruler governed by the Mean rules justly and impartially, seeks equal distribution of wealth, promotes security and peace, and rules virtuously by example and not by force of arms.
44. The family too should be patriarchal and authoritarian, and its proper functioning depends on the obedience of the subordinate members and on its responsible governance in accordance with the Mean.
45. The five primary human relationships: between ruler and subject, parent and child, elder and younger brother, husband and wife, and one friend and another.
46. **Mencius**. Like Confucius, Mencius (the second greatest Confucian philosopher) believed that people are potentially good and was optimistic as to human betterment through conscientious conduct. He believed the way to the upright life, and true happiness, must include difficulty, suffering, and toil; helping one's family and society; and leadership.
47. Disorder in a state is often caused by the indifferent and selfish ruler. The state governed without vision falls into ruin and death. Killing the monarch of the disordered state is not murder. The good ruler exhibits benevolence, righteousness, and propriety and is knowledgeable.
48. **Hsün Tzu**. Did not agree with Mencius that human beings are originally good and therefore naturally inclined to goodness. Instead, he believed human beings were basically bad

but that they are impelled to compensate for and overcome this defectiveness through education and moral training. The human being is perfectible.

Zen Buddhism in China and Japan

49. **Zen** is Japanese, **Ch'an** is Chinese, and both words derive from the Sanskrit **dhyana**, meditation.
50. Buddhism came to China and mixed with Taoism, Confucianism, and other influences to become Chinese Zen Buddhism.
51. **Hui Neng**. The story of Hui Neng's investiture as the Sixth Patriarch of Chinese Zen.
52. The ultimate **Dharma**: Hui Neng gave it several titles: the Self-Nature; the Buddha-Dharma; the Real Nature; the eternal and unchanging Tao.
53. There are no "things"—all things are one. Human thought imposes thirty-six basic pairs of opposites (such as light and darkness; yin and yang; birth and death; good and bad; and so on) in order to make sense of a totality that cannot be grasped at once. This ultimate reality is an absolute state of suchness or reality or truth that neither goes nor comes, neither increases nor decreases, is neither born nor dies.
54. Freedom from selfish, one-sided visions of reality is accomplished through a state of no-thought or mindlessness.
55. *Buddhism in Japan*. By the late ninth century, Japanese culture reflected an unequal mixture of Shinto, Confucianism, Taoism, and Zen Buddhism (and its Mahayana branch, with the two further branches of Tendai and Shigon).
56. Shinto, an ancient native religion of Japan, related humans to the **kami**, or gods of nature, that created the universe. This view regarded people as "thinking reeds" completely a part of the natural and divine universe. Such a view is called **animism**.
57. People's duties were derived through their blood relationships. Connection to the gods of nature came through the ancestor's clan and through the divine clan of the Mikado, who was both national high priest and head of state.
58. Mahayana Buddhism incorporated the Confucian virtues of filial piety, veneration of ancestors, duties based on rank and position, honesty, and the like. Mahayana saw humanity unified through spiritual enlightenment in the worship of one god—the Mikado, the greatest earthly kami. This was the form of Buddhism adopted by Japanese aristocracy.

59. *Murasaki Shikibu*. Shinto Buddhist feminist philosopher who rejected mainstream Buddhism's view of women, which believed them to be of lesser moral worth than men. Women could achieve salvation, or reach the psychological state of nirvana that would prepare them to enter the Western Paradise, but only after reincarnation as a male.
60. Murasaki represents a minority Buddhist view that women are moral agents who, instead of blaming fate, can assume moral responsibility for their actions. She held that women should challenge their karma (destiny) and take control of their own lives. The long process of philosophical enlightenment can begin, not after reincarnation as a male, but rather in the present life, living according to the teachings of Shinto Buddhism.
61. More recently there have been positive developments regarding women's status in Japanese Buddhism.
62. *Dogen Kigen*. Dissatisfied with the decadent state of **Tendai Buddhism**, founded the Soto branch of Japanese Zen Buddhism.
63. Dogen: Life is impermanent; therefore do not waste it. Time must be utilized in a worthy pursuit, in an all-out effort for a single objective. Yet the rapidity of life makes it difficult to decide how best to manage oneself. The mind overwhelmed by a world not understood seeks safety in selfish and self-protective acts. The perception of the world as good and bad, right and wrong, black and white, is the "Lesser Vehicle" and arises out of ignorance and fear.
64. Dogen: The solution is to practice the Great Way, to see things from the perspective of the universe or Buddha Dharma or universal Self: The wisdom of emptiness. This requires seeking to help others without reward or praise. (Thus Dogen endeavored to set forth a way to achieve permanent joy in this life.)

The Philosophy of the Samurai (c. 1100–1900)

65. The wisdom of the **samurai** was transmitted through the centuries in the form of martial precepts that were used to teach the art of *bushido* (the art of being a samurai warrior); the literature of the samurai has influenced all areas of Japanese thought and behavior.
66. The brevity and uncertainty of life requires preparedness and anticipation: "Win beforehand." Because other people are flawed in character self-reliance is required.
67. The complete man is both scholar and warrior. He understands the importance of the Confucian principle of the Mean. He is humane, wise, courageous, polite, dignified, proper in dress and speech, and absolutely truthful.

68. One of the most famous samurai was **Miyamoto Musashi** (1584–1645) whose *The Book of Five Rings* is said to be required reading in some American business colleges. The ultimate goal of strategy is to achieve “unclouded vision” of events and people without distortions introduced by fear, prejudice, or desire. Knowledge is turned into action only through training and practice.
69. Musashi said that, to attain extraordinary ability or miraculous power, the trainee must become free of all preoccupations with the self; he called this state of perfect acting the “Spirit of the Void.” He emphasized ferocity: You “must strike with all your heart and all your soul.” One defeats an enemy by using knowledge of the opponent to keep him or her off balance, which will ruin his time, shake his confidence, and make him vulnerable.
70. **Yamamoto Tsunetomo** (1659–1719): His thoughts on the samurai life are preserved in the *Hagakure*. Since human life is a short affair, one must not squander time. A samurai must train himself to be ready at all times for anything that may happen: “Win beforehand.” The samurai must be self-reliant, learning the arts of war and peace, knowing where his duty lies and carrying it out “unflinchingly.”
71. The samurai studies past traditions, especially Confucian and other classical Chinese philosophies, and Zen Buddhism. These determine and shape *bushido* and are in turn unified and synthesized by *bushido* into a single, effective way of life.
72. *The influence of Confucius*. The model of the perfect samurai closely follows the Confucian idea of the complete man.
73. *The influence of Zen Buddhism*. The Zen and samurai traditions both emphasized attainment of an unobstructed state of instant, untainted response: **Mushin**, the state of no-mind and no-thought.
74. Zen Buddhism and other forms of Buddhism are especially popular in the United States and in the West generally.

Boxes

Ommmmmm

(What “ommmmm” is)

Profile: Siddhartha Gautama Buddha

(Taught a “middle way” between sensual indulgence and ascetic self-denial)

Islamic Philosophy

(A short survey)

Buddhism and the West

(The parallel concerns of the Buddhists and Stoics; the influence of Buddhist thought on Schopenhauer; contemporary influences)

Profile: Lao Tzu

(Quotations)

The Tao, Logos, and God

(A brief comparison of these three concepts)

Lao Tzu on Virtuous Activity

(Quotations)

Lao Tzu on Government

(Quotations)

Profile: Chuang Tzu

(Quotations)

Cook Ting

(Chuang Tzu's famous story)

Chuang Tzu on Virtuous Activity

(Quotations)

Profile: Confucius

(His Analects collect his sayings)

Confucius: Insight on Life

(Quotations)

Confucius on Government

(Quotations)

Profile: Mencius

(Quotations)

Mencius and Thomas Hobbes on Human Nature

(The two compared and contrasted)

Mencius on Virtuous Activity

(Quotations)

Mencius on Government

(Quotations)

Hui Neng's Poem of Enlightenment

(Ultimate reality is beyond all conceptualization)

Hui Neng on Life and Truth

(Quotations)

Profile: Murasaki Shikibu

(Author of the classic Tale of the Genji)

Dogen's Prescriptions for Virtuous Activity

(Quotations)

Zen Buddhism in Japan

(About the two major traditions)

Samurai Insights (from Yamomoto Tsunetomo, *The Hagakure*)

(Quotations)

Courage and Poetry

(The importance of poetry to the warrior)

The Magnificent Seven

(Concerning the John Sturges version of Akira Kurosawa's film classic, The Seven Samurai)

Readings

15.1 Confucius, from *Analects*

Book I of the sayings of Confucius.

15.2 The Buddha, from *The Eightfold Path*

A traditional elaboration of the Noble Eightfold Path.

CHAPTER 16: POSTCOLONIAL THOUGHT

Main Points

1. Postcolonial thinkers, such as Mahatma Gandhi, Martin Luther King Jr., Fidel Castro, Malcolm X, and Desmond Tutu, do their work in recollection of deep cultural traumas that have occurred in the histories of their respective peoples.
2. Postcolonial thought takes up problems of cultural dissolution and questioning previously unquestioned worldviews. It challenges an uncritical acceptance of the notion of progress. The writing of history itself has become an issue for philosophical investigation (**historiography**).
3. Direct appeals for justice are not sufficiently compelling to bring about change; thus, raising consciousness through philosophy has become an important undertaking.
4. **Perspectivism** has become an accepted part of postcolonial writing; in the twentieth century, some form of Marxism has been the overwhelming theoretical choice among Third World writers.
5. Among the topics most intensively developed in postcolonial studies of history and justice has been the matter of domination.

Historical Background

6. Models of colonization: in the fifteenth century, the Iberian powers (Spain and Portugal) extracted valuable metals and other commodities from the areas under their control for shipment back to the mother country; British colonies in the eighteenth century were developed to be markets for manufactured goods; in Southeast Asia the French instituted a colonial model midway between the Spanish and British systems.
7. Whatever the model, colonization entailed (a) violent physical subjugation of indigenous peoples and (b) the introduction of the colonizers' values and beliefs into traditional societies.
8. Postcolonial thought tries in various ways to come to terms with a history of subjugation and revolutionary impulses; in the colonial and former colonial powers postcolonial thought has been marginalized or dismissed altogether, though among subjugated and formerly subjugated populations postcolonialist thinkers have become social and political

leaders (Mahatma Gandhi in India, Kwame Nkrumah in Ghana, Léopold Senghor in Senegal, Ho Chi Minh in Vietnam, Vaclav Havel in the Czech Republic).

9. The shared experience of domination has helped to structure a general revolutionary consciousness among subjugated peoples of the Third World.
10. Though postcolonial thinkers frequently disagree with others from within their own traditions about interpretations of events and situations, postcolonial thought is distinctive in self-consciously dealing with the dislocations brought on by encounters with conquerors whose imperialism aimed at near-total domination.
11. Thus, the commonalities of postcolonial thought are not so much derived from the conceptual similarities among local traditions as from similarities among experiences of invasion and foreign domination.

Africa

12. **Pan-African philosophy** is a cultural categorization of philosophical activity that includes the work of African thinkers and thinkers of African descent wherever they are located.
13. After centuries of contact between African and non-African cultures, it is difficult to isolate a set of purely traditional African philosophical positions; but Africanists point out that thinkers have always appropriated and reworked the ideas of others (so, for example, it is likely that Egyptian concepts play a part in the thinking of such European figures as Pythagoras and Plato). The drawing of intellectual boundary lines that tended to exclude African thought has become suspect.
14. The most promising question to guide an inquiry into Pan-African philosophy is not what a purely African philosophy is but how philosophy has been done in Africa and in the places outside Africa where Africans have resettled, whether voluntarily or by force.
15. *Oral and traditional philosophy*. Although continuing indigenous written traditions in philosophy exist only in the lineages of the Asian and Indo-European civilizations, all cultures possess continuous oral and folk traditions in which philosophical views are expressed.
16. *Person*: What a **person** is is a metaphysical question; that is, it is more an invention of human beings than an inherent fact of nature, and thus the idea of person varies from culture to culture.
17. *Historiography*: Léopold Sédar Senghor outlined a distinctive African epistemology to explain the claim that there was an African way of knowing that was different from the European. His doctrine of **negritude**, widely misunderstood, arose from his phenomenological

method and claimed that African cultures evaluate metaphors differently from European ones.

18. *The nature of philosophy*: **Paulin Hountondji** focuses on the task of deconstructing texts that, in his analysis, perpetuate a colonial mentality. He has been most concerned with two problem influences: Ethnophilosophy and the advocacy of the concept of negritude.
19. He argues that practitioners of ethnophilosophy (which seeks to describe traditional beliefs) impose external categorizations on those they study but justify their work in terms of its usefulness to those who would control African consciousness by manipulation of symbols and concepts.
20. The same problem, says Hountondji, afflicts the adherents of the negritude position, which in effect valorizes the African soul at the expense of the African intellect and ironically perpetuates colonialist thought.
21. *The good life*: Over time, the consciousness of people brutalized by colonial regulations, which tend to benefit only a few, may become distorted, and traditional values may fall into obscurity. Countering the tendency requires vigilance and discipline; some recommend socialism, some democracy, some religion. All recommend justice.
22. Archbishop **Desmond Tutu** is one of the architects of South Africa's revolutionary transition from apartheid to representative democracy; his opposition to economic exploitation and official brutality has been heard around the world.

The Americas

23. Native Americans from the Toltecs to the Onondagas engaged in vigorous campaigns of empire-building, but with the coming of the Europeans, imperial ambitions in the Americas were pursued from a position of technological superiority that the colonized native peoples could not match and with a sustained, single-minded acquisitiveness outside the experience of most tribes.
24. With first-person accounts of genocidal aggression still part of the experience of many Native Americans, the postcolonial philosophical response has only begun to enter the literature.
25. African American postcolonial thinking occurs not only in self-identified philosophical texts but also in story and song; for most postcolonial thinkers, allowing the possibility of departures from the stylistic norms of philosophy is a strength—any occasion may open up a space for philosophical reflection.

26. The introduction of Marxism to Latin America, which occurred mostly outside the traditional academic circles, provided the first serious challenge to the hegemony of Roman Catholic metaphysics. By the middle of the twentieth century, a major part of Latin American philosophical discourse had taken on a heavily religious cast.
27. Except where Marxist materialism has been consciously adopted, religiously metaphysical claims regularly serve as points of departure or elements of the presuppositional structures of postcolonial texts. In their own terms, this does not make them any less philosophical; rather, it is a way of engaging the whole person in the act of thinking and interpretation.

African American Thought

28. *Social justice*: **Martin Luther King Jr.**, was strongly influenced by the example and the writings of Mahatma Gandhi in seeking a world where his children “one day soon... will no longer be judged by the color of their skin but by the content of their character.”
29. *Feminism*: In the African American community, awareness of the successes of the civil rights movement and the rise of feminism in the white middle class combined with firsthand knowledge of a mostly unwritten history of the particular difficulties of black women, including a high incidence of domestic violence, to produce a variant of feminism that is especially sensitive to the social–ethical questions of marginalization. Middle-class feminism, **bell hooks** argues, was liable to be co-opted by the existing power structure to perpetuate a culture of competition and individualism.
30. *Afrocentrism*: **Chaikh Anta Diop**, an Africanist, argued that among other things black Africa was the origin of Egyptian civilization and that Europeans who were not purely Nordic traced their ancestry back to Africa. The matter is still very controversial.
31. *Molefi Kete Asante*: Afrocentrism’s chief architect.
32. *Social activism*: Addressed by **Cornel West**, now at Princeton University.

Latin American Thought

33. One feature that distinguishes Latin American thought from most European philosophy is the sustained effort to explore the relevance of philosophy to problems of social justice.
34. *Ontology*: The branch of philosophy that concerns itself with the question of being.
35. Recent writings of Latin American philosophers demonstrate the possibility of interpreting the work of Heidegger and Sartre in ontology in new ways. For example, Argentinian philosopher **Carlos Astrada** takes Heidegger’s thinking as evidence of the collapse of the

bourgeois mentality that determined much of the course of colonial activity, especially in the perpetuation of unequal distributions of wealth inherited from colonial times.

36. Recent history and the pace of technological change plant doubt about the stability of existence, so it is no surprise that a school of philosophy, existentialism, should arise that sees the fundamental fact of existence as one of becoming.
37. For postcolonialist thinkers, it is not surprising that the wealthy would project the instability of their own power structures onto the existence of humanity itself; Astrada shows that works of existentialist ontology can be read as political–economic texts.
38. *Metaphysics of the human*. No claims of philosophic foundationalism have stood the tests of time; but the moral and metaphysical claims of the ruling elites (past and present) demand constant vigilance and persistent critique. Marx called these foundational claims ideology (a kind of self-interested delusion that infected the bourgeoisie and was half-consciously passed on to the proletariat).
39. Though Marx believed the proletariat would eventually realize that the ideological claims of the bourgeoisie were without merit and that such **ideology** could be contradicted, Peruvian philosopher **Francisco Miró Quesada**, however, suggests that contradicting the claims of one group with the claims of an alternative theory of reality creates conflict and thus suffering. Instead, humanity itself must be reimagined.
40. Quesada: (a) Theories cannot reliably deliver the truth and (b) much suffering is caused when people take theories too seriously. He proposes to divide the human race into those who are willing to exploit people and those who are willing to defend them from exploitation.
41. *Gender issues*. Mainstream feminism, as a movement of middle-class European and American women, appears not to speak well to the conditions of marginalized peoples. Two major expansions of feminism have been suggested by voices outside the mainstream: (a) Feminism ought to pay more attention to issues of class and (b) abandon a black–white racial dichotomy (which excludes the majority of women in the world who are neither).

South Asia

42. According to a majority of contemporary analysts, colonialism has been economically and socially destructive in the former South Asian colonies, such as Vietnam, Cambodia, and Laos. Some analysts claim the colonialist introduction of modern political infrastructure and value systems have helped former colonies succeed in a technologically sophisticated world.

43. Unlike the cultures of sub-Saharan Africa, the nations of Asia have traditions of written philosophy stretching back longer than in the West by at least a thousand years.
44. The shock of colonialism to Asia was deep but not so comprehensive for these cultures that their philosophers have felt impelled to the kind of sustained reflection and cultural reconstruction that has been prominent in Africa. Instead, outside ideas and techniques, from British aesthetics to Marxist political–historiographical philosophy, were appropriated and reworked to conform to indigenous values.
45. India endured two centuries of economic despoilment at the hands of the mercantilist–capitalist forces of Britain. Ironically, the introduction of British values into India created the conceptual resources that Indians would use to remake their society (after expelling the British).
46. Asian writers often couch their discussions in terms of the abstract principles and linear inferences typical of Western philosophy, though this stylistic similarity is not a borrowing from Western thought but a continuation of local traditions of discourse.
47. *Satyagraha*. The concept, closely identified by the social and political thinking of **Mohandas (Mahatma) Gandhi**, means “clinging to truth” or the force of what is inadequately translated as “passive resistance.”
48. For traditional Indian philosophy, the discipline needed in the search for truth was not simply a matter of acquiring the tools of scientific investigation; one also had to practice such virtues as giving, nonattachment, and noninjury in order to develop mental purity. Gandhi is a part of this tradition in his adoption of its rigorous demands for personal integrity.
49. But Gandhi was also a student of Thoreau and Tolstoy; he repudiated the claims of human inequality by circumstances of birth that underlay the caste system.
50. *Metaphysics*. Once Western cultures entered the Indian sphere of consciousness, they were evaluated to see not only how they met the standards of indigenous tradition but also how they might be recast to fit into the Hindu framework.
51. For **Rabindranath Tagore**, who developed his sense of a possible modern Indian consciousness in poetry and essays, such a consciousness can come only if the true nature of human beings is acknowledged and actions carried out accordingly. Indian tradition provides a guide to the complexities of human nature and the behaviors needed for a harmonious and enlightening life. This understanding is developed throughout one’s life, so human beings must devote themselves to living the examined life.

Boxes

Profile: Desmond Tutu

(Stressed “humaneness”)

Colonialism and the Church

(An ambiguous legacy)

Liberation Theology

(Christian social activism in Latin America, with philosophical roots in Continental philosophy)

Profile: Martin Luther King Jr.

(Assassinated in Memphis, Tennessee, in 1968)

Profile: bell hooks (Gloria Watkins)

(Writes under the name of her unlettered great-grandmother to symbolize the suppression of the voices of black women)

Profile: Cornel West

(What it takes for a more compassionate society)

Profile: Mohandas (Mahatma) Gandhi

(“Clinging to the truth”)

Profile: Rabindranath Tagore

(Awarded the Nobel Prize for literature in 1913)

Readings

16.1 Léopold Sédar Senghor, from *On African Socialism*

An African “way of knowing” that is different from the European.

16.2 Martin Luther King Jr., from “The Sword That Heals”

The courage and discipline of nonviolent resistance.

16.3 Carlos Astrada, from *Existentialism and the Crisis of Philosophy*

Explains the death of the concept of modern man that has dominated since the Renaissance. Astrada looks to a new ideal of the “whole man,” first proposed by Max Scheler, which contains a notion of full humanity more relevant to the current age.

16.4 Francisco Miró Quesada, from “Man Without Theory”

Quesada reviews many of the pitfalls in trying to frame a theory as to what constitutes a human being. Nevertheless, he concludes that humans must voice their beliefs about the world and about human nature, albeit without presupposing any certain theoretical axioms.

16.5 Sonia Saldívar-Hull, from “Feminism on the Border: From Gender Politics to Geopolitics”

The separation between First and Third World feminists.

16.6 Mohandas K. Gandhi, from “Satyagraha”

The meaning and sociopolitical implications of “clinging to truth.”

16.7 Rabindranath Tagore, from *Towards Universal Man*

Tagore seeks an alternative view of the human being to the Western notion of the survival of the fittest. In its place he would put the notion that human life is a spiritual journey toward self-emancipation and a rebirth into the infinite.