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QUIZ TWO: Scientific Thought and Social Values
PHI2394 A

Part I - Multiple choice (one mark each)

1. Immanuel Kant was a philosopher of which school?
 - a) Empiricism
 - b) Rationalism
 - c) Sexism
 - d) Relativism
 - e) Monoculturalism

2. In "Idea for a Universal History from a Cosmopolitan Point of View," Kant's view of the future is
 - a) gloomy.
 - b) identical with that of the past.
 - c) optimistic.
 - d) fearful.
 - e) not discussed.

3. By "cosmopolitan", Kant means
 - a) glamorous.
 - b) fancy.
 - c) galactic.
 - d) worldly.
 - e) metaphysical.

4. August Comte called sociology
 - a) social physics.
 - b) worthless.
 - c) the starting point for science.
 - d) incoherent.
 - e) all of the above.

5. Positivism as founded by Comte meant
 - a) understanding from a certain position.
 - b) good, positive knowledge.
 - c) knowledge that posits previous belief.
 - e) to eliminate ("dispossess") negative, harmful thinking.
 - e) knowledge imposed upon by experience.

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- 6) For Jean-Jacques Rousseau, advanced society brought about
- a) masters and slaves.
 - b) long-lasting peace.
 - c) Kind, noble instincts in people.
 - d) respect for nature and science.
 - e) technology and communal ownership.
- 7) In political theory, Rousseau is credited with
- a) the theory of Divine Right.
 - b) inventing socialism.
 - c) founding a basis for liberalism.
 - d) justifying colonialism.
 - e) justifying monarch rule.
- 8) Which philosopher claimed a "league of nations" would be inevitable?
- a) E.F. Schumacher
 - b) Jean-Jacques Rousseau
 - c) August Comte
 - d) Immanuel Kant
 - e) René Descartes
- 9) To whom do we credit the term "noble savage"?
- a) August Comte
 - b) Jean-Jacques Rousseau
 - c) Immanuel Kant
 - d) The Buddha
 - e) E.F. Schumacher
- 10) Whose slogan was "Love as a principle and order and the basis; progress as the goal"?
- a) August Comte
 - b) Jean-Jacques Rousseau
 - c) Immanuel Kant
 - d) The Buddha
 - e) E.F. Schumacher
- 11) Buddhist economics see which as problematic?
- a) Vegetarianism
 - b) The enjoyment of pleasurable things
 - c) The craving for pleasurable things
 - d) All consumption
 - e) Wealth
- desire*

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Part II - Short answer (three marks each)

12. What is the Theological Stage in August Comte's account of world history? Define, explain, and give an example of how people in this stage might explain a natural event.

The Theological Stage was the first of the three normative stages that Comte describes. It was the stage when people used the supernatural or religion to explain every natural phenomena. Although Comte did not particularly like this stage because as an

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3 empiricist, simple explanations comprised the entirety of this stage. Though he deemed it as an unavoidable study ^{how does it}

A natural event would be a drought for help instance, people in this stage typically believed in polytheism and would use Apollo, the God of sun as an explanation to the natural phenomena.

13. J-J Rousseau has many problems with "luxury" (or wealth). What is one of those problems? How would his critics reply?

+ 1.5 One of Rousseau's problem with 'wealth' is that it creates the division amongst ^{low so?} men. A critic would reply, 'Luxury keeps the which citizen idle'. To that, Rousseau would

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3 argue that during a time when agriculture was considered honourable, there was no idleness, less misery and much fewer crimes and vices. Rousseau believes that wealth has created many problems that can be seen very evidently in today's such as slavery and masters as well as superabundance and poverty.

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14. Outline the Buddhist economic perspective of labour or work, specifically what is good about it. How does this differ from our usual attitude towards labour?

The Buddhist economic perspective of labour is to manipulate the conditions of labour such that it can be beneficial both mentally and spiritually. Our usual attitude towards labour is 'undesireable' for both the employer as well as the employee because ideally for both parties, output and income both leave labour out of the equation. This perspective relates to Ananda Coomaraswamy's view on mechanizing labour in how our views on labour lead to the invention of power looms which essentially removed labour but destroyed the culture and skill that could be deployed on a carpet loom. This sacrifice was made to satisfy desire which when derived, can be seen as the root of pleasure. This is

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and consumption

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and no amount of wealth in the world can

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This doesn't fully describe the situation of the Buddhist perspective

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