

Chapter 1 – What is Philosophy?

Metaphysics: Theory of reality. A branch of philosophy concerned with questions about what is real and about the kinds of things that exist. Longstanding debates in metaphysics include the nature of properties and substances, the nature of minds and their relationships to bodies, whether God or (gods) exist, and so on.

Epistemology: Theory of knowledge. A branch of philosophy concerned with the nature of knowledge, certainty, justification, and related concepts. Long standing debates in epistemology concern what can be known and how, whether it is possible to acquire certainty, whether perception is a source of knowledge and so on.

Philosophy: “Love of wisdom”. A study that seeks to understand the mysteries of existence and reality. It tries to discover the nature of truth and knowledge and to find what is of basic value and importance in life.

Explanation: An account of why something happens or why it is the case. Casual explanations are probably the best-known form of explanation – they provide an account of why an event occurred by stating its cause.

Justification: a reason for believing that a proposition is true or is likely to be true.

Chapter 2 – Constancy and Flux

Sensible Things: A term used by Plato to refer to things with which we are acquainted through sense experience. Physical.

Intelligible Things: Term used by Plato to refer to things (such as Forms) that are knowable only through the exercise of reason or intellect; things cannot be known through sense experience.

Atomism: An ancient school of materialism, according to which all matter consists of indivisible and indestructible parts called atoms (from *Atomos*, meaning “can’t be cut”). Following the atomist view, all change consists in the rearrangement and recombination of atoms in the void (regions of non-being or nothingness). Because atoms have no parts, they cannot change.

Socrates: Highly influential Athenian philosopher best known for having stimulated Plato’s thinking. His relentless demands for greater clarity and better rationales for ideas, policies, and practices led to a new style of philosophizing and eventually led to his execution by the state of Athens, left behind no writings.

Plato: Athenian philosopher, student of Socrates, and teacher of Aristotle. Widely regarded as one the greatest philosophers of all time. Plato wrote on almost every area of philosophy. His writings take form of dialogues in which his philosophical mentor, Socrates, discusses philosophy with other characters.

Logos: A Greek term meaning reason, law, or rational account, it was used by Heraclitus to refer to an order or pattern that the human intellect is capable of discerning within the flux.

Materialism: The metaphysical doctrine that everything that exists is composed of matter; there are no non-material substances or entities. Constantly in flux.

Idealism: Used to refer to two unrelated schools of thought. In its modern use, the term refers very broadly to any school of thought that maintains that everything that exists is mental or spiritual. It also refers more narrowly to the ancient pre-Socratic school of thought, according to which reality is an “idealized” version of what we encounter every day. Constantly sameness.

Thales: Widely considered the first philosopher and scientist, Thales was a materialist who held that water was the first principle and the most fundamental of the elements. (earth, fire, air and water).
Constant change

Heraclitus: An ancient materialist philosopher who considered fire to be the fundamental element and the driving principle behind all change. Constant change.

Democritus: The best-known representative of the ancient materialist school known as atomism.
Constant change.

The One and the Many:

Plato's theory

- The one and many – p. 36

The Many

- The many particular things of the same kind
- ‘Sensible things’
- In flux
- Imperfect images of realities

The one

- one “Form” for each kind of thing
- ‘intelligible things’
- constant, unchanging
- the highest grade of reality

Theseus' Ship:

- Theseus leaves port on day 1, takes cargo hold full of lumber to a different destination. Each day he has to repair his ship with the same amount of wood from the cargo.
- Is the ship in which Theseus arrives at his destination the same ship that departed in? Ex. Does the ship on Day (1) = the ship on day (n)?
- No more cargo and the ship are made out of entirely new wood. Same ship?
- No: he does not arrive on the same ship he departed in.
 - o Rationale 1: a ship is a material object consisting of nothing but the matter from which it is made; so, if none of the matter is the same then the ship is not the same.
 - o Rationale 2: nothing can change in any way without becoming different than it was; but same and different are opposites; so, nothing can become different and still be the same.
- Yes: Theseus arrives on the same ship he departed in.
 - o Rationale (1): some changes an object undergoes are so insignificant that they not prevent it from being the same object after it changes: make the daily changes that small or insignificant.
 - o 2; then the ship on day 1 = ship on day 2
The ship on day (n-1) = the ship on day(n)
 - o Identity is transitive, ex. If a=b and b=c, then a=c

Essences: What all things of the same kind (ex. all cats, all beautiful things) have in common that qualifies them to be things of that kind.

Parmenides: An important representative of the ancient idealist school of thought, who took up and defended Pythagoras's theory that change is illusory. Parmenides held that we can only think about what exists, and that we cannot think about what does not exist – nothingness is unthinkable. Change is illusion. The Impossibility of change

Transitivity of Identity: The idea that if $A=B$ and $B=C$, then $A=C$.

Void: Regions of non-being or nothingness. Disputed by ancient philosophers, atomists arguing that it is needed for atoms arguing that is needed for atoms to have a place in which to move, and their critics arguing that nothing – that is, what is not – cannot be.

Flux: Change or transformation:

Zeno: A student of Parmenides who is most famous for his paradoxes of motion, arguments designed to show that real motion is impossible, and the appearance of motion is always an illusion. Change is illusion.

Forms: Plato's term for the perfect or ideal version of each kind of thing. On Plato's view, actual instances of any kind of thing only approximate the ideal, or *Form*, for things of that kind. Forms are *intelligible things* known only to reason and intellect.

Pre-Socratic: ancient philosophers who lived and worked prior to Socrates. Who died in 399 BC.

Pythagoras: Reputed to have held the earliest and most radical version of the idealist world view. He thinks numbers, and their relations to one another, are all that is real, and that all change is an illusion. No flux.

Persistence: same thing exists at both times, if $A=B$ 10 hours later, then it persists.

Aristotle on sameness and change: substance and qualities, big difference. Water is a substance will still be the same, quality of it is being transparent, if you put red dye in it, the colour quality changes.

Compatibility thesis:

Chapter 3 – Personal Identity

Diotima: A character in Plato's dialogue Symposium, she taught Socrates about the nature of love.

Diotima discussed the problem of personal identity, where she took the position that persons do not survive change, that our future selves are related to us as our offspring, and that procreation is the closest we can come to immortality. Some scholars believe Diotima was an historical person. Constant change of persons.

Psychological Criterion: A criterion that counts a person at a time as numerically identical with that person at a later time in virtue of psychological relationships connecting the two. Locke's memory criterion is a well-know example of a psychological criterion for personal identity.

Memory Criterion: By extending our consciousness backwards, as far backwards as it goes, to any past thought or action, we remain the same person. Memory binds us together and keeps us the same over time. For Locke, if there was a gap in someone's memory, ex. Alzheimer's or infancy, then the inaccessibility of that can only mean that we are dealing with totally different persons.

Forensic conception of persons: The idea that to be a person is to be a bearer of moral and legal rights and responsibilities – person designates the status of having moral and legal obligations. The forensic conceptions of persons contrasts with metaphysical conceptions of persons, which contend that being a person means having some distinctive component, ingredient, or capacity (ex. soul, self-awareness, or rationality). Questions whether if a person is responsible for an action in the past.

Qualitative identity: Two things are qualitatively the same, or qualitatively identical, when they have the same characteristics. Two things can be qualitatively identical in one respect (in colour for example), while being qualitatively different in other aspects (in shape).

John Locke: English philosopher who wrote on a wide range of topics. Best known as the founder of modern empiricism, and as the defender of views about natural rights, and the social contract that inspired the French and American revolutions. Also developed one of the first modern responses to the problem of personal identity, and an important critique of fideism.

Identity and Diversity: considering anything as existing at any determined time and place, we compare it with itself existing at another time, and thereon form the ideas of identity and diversity.

Personal identity: Being able to perceive what you are perceiving makes us conscious beings. Consciousness is what sets us apart, and that is what personal identity is.

Human identity: identity of man consists in nothing but a participation of the same continued life, by constantly fleeting particles of matter, in succession vitally united to the same organized body ... does the soul make the man? No?

Animal and vegetable identity: A plant has such an organization of parts in one coherent body, partaking one common life, it continues to be the same plant as long as it partakes of the same life. Animals and plants are like working watches, so many parts organized for it to attain a common life, parts are increased and diminished by a constant addition and separation of parts.

Relative identity: The idea, first expressed by John Locke, that this question, "Is A the same as B?" is incomplete and cannot be answered without specifying the kind of thing we are asking about. A and B might be the same wood, but not the same ship, or they might be the same person but the same man.

Numerical Identity: For A to be numerically identical to B, A and B must be one and the same object. Although two objects can be qualitatively the same, two things cannot be one and the same, so they cannot be numerically identical.

Thomas Reid: Scottish philosopher best known as a critic of the skeptical tendencies in empiricist philosophy and as a defender of common sense and direct realism. Reid developed important critics of Locke's memory criterion for personal identity and defended a metaphysical realist theory of the self.

Perfect identity: A person can't doubt his own identity; personal identity is perfect and cannot be in degree or part. Evidence of our own 'perfect identity' is based on memory and undoubted certainty.

Imperfect identity: Assigned identity to other people or objects is imperfect. Evidence of assigned 'imperfect identity' is based on similarities and circumstance.

Self: Usually a synonym for person; the term is also used to designate an essential metaphysical constituent of persons that is referred to by the pronoun I.

Reid's criticism of Locke's view: Reid's Challenge to Locke's Memory Criterion for Personal Identity

- 1) Alfred (at 80) remembers = Fred (at 40) (remembers being famous general)
 - Because Locke's criterion is satisfied
- 2) Fred (at 40) remembers = Freddy (at 10) (remembers getting beaten at school)
 - Because Locke's criterion is satisfied
- 3) So, Alfred (at 80) must remember = Freddy (at 10)
 - Because of the transitivity of identity

BUT: Alfred can remember nothing that Freddy did, so (by Locke's memory criterion): Alfred (at 80) is not Freddy (at 10).

Reid's *aductio* argument shows that Locke's theory is absurd.

Chapter 4 – Divided Selves

David Hume: Scottish philosopher best known for his radical and skeptical development of empiricism, his writings contain important critiques of the self, personal identity, inductive reasoning, and the evidential status of testimony about miracles.

Impressions and ideas: Hume draws a distinction between impressions and ideas. Impressions are lively and vivid perceptions, while ideas are drawn from memory or the imagination and are thus less lively and vivid. Impressions comprehend, according to Hume, "all our more lively perceptions, when we hear, or see, or feel, or love, or hate, or desire, or will." Thus, both the color red and the feeling of anger are considered impressions. Ideas are what arise when we reflect upon our impressions, so the memory of seeing the color red or a thought about anger are considered ideas. The self cannot come from this.

Memory and imagination: ideas come from memory and imagination, experiences.

Identity and diversity: The supposedly unchanging "Self" is merely a fiction resulting from our confusion of "succession" and "identity"

Bundle theory of self: A metaphysically reductionist theory of selves or persons attributed to David Hume. It identifies selves with collections (bundles) of psychological characteristics that change their constituents over time. On this view, selves are similar to teams or nations. "Theatre of the mind"

Derek Parfit: A contemporary British philosopher best known for important work on the problem of personal identity and the relevance of personal identity to ethics.

Psychological states criterion: psychological continuity? Two persons or one person at two times are said to be psychologically continuous when there is only insignificant change from one to another.

Substantial overlap in the psychological characteristics of the two persons or the two stages of one person.

Brain criterion: continuity of a single functioning brain constitutes personal identity

Body criterion: continuity of that which sustains the continuous psychological life of a human being over time, which is, contingently, a sufficient part of the brain that must remain in order to be the brain of a living person, constitutes personal identity

What happens when I divide?

“Whats going to happen to me?” – Derek Parfit (1974), contemporary philosopher Parfit doesn’t think personal identity is important, more importantly is the question of survival.

Survival: Phases I, II, III

Q1: What is going to happen to me if my brain is successfully transplanted into another person’s (brainless) body?

Parfit’s answer: The person who survives the transplant will be me.

Q2: What is going to happen to me if half of my brain is removed and discarded?

Parfit’s answer: The half-brained person who survives the operation will be me.

Q3: What is going to happen to me if I lose half of my brain, and the remaining half is successfully transplanted in another person’s brainless body?

Parfit’s answer: The person who survives the transplant will be me.

Metaphysical Eliminativism: there are no such things as Selves – only successions of related thoughts, feelings, and perceptions exist. [Diotima]

Metaphysical Realism: Selves are real; they are distinct from successions of related thoughts, feelings, and perceptions. [Plato, Reid]

Metaphysical Reductionism: Selves are real – but they are nothing other than (i.e., they consist in) changing successions of related thoughts, feelings, and perceptions. [Hume]

Reductionist view of personal identity:

According to the Reductionist persons are nothing over and above the existence of certain mental and/or physical states and their various relations. As Parfit states it, "on the Reductionist View, each person’s existence just involves the existence of a brain and body, the doing of certain deeds, the thinking of certain thoughts, the occurrence of certain experiences, and so on."

Non-reductionist view (further fact): the existence of that kind of thing is a ‘further fact’, which goes beyond the existence of other facts, not about the existence of that kind of thing.

Annette Baier: An American philosopher, famous for her work in moral psychology and her reinterpretations of Hume. In numerous writings Baier developed and defended a relational theory of persons.

Relational theory of self: Theory of the self that maintains our status as persons, as well as the central features required to qualify as selves or persons, are owed to our relations with other persons. Persons

are distinguished from non-persons not by any special metaphysical ingredient or special capabilities we might have independent of social settings, but by the social (including moral and political) relations in which they are embedded.

The Essential arts of personhood: Language, rationality, and self-consciousness.

Social identity vs. Metaphysical identity:

Social identity is a person's sense of who they are based on their group membership(s). The groups (e.g. social class, family, football team etc.) which people belonged to were an important source of pride and self-esteem. Groups give us a sense of social identity: a sense of belonging to the social world.

Metaphysical identity is in contemporary terms, the matter of personal identity is referred to as the diachronic (concerned with the way in which something, especially language, has developed and evolved through time) problem of personal identity.

Chapter 5 – Death and Immortality

Biographical life vs. Biological death:

- biographical life = the series of events, activities, feelings and thoughts in which we play a part
- biological or medical death is which for human's breath, heartbeat and brain activity stops.

Afterlife vs. Immortality:

- "afterlife" = any continuation of a person's biographical life, whether finite or eternal, after her biological death
- "personal immortality" = a person never ceases to exist

The Argument from opposites: An argument developed by Plato that purports to establish the immortality of the soul and the doctrine of reincarnation using the idea that life and death are opposites, together with the ancient idealist principle that all things come to be from their opposites.

Plato and reincarnation:

- (1) Everything that comes to be comes to be from its opposite
- (2) The Living and the Dead are opposites.
- (3) Therefore, the Dead must come to be from the Living, and the Living must come from the Dead.

Contradictories: opposites for which

- Nothing can be both; and
- Whatever is not one must be the other.
- Ex. "green" and "not green"

Contraries: opposites for which

- Nothing can be both; but
- Some things can be neither of the two.
- Ex. black and white, male and female, young and old

The fallacy of equivocation: A fallacy that relies on the ambiguity of a word or sentence in order to make the argument appear sound. Ex. Plato's theory of reincarnation, 'opposites' has two different meanings.

The argument from indivisibility: Descartes supported this

- 1) The human body is divisible into parts
- 2) The person (or mind, soul, self, etc.) is not divisible into parts.
- 3) Whatever is divisible is destructible; whatever is indivisible is indestructible.
- 4) Therefore, the human body is destructible, but persons (minds, souls, selves, etc.) are indestructible.

Epicurus' view of death: since death is a no show (we are never co-present with it), do not fear

Philip Larkin: fearing nothing vs. fearing not experiencing anything: since it deprives us of things we now possess and value. Fear of death = dreading the loss of all encounters

Lucretius' symmetry argument: since there is a symmetry of prenatal nonexistence and posthumous nonexistence. To the extent to which we don't fear the former we should not fear the latter either.

Larkin's asymmetry argument: Dreading the loss of all encounters before your death, therefore you should fear death.

Bernard Williams – conditional vs. categorical unconditional) desires:

- Conditional desires: are the desires that are viewed as the "wants" out of life; a life lived that does not complete conditional desires could still be complete.
- Categorical desires: are essentially the desires that give our lives meaning; a life lived that does not complete someone's categorical desires would be incomplete.

William's view of immortality: Immortality would be unbearable for us, BUT death is still an evil. So long as we have categorical desires, it is rational to hope we will continue to exist. But, the example of E.M shows that living too long leads to boredom, coldness and joylessness. Living too long diminishes the intensity and number of categorical desires until the latter disappears completely. When this happens, death ceases being an evil.

Death and meaning in life:

Fulfilling one's categorical desires is the meaning in life, once you have completed this death ceases being evil.

Chapter 6 – Mind and Body

Dualism: in Metaphysics is the **belief** that there are two kinds of reality: material (physical) and immaterial (spiritual). In Philosophy of Mind, Dualism is the position that mind and body are in some **categorical** way separate from **each other**, and that mental phenomena are, in some respects, **non-physical** in nature.

René Descartes: French philosopher and mathematician who made major contributions to 17th century science and philosophy. He is best known for his development and defense of a foundationalist theory

of knowledge, his dualist theory of mind, and lasting contributions to geometry. Dualist, minds are knowable with certainty whereas physical objects do not. I think therefore I am.

Cartesian dualism:

- 1) That I exist can be known with complete certainty
- 2) That any physical object exists cannot be known with complete certainty
- 3) So, I cannot be any physical object.
- 4) So, I must be a nonphysical object

Methodological scepticism: is a systematic process of being skeptical of all of one's beliefs until they have been demonstrated or rationally proven to be true or false. Subject all knowledge claims to this scrutiny. Doubt everything to find certain knowledge.

Logically inconsistent: Two premises that can't be true at one, and therefore cannot draw a conclusion from it.

Inconsistent triad: A set of three statements or doctrines related to one another in such a way that it is not possible for all of them to be true. Although it is logically impossible for all three statements in an inconsistent triad to be true, and so at least one of them must be false, it is also possible that more than one of them is false. Ex. Julian took the cookie from the jar, Gabe took the cookie from the jar, the cookie is still in the jar.

The Interaction problem: The problem of explaining how the mind can influence the body. This is a problem that afflicts dualist theories, since they require that the mind have no physical properties while the body has only physical properties.

Interactionist dualism: A theory of the mind that combines dualism and interactionism. On this view even though bodies are physical, and minds are non-physical, there is still two-way casual traffic.

Eliminative Materialism: A form of materialism that sees the discoveries and explanatory successes of modern neurosciences as showing that minds and mental states are fictions; when the neurosciences are complete, and we can provide physical explanations for all behaviour, then talking about minds and mental states will no longer serve any explanatory purpose.

Mind-Brain Identity theory: A materialist theory of mind that identifies mental states and events with physical (ex. neurological and electrochemical) states and events in the brain. It is often formulated as a reductionist theory, and so it claims to reduce all mental phenomena to physical phenomena involving the brain.

Epiphenomenalism: The dualist view of mind and bodies according to which bodies can affect minds, but minds cannot affect bodies.

Leibniz's Law: A metaphysical principle that says if $A=B$ then if A has a certain property or characteristic at a given time, B must also have that property or characteristic at that time.

Closure of physical laws: The general idea that any physical event can be completely explained by appealing only to other physical events. Closure is thought to be a consequence of conservation laws in

physics, according to which certain basic physical quantities (ex. momentum, mass, energy) are always conserved in nature.

Materialism: views that mind and body are physical and there is a no non-physical self.

Functionalism: Mental states such as moods, is occupied by physical states of the brain. Form of materialism.

Strict laws: physical entities are subject to strict laws, whereas non-physical entities are not.

General Terms

Argument: An argument is a series of statements (premises), some of which offer support for others (conclusions). Arguments are used to persuade audience, justify conclusion by using premises.

Premise: Statement in argument that offers support for conclusion.

Conclusion: Statement in an argument that is inferred from, or supported by, premises.

Valid argument: An argument is valid when its premises and conclusion are related in such a way that it is impossible for the conclusion to be false if all its premises are true. The premises of a valid argument do not have to be true, but if they are true, they guarantee, the truth of the conclusion.

Sound Argument: An **argument** is **sound** if and only if it is valid and all its premises are true. Ex. You have to be 19 to get into the bar, I am 19, therefore, I can get into the bar. tr

Fallacy: Broadly, it refers to argument in which the conclusion does not follow from the premises. More commonly the term designates a special class of relatively common arguments that make illegitimate appeals to emotion or involve logical slight of hand.

Fallacy of equivocation: A fallacy that relies on the ambiguity of a word or sentence in order to make the argument appear sound. Ex. pizza is better than nothing, nothing is better than sex. Therefore, pizza is better than sex.

Circular definition: A definition that uses a term to define itself. Such definitions are useless, since they serve to explain the meaning of a term only to those who already understand it. Ex. tolerance is to be tolerable.

Reductio argument: Attempts to establish that some statement is false by showing that unacceptable (false, implausible, or absurd) consequences follow from the statement. A Reductio argument can also be used to argue for the truth of a statement by showing that an unacceptable consequence follows if we deny the statement.

Dilemma: A problem that confronts a statement, doctrine or theory, in which accepting the statement requires us to choose between two options, both of which are problematic.

False dilemma: A fallacy that represents a doctrine as compelling a choice between two problematic alternatives when, in fact there are more than two alternatives to choose among. Ex. "Either you are with us, or against us". A false dilemma since we can reject both options and remain neutral.

Argument from popularity: argument that appeals to the widespread majority.

Plato's cave: **Plato** claimed that knowledge gained through the senses is no more than opinion and that, in order to have real knowledge, we must gain it through philosophical reasoning. **Plato** likens people untutored in the Theory of Forms to prisoners chained in a **cave**, unable to turn their heads. All they can see is the wall of the **cave**. Behind them burns a fire. Between the fire and the prisoners there is a parapet, along which puppeteers can walk. The **shadows represent** a false vision of the truth, an illusion about reality. ... Plato **represents** the philosopher with the brave prisoner who climbs out of the **cave** to discover the real world, and who wants so badly for his fellow **prisoners** to know the truth, that he voluntarily climbs back into the **cave** to tell them.

Relativity of identity: presented by John Locke, the question "is A the same as B"? is incomplete and cannot be answered without specifying the kind of thing we are asking about. A and B might be the same wood, but not the same ship, might be the same person but not the same man.

Principle of sufficient reason: always an adequate reason for why each thing occurs.

*First mover: The unmoved mover or prime mover is a concept advanced by Aristotle as a primary cause or "mover" of all the motion in the universe. As is implicit in the name, the "unmoved mover" moves other things, but is not itself moved by any prior action.?

*Banal: ?

*Religious experience: is a subjective **experience** which is interpreted within a **religious** framework. The concept originated in the 19th century, as a defense against the growing rationalism of Western society.?