

MULTIPLE CHOICE QUESTIONS

Circle the letter of the correct answer (There will be 10 questions worth 5pts each)

1. The earliest Greek philosophers, the PreSocratics, were concerned primarily with understanding:
 - A. the nature of God's existence
 - B. the *arche*, or origin of everything, and thus the nature of reality
 - C. what happens after death
 - D. the answer to what is good and evil

2. Heraclitus is the PreSocratic philosopher known for:
 - A. the view that reality is unchanging
 - B. the view that the soul is immortal
 - C. the view that reality is constantly changing
 - D. the view that reality can be explained through mathematics

3. Parmenides is the PreSocratic philosopher known for:
 - A. the view that reality is unchanging
 - B. the view that the soul is immortal
 - C. the view that reality is constantly changing
 - D. the view that reality can be explained through mathematics

4. Which is *not* true of Plato's philosophy:
 - A. we cannot trust the senses
 - B. the soul is immortal
 - C. man is the measure of all things
 - D. the aim of philosophy is to wake up from the dream to the waking reality

5. Which is *not* part of the teachings of the *Upanishads*, the texts that are the primary source of Hinduism:
 - A. an answer to the problem of *karma*
 - B. an emphasis on the importance of *yoga* and meditation
 - C. the four noble truths as an answer to the problem of suffering
 - D. the view that the soul within (*Atman*) is identical to the immortal essence of reality (*Brahman*)

6. Which is *not* part of the teachings of the *The Pali Canon*, the texts that are the origin of Buddhism:
 - A. an answer to the problem of *karma*
 - B. an emphasis on the importance of *yoga* and meditation
 - C. the four noble truths as an answer to the problem of suffering
 - D. the view that the soul within (*Atman*) is identical to the immortal essence of reality (*Brahman*)

7. Which is *not* part of the teachings of Confucius:
 - A. a central concern for the *Dao*
 - B. a recommendation to non-action (*wu-wei*)
 - C. a strong sense of obligation to society
 - D. an answer to the problem posed by the constant chaos of the warring states period.

8. Which is *not* part of the teachings of the Daoist philosophers:
 - A. a central concern for the *Dao*
 - B. a recommendation to non-action (*wu-wei*)
 - C. a strong sense of obligation to society
 - D. an answer to the problem posed by the constant chaos of the warring states period

9. Which is not one of the aims of Descartes' philosophy:
 - A. Provide a foundation for knowledge
 - B. Resolve the conflict between science and religion
 - C. Provide a justification for the social contract
 - D. Prove the existence of God

10. Which best describes the starting point of modern philosophy:
 - A. Descartes' statement: *I think, therefore, I am*
 - B. Descartes' dualism
 - C. Descartes' evil genius hypothesis
 - D. Descartes' inability to tell the difference between dreaming and waking life

11. Descartes's *dualism* is the view that:
 - A. There are always two sides to every story
 - B. Everything that exists is either a mind or a body
 - C. One cannot tell the difference between dreaming and waking life
 - D. All knowledge claims are either relations of ideas or matters of fact

12. The starting point of empiricism is:
 - A. Descartes's statement: *I think, therefore, I am*
 - B. Locke's view that all ideas come from sensation
 - C. Kant's view that the mind provides structure to experience
 - D. Hume's view that there is no evidence for the necessary connection

13. Which is *not* part of Hobbes' philosophy:
 - A. the view that all that exists are atoms in motion
 - B. the idea of government by consent of the governed
 - C. A hypothesis about the state of nature
 - D. The notion of government as a social contract

14. Which is *not* part of Locke's philosophy:
 - A. the view that all that exists are atoms in motion
 - B. the idea of government by consent of the governed
 - C. A hypothesis about the state of nature
 - D. The notion of government as a social contract

15. Which is *not* part of Hume's philosophy:
 - A. An empiricist epistemology
 - B. An analysis of the problem of cause and effect
 - C. A skepticism that threatened to undermine the Enlightenment
 - D. A proof for the existence of God

16. Which is *not* part of Kant's philosophy:
 - A. An attempt to resolve the conflict between rationalism and empiricism
 - B. An attempt to solve the problem of causality raised by Hume
 - C. The view that the mind at birth is empty, a *Tabula Rasa*
 - D. A revolutionary conception of the human mind

17. Which is *not* one of the features of Nietzsche's philosophy:
- A. an emphasis on the importance of art
 - B. the view that morality develops through human evolution
 - C. the idea that we must wake up and discover the truth about reality
 - D. the thought that we might have to live this same life over and over again for all eternity
18. According to the War Realist position in the Ethics of War and Peace:
- A. the only justification for war is self-defense
 - B. it is most important to go to war only as a last resort
 - C. it is naive to even consider whether a war is just or not
 - D. it is necessary to try and avoid killing civilians
19. According to Just War Theory in the Ethics of War and Peace:
- A. any war can be justified
 - B. no war can be justified
 - C. a war might be justified if it meets some of the conditions of *jus ad bellum*
 - D. a war is justified only if it meets all of the conditions of *jus ad bellum*
20. According to Henry David Thoreau the highest form of patriotism is:
- A. serving with one's body and giving one's life for one's country
 - B. serving with one's mind and always obeying the law
 - C. serving with one's conscience and sometimes disobeying the law
 - D. serving with one's money and paying taxes

IDENTIFY TEXTS

Write the name of the philosopher above each text selection (There will be 10 selections worth 5pts each)

Plato

Descartes

Hobbes

Locke

Nietzsche

Henry David Thoreau

Martin Luther King, Jr.

Gary Snyder

Thich Nhat Hanh

The Dalai Lama

1. _____

All Ideas come from Sensation or Reflection.—Let us then suppose the mind to be, as we say, white paper, void of all characters, without any ideas: —How comes it to be furnished? Whence comes it by that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the *materials* of reason and knowledge? To this I answer, in one word, from EXPERIENCE.

2. _____

It is as if I had suddenly fallen into a deep whirlpool; I am so tossed about that I can neither touch bottom with my foot, nor swim up to the top. Nevertheless I will work my way up and will once again attempt the same path I entered upon yesterday. I will accomplish this by putting aside everything that admits of the least doubt, as if I had discovered it to be completely false. I will stay on this course until I know something certain, or, if nothing else, until I at least know for certain that nothing is certain.

3. _____

Neither I nor any other man should, on trial or in war, contrive to avoid death at any cost. Indeed it is often obvious in battle that one could escape death by throwing away one's weapons and by turning to supplicate one's pursuers, and there are many ways to avoid death in every kind of danger if one will venture to do or say anything to avoid it. It is not difficult to avoid death, gentlemen of the jury, it is much more difficult to avoid wickedness, for it runs faster than death.

4. _____

To this war of every man against every man, this is also consequent; that nothing can be unjust. The notions of right and wrong, justice and injustice have there no place. Where there is no common power, there is no law: where no law, no injustice.

5. _____

One may well ask: "How can you advocate breaking some laws and obeying others?" The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws.

6. _____

Let at least this much be admitted: there would be no life at all if not on the basis of perspective estimates and appearances; and if, with the virtuous enthusiasm and clumsiness of some philosophers, one wanted to abolish the "apparent world" altogether well suppose *you* could do that, at least nothing would be left of your "truth" either. Indeed, what forces us at all to suppose that there is an essential opposition of "true" and "false"? Is it not sufficient to assume degrees of apparentness and, as it were, lighter and darker shadows and shades of appearance different "values," to use the language of painters? Why couldn't the world *that concerns us* be a fiction?

7. _____

But though this be a *state of liberty*, yet *it is not a state of licence*: though man in that state have an uncontrollable liberty to dispose of his person or possessions, yet he has not liberty to destroy himself, or so much as any creature in his possession, but where some nobler use than its bare preservation calls for it. The *state of nature* has a law of nature to govern it, which obliges everyone: and reason, which is that law, teaches all mankind, who will but consult it, that being all *equal and independent*, no one ought to harm another in his life, health, liberty, or possessions.

9. _____

Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, we must we see the need for nonviolent gadflies to create the kind of tension in society that will help men rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood.

10. _____

For this reason, from the fact that I know that I exist, and that at the same time I judge that obviously nothing else belongs to my nature or essence except that I am a thinking thing, I rightly conclude that my essence consists entirely in my being a thinking thing. And although perhaps (or rather, as I shall soon say, assuredly) I have a body that is very closely joined to me, nevertheless, because on the one hand I have a clear and distinct idea of myself, insofar as I am merely a thinking thing and not an extended thing, and because on the other hand I have a distinct idea of a body, insofar as it is merely an extended thing and not a thinking thing, it is certain that I am really distinct from my body, and can exist without it.

11. _____

For the few at least, whose eyes—the *suspicion* in whose eyes is strong and subtle enough for this spectacle, some sun seems to have set and some ancient and profound trust has been turned into doubt; to them our old world must appear daily more like evening, more mistrustful, stranger, "older." But in the main one may say: The event itself is far too great, too distant, too remote from the multitude's capacity for comprehension even for the tidings of it to be thought of as having *arrived* as yet. Much less may one suppose that many people know as yet *what* this event really means—and how much must collapse now that this faith has been undermined because it was built upon this faith, propped up by it, grown into it; for example, the whole of our European morality. This long plenitude and sequence of breakdown, destruction, ruin, and cataclysm that is now impending—who could guess enough of it today to be compelled to play the teacher and advance proclaimer of this monstrous logic of terror, the prophet of a gloom and an eclipse of the sun whose like has probably never yet occurred on earth?

12. _____

No one today can afford to be innocent, or to indulge themselves in ignorance of the nature of contemporary governments, politics, and social orders. The national politics of the modern world are "states" which maintain their existence by deliberately fostered craving and fear: monstrous protection rackets. The "free world" has become economically dependent on a fantastic system of stimulation of greed which cannot be fulfilled, sexual desire which cannot be satiated, and hatred which has no outlet except against oneself, the persons one is supposed to love, or the revolutionary aspirations of pitiful, poverty-stricken marginal societies.

13. _____

We have to remember that our body is not limited to what lies within the boundary of our skin. Our body is much more immense. We know that if our heart stops beating, the flow of our life will stop, but we do not take the time to notice the many things outside of our bodies that are equally essential for our survival. If the ozone layer around our Earth were to disappear for even an instant, we would die. If the sun were to stop shining, the flow of our life would stop. The sun is our second heart, our heart outside of our body.

14. _____

If the injustice is part of the necessary friction of the machine of government, let it go, let it go; perchance it will wear smooth, — certainly the machine will wear out. If the injustice has a spring, or a pulley, or a rope, or a crank, exclusively for itself, then perhaps you may consider whether the remedy will not be worse than the evil; but if it is of such a nature that it requires you to be the agent of injustice to another, then, I say, break the law. Let your life be a counter friction to stop the machine.

15. _____

Whatsoever therefore is consequent to a time of war, where every man is enemy to every man; the same is consequent to the time, wherein men live without other security, than what their own strength, and their own invention shall furnish them withal. In such condition, there is no place for industry; because the fruit thereof is uncertain: and consequently no culture of the earth; no navigation, nor use of the commodities that may be imported by sea; no commodious building; no instruments of moving, and removing, such things as require much force; no knowledge of the face of the earth; no account of time; no arts, no letters; no society; and which is worst of all, continual fear, and danger of violent death; and the life of man, solitary, poor, nasty, brutish, and short.