



Philosophy



Professional Credential

EXAM STUDY GUIDE



Credential Title

Philosophy (PHL)

Purpose of Credential

The Philosophy credential is designed to document the essential competencies related to philosophy's roots, its associations with critical thinking, concepts of self and identity, freedom of will, ethics, and social justice.

Audience for Credential

The Philosophy credential is appropriate for professionals who require knowledge of philosophical concepts to support a career position including editors and journalists, teachers and community educators, political scientists, sociologists, government and Foreign Service professionals, paralegals, clergy, business managers, researchers, and other positions that require critical thinking and ethics foundations.

Job/Career Requirements

The Philosophy credential documents competencies including overall knowledge of critical thinking, ethics, and principles of social justice. Though many of these positions require appropriate education at various levels, and additional training, a fundamental understanding of philosophy provides a foundation that supports many aspects of daily tasks and decision-making.

Philosophy Tasks

- Editors and journalists read and write content for publication, evaluate submissions, create story ideas, research facts for stories, and manage photo and illustrations for story support.
- Teachers and community educators research philosophy topics, develop curricula, present educational lessons, and evaluate learning.
- Political scientist's research and study political subjects, collect and analyze data, monitor current events and policy decisions, evaluate effects of policies on the people, and present research.
- Sociologists research theories related to historical and social issues, collect and analyze data, report findings, and advise different groups on policy and sociological issues.
- Government and Foreign Service professionals devise and execute policy decisions that affect constituents.
- Paralegals research and document legal decisions and make recommendations to attorneys based on relevant case law.
- Clergy lead operational and administrative decision-making for churches, synagogues, or other religious entities, and plan religious education programs for congregations, and counsel individuals.
- Business managers use critical thinking skills to assess business needs and make operational and strategic decisions for businesses.



Exam Structure Overview

Number of Questions in Exam: 45

Total Time: 30 minutes

Overall Passing Score: 70% (All sections require an individual passing score of 70%)





Study Outline

Philosophy Principles and Interpretations

Philosophy focuses on the study of understanding philosophical theories, the roots of philosophy, and philosophical perspective. The philosophy certification acknowledges expertise in critical thinking, self-identity, freedom of will, social justice, and how these concepts apply to everyday life. Those working in philosophy career positions will find additional training in philosophical study essential to career development.

Philosophy Basics

- Objective:*
- *Explain the relationship of philosophical study to critical thinking, including methods for evaluating arguments and techniques for examining beliefs, such as the Socratic method*
 - *Compare the philosophical perspectives of personal consciousness to identity*
 - *Explain philosophical theories involving freedom of will, such as determinism, indeterminism, and compatibilism*
 - *Explain theories of ethical absolutism and ethical relativism, including the role that culture plays in each, and how different philosophers have interpreted issues related to ethics and moral values*
 - *Describe the perspectives of different philosophers on the concept of social justice*
 - *Explain key philosophical themes captured in Plato's works, including Euthyphro, The Apology, Crito, Phaedo and his Allegory of the Cave, and The Republic*

1. Philosophical Study

a. Mother of All Disciplines

i. "Philosophy" is a Composite of Two Greek Words

1. Love or Pursuit of Wisdom

a. Philein = Love

b. Sophia = Wisdom

ii. Enables Analytical Thinking and Clarity About Human Experience and Its Place in the World

iii. Equips the Thinker With the Tools for Clarity, Discipline, and Focus

1. Social Sciences

a. Study of Humans and How They Interact with Others

i. Anthropology

ii. Psychology

iii. Political Science

iv. Sociology

v. Economics

vi. Linguistics

2. Natural Sciences

a. Study and Understanding of Natural World

i. Biology

ii. Geology





- iii. Physics
 - iv. Chemistry
 - 3. Areas of Philosophical Study
 - a. Ethics
 - b. Social and Political Philosophy
 - c. Epistemology
 - d. Aesthetics
 - e. Metaphysics
 - f. Logic
 - 4. Evolving Roles of Philosophical Study
 - a. Examines Philosophy and Underlying Principles in Other Disciplines
 - i. Medical Ethics
 - ii. Philosophy of Science
 - iii. Philosophical Psychology
 - iv. Thinking With Wonder
 - 1. Asks Questions to Challenge Conventional Wisdom
 - 2. Expresses Desire to Synthesize and Integrate Knowledge
 - 3. Desires to Understand Divergent Opinions and Analyze Knowledge
 - 4. Desires to Affect Change in the World
 - v. Goals of Philosophical Thought and Philosophers
 - 1. Care and Wellbeing of the Soul
 - 2. Freedom From Political, Social, or Religious Injustice
 - 3. Complete Liberty of the Mind
 - 4. Answer to “What is this all about?”
- b. Critical Thinking
- i. Historical Background of Critical Thinking
 - 1. Socrates and the Essence of Philosophy
 - a. “The unexamined life is not worth living.”
 - 2. “Having” a Philosophy and “Doing” Philosophy
 - a. “Having” a Philosophy
 - i. Collection of Beliefs
 - 1. Based on Life Experiences
 - 2. May be Biased or Inaccurate
 - 3. Contains Conscious and Unconscious Thoughts
 - a. Be Kind
 - b. Help Others
 - c. Do No Harm
 - b. “Doing” Philosophy
 - i. Thinking Philosophically
 - 1. Thinking Critically About Beliefs and Ideas
 - 2. Examining Beliefs and Ideas
 - c. Importance of Writing in Critical Thinking
 - i. Effective Tool for Intellectual Development
 - 1. Stimulates the Mind
 - 2. Aids in Communicating Ideas
 - 3. Assists in Clarifying Views
 - 4. Provides Insight into Thoughts and Ideas





5. Provides a Record of Evolution of Thoughts

c. The Critical Thinker

i. Greek (Kritikos) for “Critic”

ii. Uses Higher Thinking to Determine Worthiness of Thoughts

iii. Tools for a Critical Thinker

1. Explore
2. Analyze
3. Question
4. Synthesize
5. Scrutinize
6. Evaluate

a. Qualities of a Critical Thinker

i. Skilled Discussant

1. Discusses in Clear and Thoughtful Way
2. Listens to Opposing Points of View
3. Thoughtfully Approaches Controversial Issues

ii. Knowledgeable

1. Offers Opinions Based on Facts
2. Acknowledges a Lack of Information or Facts

iii. Passionate

1. Has a Thirst for Understanding and Knowledge
2. Strives for Clarity in Knowledge

iv. Open Minded

1. Listens Carefully to Discussions
2. Pays Attention to Every Viewpoint
3. Evaluates Perspectives Thoughtfully and Carefully

v. Self-Aware

1. Identifies and is Aware of Personal Biases
2. Takes Personal Bias Into Account When Evaluating Information

vi. Mentally Active

1. Uses Intellect to Address Problems
2. Acquires Knowledge Proactively
3. Seeks Out Mental Challenges

vii. Creative

1. Applies Creative Ideas to Problems
2. Challenges Established Thinking Patterns
3. Strives for Innovative Ideas

viii. Independent Thinker

1. Willingly Challenges Group Thought
2. Develops Well Thought-Out Beliefs Based on Facts
3. Looks to Facts for Information—Not the Group

ix. Curious

1. Willingly Explores New Ideas and Thoughts
2. Eagerly Looks Beneath the Surface of Ideas or Beliefs

x. Insightful





1. Identifies and Addresses Core Issue
 2. Listens Carefully to Opposing Points of View
 3. Answers Questions Thoughtfully
- d. Critical Thinking Process
- i. Express a Point of View
 1. Have a Thoughtful Position
 2. Express Views with Confidence
 - ii. Refine a Point of View
 1. Continue to Clearly Define Issues
 2. Clarify Key Concepts and Ideas
 3. Refine and Define Language
 - iii. Examples of a Point of View
 - iv. Investigate Origins of a Point of View
 1. Review History of Point of View
 - v. Identify Assumptions
 1. Understand Assumptions and Concepts That Underlie Point of View
 - vi. Support a Point of View With Evidence, Arguments, and Reasons
 1. Establish Informed Beliefs Based on Facts and Evidence
 - vii. Consider Other Points of View
 1. Consider of Points of View and Think Empathetically
 2. Consider Adverse Ideas and Opinions
 - viii. Arrive at Conclusion, Solution, or Decision
 - ix. Consider the Consequences
- e. Stages of Critical Thinking
- i. Active Engagement
 1. Analyze Information
 2. Evaluate Facts
 3. Recognize Lack of Information
 4. Develop Well-Reasoned Beliefs
 5. Be Open to Changing Opinions and Thoughts
 - ii. Criteria for Critical Thinking
 1. Analyzing Beliefs – Important Self-Evaluative Questions
 - a. How effectively are my beliefs explaining what is going on?
 - b. How do my beliefs line-up with my other world views?
 - c. How are my beliefs supported by evidence, reason, and facts derived from reliable sources?
 - d. How do my beliefs help predict events in the future?
 - e. How do my beliefs stand up to scrutiny? Are they defensible?
 2. Developmental Model of Human Thought – Evolution of Human Thought
 - a. Stage 1: The Garden of Eden
 - i. View World in Concrete, Black and White Terms
 - ii. Knowledge is Absolute and Unchanging
 - iii. Individuals Can Not Determine Truths Independently
 - iv. Individuals Who Disagree Must be Wrong
 - v. Thoughts, Ideas, Opinions of Authority Figures are Absolute
 1. Parents





- a. First Authority Figure
 - b. Children Should Do as Parents Say
 - c. Children Should Not Question Parents
 - 2. School
 - a. Schools Instruct and Inform Children
 - b. Schools are Rule Oriented
 - vi. People Eventually Become Dissatisfied When Told What to Do
 - vii. People Question Personal Ideas and Views When Exposed to Opposing Positions
 - viii. People Observe and Evaluate Others Who Disagree
 - b. Stage 2: Anything Goes
 - i. People Turn Away From Rigid Authoritarian Belief System
 - 1. All Points of View are Valid
 - 2. Authority Figures Have No Validity
 - 3. No Rational Way to Resolve Differences
 - a. Relativism Evolves
 - 4. “Anything Goes” Does Not Work for Critically Held Beliefs
 - c. Stage 3: Critical Thinking
 - i. Integration of Stages 1 and 2
 - ii. Recognize Some Viewpoints are Better Than Others
 - 1. Not Arbitrarily Better—Factually Better
 - iii. Develop Standards to Evaluate and Analyze Information
 - iv. Remain Open to Other Ideas and Opinions
 - v. Recognize and Acknowledge the Need for Varying Opinions on Complex Issues
 - vi. Commit to Definite Point of View While Being Open to Other’s Opinions and Ideas
 - d. Becoming a Critical Thinker Requires Learning to Assess Ideas
- f. The Nature of Arguments
 - i. Arguments are Reasons Offered in Support of Another Statement
 - 1. Commonly Thought of as Adverse Exchange
 - a. Philosophically Speaking, an Exchange of Ideas
 - ii. Valid Arguments are Part of the Logic Process
 - iii. Being Able to Argue Logically and Respectfully Essential for Critical Thinking
 - 1. Understanding Arguments
 - a. Argument Structure
 - i. Reason
 - 1. Statements That Justify, Make More Probable, or Support Another Statement
 - ii. Reason
 - iii. Conclusion
 - 1. Statement That Predicts, Explains, or Asserts on Basis of Premise Offered as Evidence
 - b. Cue Words





- i. Signal a Conclusion Being Announced or Introduce Reason Offered in Support of Conclusion
 - 1. Cue Words Indicating Conclusions
 - a. It Follows That
 - b. Thus
 - c. Suggest Strongly
 - d. Which Proves That
 - e. Therefore
 - f. You Agree That
 - g. Allows Us to Infer
 - h. Points To
 - i. Demonstrates That
 - j. Consequently
 - k. Leads Me to Believe
 - l. Which Implies That
 - m. As a Result
 - n. Agree That
 - o. Thereby Showing
 - p. Hence
 - q. You See That
 - r. Then
 - s. Which Shows
 - 2. Cue Words Indicating Reasons
 - a. First of All
 - b. Because
 - c. For That Reason
 - d. Since
 - e. After All
 - f. May be Derived From
 - g. For
 - h. Secondly
 - i. Assuming That
 - j. May be Inferred From
 - k. Furthermore
 - l. As Shown By
 - m. Given That
 - n. In View Of
 - o. As Indicated By
 - p. May Be Deduced From
- c. Argument Types
 - i. Inductive
 - 1. Argument Where One Reasons From Premise Known or True to a Conclusion Supported by Premise
 - 2. May Not Follow From Premise
 - a. Empirical Generalization
 - b. Casual Reasoning





ii. Deductive

1. Conclusion Follows From Reasons
 - a. If Argument is Valid and Reasons Acceptable and True, Then Must Accept Conclusion as True
2. Categorical Syllogism
 - a. Reasons and Conclusion are Categorical Statements
 - i. Premise – All dogs are cute.
 - ii. Premise – Benji is a dog.
 - iii. Conclusion – Therefore, Benji is cute.
3. Modus Ponens
 - a. Affirming the Antecedent
 - b. Contains Compound First Statement
 - i. Antecedent - First Part of Hypothetical Statement
 - ii. Consequent – Second Part of Hypothetical Statement
 - iii. Premise – If I study for my math test, I will pass the test.
 - iv. Premise – I have studied for my math test.
 - v. Conclusion – I will pass the test.
4. Modus Tollens
 - a. Denying the Consequence
 - i. If/Then Hypothetical Statement, Conditions of Consequent Denied in Second Reason
 - ii. Premise – If my boyfriend loves me, he will bring me flowers.
 - iii. Premise – My boyfriend did not bring me flowers.
 - iv. Conclusion – Therefore my boyfriend does not love me.
5. Disjunctive Syllogism
 - a. Presents Alternatives
 - b. Second Reason
 - i. Second Premise Denies One Alternatives and Conclusion Affirms Other Option
 - ii. Premise – Either (A) I Lost My Car Keys or (B) I Left the Keys in My Car
 - iii. Premise – Not (B) I Did Not Leave the Keys in the Car





- iv. Conclusion – Therefore (A) I Must Have Lost My Car Keys
- 2. Informal Falsehoods
 - a. Unsound Arguments That Yield to Prejudices and Emotions
 - b. Fallacies of False Generalizations
 - i. Errors in Reaching a General Conclusion
 - 1. False Dilemma
 - 2. Hasty Generalizations
 - 3. Sweeping Generalizations
 - c. Fallacies of Relevance
 - i. Sound Reasoning is Substituted With False Appeals
 - 1. Appeal to Personal Attack
 - a. Focusing on Personal Qualities of the Person Making the Argument and Ignoring the Issues at Hand
 - 2. Appeal to Tradition, Authority, Or Bandwagon
 - a. Conclusions Justified by Appealing to Opinions Outside of Oneself, Rather Than Critical Analysis
 - 3. Red Herring, Wild Goose Chase, Smoke Screen, or Straw Man
 - a. Attention Diverted From Original Issue by Introducing Irrelevant Topic
 - d. Casual Fallacies
 - i. Not Thinking Critically Which Results in Errors in Cause and Effect
 - 1. “Post Hoc Ergo Propter Hoc”, Latin for “After It, Therefore Because of it”
 - a. Refers Situations in Which We Assume One Thing Caused the Other Because They Occurred Closely in Time
 - 2. Slippery Slope
 - a. One Bad Action Will Lead to a Worse Action, Which Will Lead to Another Even Worse Action
 - 3. Questionable Cause
 - a. A Causal Relationship is Present for Which There is No Real Evidence of Existence
 - 4. Misidentification of the Cause
 - a. Misidentifying the Cause and Effect
- 3. Argument Evaluation
 - a. Truth of Reason
 - i. How truthful are the reasons supporting the arguments?
 - ii. What kind of evidence is being offered in support of the reason?
 - iii. Do you know the reason to be true based on evidence that passes scrutiny?





- b. Validity of Structure
 - i. Do the reasons support the conclusion?
 - ii. What is the relationship between the reasons and the conclusion?
 - iii. Is the argument valid or invalid?
 - 1. Invalid
 - 2. Valid
 - c. Soundness of Argument
 - i. Must Answer Important Questions
 - 1. Is the argument both truthful and valid?
 - 2. Can it stand up to scrutiny?
 - g. Branches of Philosophy
 - i. Epistemology
 - 1. Study of the Theory of Knowledge
 - a. Investigation Into What Distinguishes Belief From Opinion
 - b. Developing Methodologies and Criteria for What We Know and Why
 - i. Answers Critical Questions
 - 1. What are the origins of knowledge?
 - 2. How can wisdom be increased?
 - 3. What is the relation between knowledge and truth?
 - 4. What is truth?
 - 5. Can we truly know anything?
 - ii. Aesthetics
 - 1. Study of Art, Beauty, and Taste
 - a. Answers Critical Questions
 - i. What is beauty
 - ii. How do you define art?
 - iii. Metaphysics
 - 1. Study of Fundamental Nature of Being
 - 2. Study of Characteristics Existence or Being
 - a. Answers Critical Questions
 - i. Is there life after death?
 - ii. What is the nature of self?
 - iii. What is the relationship of the mind and body?
 - iv. What is the nature of reality?
 - v. Are our choices limited or do we have freedom of choice?
 - vi. What is the meaning of life?
 - vii. What are the arguments against and for God?
 - iv. Social and Political Philosophy
 - 1. Study of Social Values and Political Forms of Government
 - a. Answers Critical Questions
 - i. What is government's most enlightened form?
 - ii. What is the nature of justice?
 - v. Logic





1. Branch of Philosophy That Seeks to Establish the Rules of Clear Understanding, Valid Arguments, and Correct Reasoning
 - a. Answers Critical Questions
 - i. How do people reach false conclusions using incorrect logic?
 - ii. Correct reasoning uses which logical principles?
- vi. Ethics
 1. Study of Moral Values and Principles
 - a. Answers Critical Questions
 - i. Is there a “good life” for humans?
 - ii. How do we decide on the moral rightness of social issues?
 - iii. How should people be treated?
 - iv. What is the relation between religion and moral values?
2. The Birth of Philosophy
 - a. Homer and Hesiod
 - i. The Status of the Ancient World
 1. Knowledge Was Gained Though Religion, Mythology, and Superstition
 - a. Rain and Status of Crops Was Dependent on God
 - b. Life, Death, and Illness Were the Result of Spirits Living Among the People
 - c. Position of the Planets Determined One’s Destiny
 2. Greek Culture Used Stories About Gods to Provide Answers to Profound Questions
 - b. Hesiod, Greek Poet Composed Original Compendium in Poem, “Theogony” (8 B.C.E.)
 1. Poseidon
 2. Artemis
 3. Ares
 4. Zeus
 5. Athena
 6. Hermes
 7. Apollo
 8. Hera
 9. Hercules
 10. Dionysus
 - a. Gods Lead Complex Lives Filled With Betrayal, Lust, Love, Violence, Competition, Conflict, and Passion
 - i. Gods Become Part of Belief System
 - ii. Thought of as Real and Engaged in Real Events
 - b. Greek Gods Had Little Use for Humans
 - i. Viewing Human Comedy and Tragedy as Entertainment
 - c. Greek Gods Helped Shape Character and Culture
 - i. Ugliness is Unappealing; Beauty Should be Revered
 - ii. Wickedness and Injustice will be Punished; Justice is to be Revered
 - iii. Being foolish or Thoughtless Should be Avoided; Cunning and Intellect Should be Developed





- iv. Falseness and Duplicity Should be Avoided; Honor and Honesty Should be Pursued
 - v. Chaos and Disorder Should be Rejected; Clarity and Order Should be Pursued
 - vi. Weakness of Character and Cowardice Should be Despised; Bold Action and Courage Should be Prized
 - vii. Arrogance and Excess Should be Eschewed; Moderation and Harmony Should be Rewarded
 - c. Homer, Greek Poet
 - i. Shaping of Character and Culture Around These Values Can be Attributed to the Works of Homer—Considered the Greatest Greek Poet
 - ii. Wrote, “The Iliad and the Odyssey”
 - 1. Retelling of Facts Thought to be True
 - a. Greece’s Attack on Troy (13 B.C.E.)
 - b. Result of Seduction and Theft of Helen of Troy, Wife of Spartan King Menelaus
 - c. Greeks’ Understanding of the Human Condition and the Value They Place on Order in the Midst of Chaos is Reflected in the Odyssey
 - i. Focuses on the World People Create—the Human World
 - ii. At the Heart of the Creation of Order is “Polis”
 - 1. A City-State and a Place for Conversation
 - 2. Humans Through Conversation and Reason Create Laws and Justice Which the Polis Depends Upon
 - iii. These Thoughts and Conditions Formed the Birth of Philosophy in Greece
 - 1. Pre-Socratic Philosophers—Those Before Socrates
 - a. Heraclitus – Proposed the Primal Element of the Universe is Fire
 - b. Thales – Proposed it Was Water
 - c. Anaximenes – Proposed it was Air
 - d. Democritus – Proposed the Forward View That the Universe is Composed of Unseen Atoms
 - e. Anaxagoras – Anticipated Modern Cosmology
 - f. Parmenides – Suggested That There Was Static Unity Running Through All Things in Flux
 - g. Pythagoras – Was Convinced Fundamental Principles of the Universe Were Mathematical Relations
 - 2. Pre-Socratics Were First Group of Thinkers to be Thought of as “Philosophers”
 - a. During the Same Time Period (500 B.C.E.), Looking More Widely at Other Parts of the





- World, Exciting Advances in Human Consciousness Were Occurring
 - i. Coined “The Axial Period”
 - ii. Turning Point of Civilization
 - d. Socrates (469 – 399 B.C.E.) and the Socratic Method
 - i. Keystone of Socrates’ Philosophy is His Conviction of, “An unexamined life is not worth living.”
 - 1. Truth Lies Within Every Individual
 - a. We Can Discover the Principles of Righteous Action and Thinking by Living an Examined Life
 - b. Need to Apply the Divine Gift of Reason
 - i. Look Deep Within Ourselves
 - ii. Discover Universal Truths in an Effort to Improve Our Souls
 - 2. Socrates Does Not Want People to Sleepwalk Through Life
 - a. They Must Examine, Investigate, and Question
 - i. Challenged Individuals to Think Using the Socratic Method
 - 1. Investigation of Complex Issues Using a Question and Answer Format
 - a. A Series of Questions That Test Fact and Logic
 - b. Questions and Answers Encourage an Individual to Think Critically and Illustrate Ideas
 - 2. Method of Hypothesis Elimination
 - 3. Searches for Commonly Held Truths and Scrutinizes Them for Their Consistency
 - 3. Socratic Method is a “Dialectic” Framework
 - a. Socrates Used “Conversations” to Challenge People to Seek and Understand the Truth
 - i. Characterized by Plato as a “Dialectic”
 - 1. From Greek Word to “Converse” or “Argue”
 - 4. In “The Republic,” Socrates Argues With His Formidable Opponent, Thrasymachus the Leading Sophist of the Day
 - a. Traveling Group of Educators Who Would Teach People How to Argue (for a fee)
3. Personal Consciousness and Identity
 - a. Socrates (469 – 399 B.C.E.)
 - i. First Thinker in Western History to Focus on “Self”
 - 1. The Delphic Oracle
 - a. Cornerstone of Socrates’ Philosophy
 - i. “Know Thyself” Generates Difficult Questions
 - 1. Who am I?
 - 2. How am I different from others?
 - 3. What makes me, me?
 - 4. Is “self,” the same as soul?
 - 5. Does “self” change over time?
 - ii. Believed in the Body and the Immortal Soul





1. Immortal Soul Lives On After Death
 - a. Plato's Phaedo
 - i. Plato Was Socrates' Student
2. Reality is Dualistic
 - a. Physical Realm
 - i. All That We Hear, Smell, See, Experience
 1. Evolving, Imperfect, Transient, Disappearing
 - ii. Bodies Belong to the Physical Realm
 - b. Ideal Realm
 - i. Intellectual Essence of the Universe and the Embodiment of Truth, Justice, Beauty, Goodness
 1. Perfect, Immortal, Eternal, Constant
 - ii. Souls Belong to the Ideal Realm
 - iii. Souls Strive for Perfection, Wisdom, Truth
 - iv. Souls' Perfection is Hampered by the Body
 1. Reason Liberates the Soul from the Body and Its Imperfection
 - a. Philosophy Closely Mirrors Western Religion
- b. Plato (427 - 347 B.C.E.)
 - i. Student of Socrates
 1. Committed to Socrates View of the Soul but Recognized Difficulties With View
 - a. "The Symposium"
 - i. Cites Views of Female Philosopher, Diotima
 1. Self Can Not Remain the Same if the Body is Ever Changing
 2. Plato Introduce the Three-Part Soul
 - a. Physical Appetite
 - i. Food
 - ii. Water
 - iii. Sex
 - iv. Biological Needs
 - b. Passion or Spirit
 - i. Anger
 - ii. Love
 - iii. Empathy
 - c. Reason
 - i. Understand Eternal Truths
 - ii. Think Wisely and Deeply
 1. Elements are Dynamic and Work Together and Against Each Other
 - iii. Plato Used Winged Chariot as Metaphor of the Soul
 1. Wild Horse
 - a. Appetite
 2. Noble Horse
 - a. Spirit





- 3. Charioteer
 - a. Reason
 - 4. True Happiness Results From Control of Reason over Spirit and Appetite
- c. Plotinus (205 – 270 C.E.)
 - i. Roman Philosopher
 - 1. Revived Plato's Ideas
 - 2. Spearheaded Intellectual Movement Known as Neoplatonism
 - 3. Based Ideas on Plato's Core Concepts
 - a. Spirit Exist Independent of Body
 - b. Soul is Superior to the Body
 - 4. Had Disdain for the Physical Self
- d. Aristotle (384 – 322 B.C.)
 - i. Greek Philosopher and Scientist
 - 1. Writings Covered Many Topics
 - a. Physics, Biology, Zoology, Poetry, Theater, Music, Politics, and Government
 - 2. Main Article: *Corpus Aristotelicum*
 - 3. Taught Alexander the Great
 - 4. Shaped Medieval Scholarship
 - 5. Large Influence on Ethics
- e. St. Augustine (354 – 430)
 - i. Born Into Affluence
 - ii. Caroused and Engaged in Careless Behavior
 - iii. Converted to Christianity at Age Thirty-Three
 - iv. Influenced by Plotinus
 - 1. Integrated Plato's Concepts with Tenets of Christianity
 - 2. Believed Platonism and Christianity Were Very Similar
 - 3. Embraced the Concept of Plato's Two Realms
 - a. Souls Strive for Oneness With God Through Reason and Faith
 - b. Body is Slave to Soul
 - c. Body Dies but Soul Lives On
 - 4. Plato's Philosophy Became Framework for Philosophical Beliefs of Christianity
 - 5. Wrote Books That Shaped Christianity
 - a. Influenced Christianity's Structure for Next 1,500 Years
 - v. Characterized as Christianity's First Theologian
 - 1. Greek Term
 - a. Theos = God
 - b. Logos = Study Of
 - vi. Bishop of Hippo
 - vii. Chronicled Life Experiences in "Confessions"
- f. René Descartes (1596 – 1650)
 - i. Scientist and Mathematician
 - 1. Invented Analytic Geometry
 - 2. Integral Part of Scientific Revolution
 - 3. Knowledge Based on Real-World Experimentation and Rational Inquiry





- 4. Believed in Developing Conclusions Based on Proof
 - ii. Considered Founder of Modern Philosophy
 - iii. Brought Modern View to Philosophy
 - iv. Concerned With Understanding the Thinking Process
 - v. Valued the Importance of the Ability to Reason
 - vi. Advocated for Apply Scientific Reason to Exploration of Self
 - vii. Wrote “Meditations on First Philosophy”
 - 1. Personal Philosophical Journal
 - a. Questioned Everything That He Learned
 - b. Advocated a Fresh Start
 - viii. Began Quest for True Knowledge
 - 1. One Must Think for One’s Self
 - a. “Cogito, ergo sum!”
 - b. “I think, therefore I am.”
 - 2. Believed Physical Body Was Secondary to Self-Identity
 - ix. Metaphysical Framework Influenced by Socrates, Plato, Plotinus, St. Augustine
 - 1. Essential Self—Thinking Self is Different Than Physical Self
 - a. Thinking Self or Soul
 - i. Independent of Physical Laws of Universe
 - ii. Immortal
 - iii. Nonmaterial
 - iv. Conscious Being
 - b. Physical Self
 - i. Governed by Physical Laws of Nature
 - ii. Mortal
 - iii. Non-Thinking
 - iv. Materials
 - x. Struggled With Personal and Professional Life
 - 1. Scientific Belief in Proof, Facts, Experimentation, Analysis in Conflict With Teachings as Devout Catholic
 - a. Immortal Soul
 - b. Body Dies; Soul Lives On
 - c. Eternal Life
 - 2. Reconciled Struggle with Metaphysical Duality
 - a. Solved Some Conflicts; Generated New Conflicts
 - i. Intimate Relationship Between Mind and Body
 - 1. Everyday Integration of Mind and Body
- g. John Locke (1632 – 1704)
 - i. English Physician and Philosopher
 - 1. Continue Exploring Descartes’ Theories
 - a. Nature of Self
 - b. Nature of Knowledge
 - 2. Approached Epistemology Differently Than Descartes
 - a. Physician’s Approach Not Mathematician’s Approach
 - i. Careful Observation of Experience
 - ii. Memories of Previous Experiences
 - iii. Knowledge Resides in Direct Sense Experience





1. Empiricist View of Knowledge
- iv. Wrote “An Essay Concerning Human Understanding” (1690) in “On Personal Identity” He Challenges People to Reflect on Everyday Experiences
 1. Thoughtful Analysis on How We Experience Ourselves Everyday
 2. Essence of Self, Is Awareness of Self
 3. Self is Consciousness
 4. Self’s Existence Independent of Consciousness of It
 5. Personal Identity is Separate From Our Bodies
 6. Self is Not a Single Soul
- h. David Hume (1711 – 1776)
 - i. Scottish Philosopher
 1. Continued Empiricist Tradition of John Locke
 - a. Knowledge is Direct Sense Experience
 2. Concluded That There is No Self, No Unified Identity
 - a. Only Conclusion Based on Examination of Our Experience
 3. Wrote Essay, “On Personal Identity”
 - a. After Careful Examination, Only Two Distinct Entities Evolve
 - i. Ideas
 1. Copies of Impressions
 2. Less Lively and Vivid
 - ii. Impressions
 1. Vivid and Lively Elemental Data of Mind
 2. Basic Sensation of Experience
 - a. Happiness
 - b. Fear
 - c. Grief
 - d. Joy
 - e. Hot
 - f. Cold
 - g. Pleasure
 - h. Exhilaration
 4. When We Look for Self, We Do Not Find Self
 5. There is No “Constant and Invariable” Self
 - a. Can Only Observe Perceptions
 - b. Experiences are Perceptions
 - c. Death is Final
 - d. Who We are Does Not Exist Beyond Death
 - e. Belief in Soul Constructs a Fictional Self
 - i. Emmanuel Kant (1724 – 1804)
 - i. German Philosopher
 1. Created Basic Framework of Modern Consciousness
 - a. Epistemology
 - b. Metaphysics
 - c. Ethics
 - i. Influenced Modern Thinkers





1. Jean Piaget – Development Psychologist (1896 – 1980)
 - a. Mind Develops From Innate Cognitive Structures and Sensory Experiences
 2. Noam Chomsky – Linguist (1928 - present)
 - a. Language is a Result of Exposure to Language and Innate, Hardwired Abilities
 2. Disturbed by David Hume’s Views
 - a. Reasoning Ability Slave to Passions
 - b. Mind as Passive Repository for Sensations and Ideas
 3. Hume’s Views Motivated Kant to Pursue Philosophy
 - a. Believed Experiences Were Not Disconnected Sensations
 4. Found Descartes’ “I think, therefore I am” Simplistic and Inevitable
 5. Minds Organize, Sort, Synthesize, and Relate Data
 - a. Individuals are Hardwired to Organize Data into the Familiar, Bound by Space and Time
 6. Approach to Knowledge a “Copernican Revolution” in Epistemology and Metaphysics
 - a. Reference to Polish Astronomer, Copernicus (1473 – 1543)
 - i. One of First Voices to Advocate the Earth Revolves Around the Sun
 - b. World Constructed Through Conceptual Operations
 - c. Sensations of Experience are Necessary for Knowledge
 - d. Self Makes Experiencing an Intelligible World Possible
 7. Coined Phrase “Unity of Consciousness”
 - a. Perceptions and Thoughts Unified in One Conscious
 - i. Makes World Intelligible to Individual
 1. World View is From Individual Prospective
 - ii. Self is an Organizing Principle or Subject That Makes Intelligible and Unified Experiences Possible
 - iii. Self Is Not an Object Located in Consciousness
 - iv. Self or Consciousness “Transcendental Rules” to Construct an Orderly World That Can be Investigated Scientifically
 1. Cause and Effect
 2. Reality
 3. Necessity
 4. Substance
 5. Plurality
 6. Unity
 7. Possibility
- j. Sigmund Freud (1856 – 1939)
 - i. Austrian Doctor of Psychology and Psychoanalysis
 - ii. Founded Psychoanalytic School of Psychology
 - iii. Viewed Self as Multilayered
 1. Conscious
 2. Preconscious
 3. Unconscious





- iv. Unconscious Contains Basic Instinctual Drives
 - 1. Impulses Governed by “Pleasure Principle”
 - 2. Basis for All Human Functioning
 - 3. Unconscious Operates on Prerational and Prelogical Level
 - 4. Not Directly Observable—Only Inferred Through “Slips of the Tongue,” Dreams, Neurotic Symptoms
 - 5. Primitive Level of Human Thought
 - a. Self-Destructive Behavior
 - b. Aggressiveness
 - c. Sexuality
 - d. Unfulfilled Wishes
 - e. Traumatic Memories
 - f. Childhood Fantasies
 - g. Socially Taboo Thoughts
 - 6. Conscious Self is the Rational Self
 - a. Conscious Self Governed by “Reality Principle”
 - b. Experience and Behavior Organized
 - i. Rational
 - ii. Socially Acceptable
 - iii. Practical
 - 7. Dualistic Model of Functioning
 - a. Unconscious Self Found in Neurotic and Pathologic Behavior
 - i. Aspects of Neurotic Symptoms
 - 1. Attempt at Spontaneous Cure
 - 2. Attempt at Adaptation
 - 3. Indicate Infantile Conflicts Resurfacing
 - 4. Indicate Disturbed Personality
 - b. Conscious Self Takes Into Account Consequences of Actions
 - c. Controls Constant Pressure of Unconscious Self
 - d. Psychological Disturbance Results in Reaction on Two Levels
 - i. Infantile Unconscious Level
 - ii. Adult Conscious Level
 - 1. Repeat of Childhood Trauma Will Produce a Childhood Response in Addition to Adult Response
 - a. Childhood Response Derivative and Covert
 - b. Adult Response Overt and Direct
 - 2. Repression Contains Disruptive Aspects of Unconscious Behavior
 - a. Psychological Defense
 - 3. Psychotherapy Enables Patient to Acknowledge and Resolve Memories and Emotions at Root of Problem
- v. Developed Structural Model of Mind
 - 1. Divided According to Mental Functions
 - a. Id
 - i. Basic
 - ii. Unstructured





- iii. Instinctual
 - b. Ego
 - i. Realistic
 - ii. Organized
 - iii. Mediates Desires of Id and Superego
 - c. Superego
 - i. Moralizing
 - ii. Critical
 - iii. Internalization of Cultural Rules
- k. Gilbert Ryle (1900 – 1973)
 - i. British Philosopher
 - 1. Self is Behavior Presented to World
 - 2. Self is What Can be Observed
 - 3. No Focus or Acknowledgement of Internal Self, Immortal Soul, States of Consciousness
 - a. Behaviorism
 - i. Logical Behaviorism
 - 4. Did Not Accept Descartes Ideas
 - 5. Believed Cartesian Dualism Unsound
 - 6. Denied Concept of Duality of Self and Called it “Ghost in the Machine”
 - 7. Believed There is No Ability to Know Other’s Minds—It Would Only be an Inference
 - 8. Mind Expresses Entire System That Makes Up Human Self
 - a. Actions
 - b. Emotions
 - c. Thoughts
 - 9. Denial of Dualistic Self Reduces Complex Life to List of Behaviors
 - l. Physicalism
 - i. All Aspects of Universe Composed of Energy and Matter and Explained by Physical Laws
 - ii. Mental States are Identical to Physical Brain States
 - iii. Self Does Not Exist Separate from Brain or Body
 - 1. Thomas Hobbes – Philosopher and Author
 - a. “The Universe, that is the whole mass of things that are, in corporeal, that is to say body; and has the dimensions of magnitude, namely length, breadth, and depth....and that which is not body is no part of the universe.” (“Leviathan” 1651)
 - iv. Eliminative Materialism
 - 1. Paul Churchland (1942 – present)
 - a. Mind is the Brain
 - b. Advocate New Neuroscience-Based Vocabulary to Describe Human Experience, Consciousness, Mind
 - i. Eliminative Materialism
 - c. Current Theoretical Vocabulary and Concepts of Self are Incorrect
 - i. Fear
 - ii. Joy
 - iii. Desire





- iv. Belief
 - v. Pain
 - 1. Misrepresent Reality of Self and Mind
 - 2. Adhere to “Folk Psychology” Tradition
 - 3. Critics Believe Vast Difference Between Neuroscience of Brain and Life of the Mind
 - d. Intimate Relationship Between Brain and Body
 - i. Body Has Influence on Mind
 - ii. Mind Directly Impacts Body
 - 1. Use of Word “Heart” in Intimate Mind-Body Connection
 - iii. Science Can Explain Connection of Body and Consciousness into Integrated Self
 - 1. Extensive Studying of Mind Body Connection
- v. Functionalism
 - 1. Computers as Model of Human Functioning
 - a. System of Input and Output
 - i. Humans Receive Stimuli That Activate Mental States—Input
 - 1. Hearing
 - 2. Seeing
 - 3. Smelling
 - 4. Touch
 - 5. Tasting
 - ii. Stimuli Produces Observable Behavior—Observable Behavior
 - 2. Functionalism Reaction to Duality of Self Proposed by Descartes, Augustine, Plato and the Mind-Body Problem
 - a. Neither Materialist Nor Dualist
 - 3. Opportunity to Recast Behaviorist Model and Avoid Conceptual Inadequacy of Defining Self as Observable Behavior
 - a. Functionalism
 - i. Human Mind is Connection Between Observable Behavior and Sensory Stimulation
 - 4. Functionalist Agree with Behaviorist
 - a. Connection Between Sensory Stimuli and Observable Behavior
 - i. Functionalist Further Believe There Exists Mental Processes and Activities That Form a Full Connection
 - 1. Activities Not Enough to Have Independent Existence Apart From the Function as Conceptualized by Dualist
- vi. Contemporary Philosophy of the Mind
 - 1. Consciousness is Biological
 - a. Ned Block – New York University
 - b. David Chalmers – Australian National University
 - c. John Searle – University of California, Berkley
 - i. Input—Output Model





- m. Phenomenology
 - i. Goal of Philosophy to Explain Experience but to Clarify Understanding of It
 - ii. Edmund Husserl (1859 – 1938)
 - 1. German Thinker
 - a. Knowledge of World and Self Based on “Phenomena”
 - i. Phenomenology
 - 1. Separation of Body and Mind Result of Confused Thought
 - 2. Experience Self in Unity—Mental and Physical are Seamlessly Woven Together
 - iii. Maurice Merleau-Ponty (1908 – 1961)
 - 1. French Philosopher
 - a. Wrote “Phenomenology of Perception”
 - i. Primal Consciousness is Foundation for Perception of World and Knowledge of It
 - 2. Influenced by Husserl
 - a. Articulated Phenomenologist Position as, “I live in my body”
 - i. Believed Philosophies Underestimate the Body
 - ii. Body is Entity That Can Never Be Objectified or Known Completely In Objective Way
 - 1. Rejects “Body as Object” Philosophy of Dualists
 - iii. “I” is a Single, Integrated Entity Structured Around Core Identity
 - 1. Emotional
 - 2. Mental
 - 3. Physical
 - a. Honest Examination of Direct and Immediate Experience of Self Results in Disappearance of Mind-Body Problem
 - iv. Most “Real” Experience is Immediate Experience—the One Being Lived
 - 1. Fundamental Point of Consciousness and Being
 - 2. No Fundamental Level Beyond Conscious Human Experience
 - a. Exploration of This Concept Reveals a Unified Mind-Body
 - 3. Everything Humans Know or Aware of is Contained Within Individual Consciousness
- n. Buddhist Concept of Self
 - i. Buddhism Compared to Hume’s Concept of Self as Unified Bundle of Feelings, Thoughts, Sensations
 - 1. There Exists Surface Similarities
 - a. Buddhist Concept of “Anatta” or “No Self”
 - ii. Buddhist Self is Composed of Five Aggregates
 - 1. Physical Form
 - 2. Sensation
 - 3. Conceptualization





- 4. Dispositions to Act
 - 5. Consciousness
 - iii. Buddhism Sense of Self Different Than Western Consciousness
 - 1. Famous Debate in 200 B.C.E.
 - a. Greek Ruler of Northwestern India, King Menander and Buddhist Monk, Nagasena
 - o. In Search of Self—Making Connections
 - i. “What is self?”
 - 1. Question Asked and Discussed Through the Ages
 - a. Enigmatic and Elusive Answer
 - ii. Consider Analysis Over the Centuries
 - 1. Dualistic Philosophy
 - a. Immortal Soul Distinct From Body
 - 2. Body is Receptacle for Stream of Sensations Moving Through Consciousness
 - 3. Self is Ability to Reflect and Think
 - 4. Self is Organizing Principle That Integrates All Elements of Experience Into Personal Unity
 - 5. Self is Observable Behavior
 - 6. Self is Relationship of Body and Consciousness
 - 7. Mind-Body Problem is Confused Thinking
 - 8. Self is the Brain
 - iii. Necessity of Personal Philosophy of Self
 - 1. No Control Over What We Do Not Understand
 - 2. Understanding of Self Contributes to Peace and Harmony in Society
 - 3. Self-Understanding Contributes to Personal Growth, Overcoming Obstacles, and Real-World Success
 - 4. Allows Positive Interaction With Others and the World
- 4. Freedom of Will
 - a. Are People Free?
 - i. True Freedom From Restrictions
 - 1. Social Structure
 - 2. Outside Forces
 - 3. Unconscious Mind
 - b. Determinism
 - i. Human Freedom is Based on Scientific Model of Physical Universe
 - ii. Freedom is a Psychological and Philosophical Question
 - 1. True Freedom Does Not Exist
 - 2. Actions are Determined by Factors Beyond Control
 - a. Human Freedom an Illusion
 - b. Every Event is Result of Previous Event in Accordance with Universal Laws
 - i. Psychological Forces
 - 1. People are Governed by Unconscious Impulses Formed in Earliest Relationships
 - 2. People Have No Control Over Psychological Forces





1. People are Born With Basic Instincts
- iii. Environment
 1. People are Conditioned by Experiences
 2. People are Shaped by Experiences
- iv. Social Dynamics
 1. People are Influenced by Those Around Them
 2. People are Naturally Social
- iii. Aspects of Determinism Found in U.S. Judicial Systems
 1. Famous Case of Leopold and Loeb
 - a. Accused Were Victims of Circumstances Beyond Control and Not Responsible for Actions (Murder)
 - b. Most Individuals Believe We Exercise Some Control Over Our Lives
 - i. Individuals Make Conscious Choices
 1. Raise Children Responsible and Thoughtful Children
 2. Make Efforts for Self Betterment
 3. Seek Enlightenment
 4. Make Efforts to Improve the World
 5. Hold Wrongdoers Responsible for Actions
- iv. Paul-Henri Thiry (Baron) d'Holbach (1723 – 1789)
 1. French Translator and Philosopher
 - a. Played Major Role in the Enlightenment
 - i. Contributed to, "Encyclopédie"
 1. Compendium of Progressive Knowledge and Ideas
 - ii. Anonymously Published Own Radical Writings
 1. "Common Sense"
 2. "The System of Nature"
 - a. Books Condemned and Burned
 3. Humans are Woven into the Complexity of the Universe
 4. Humans are Not Exceptions to Immutable Laws
 5. Mental States and Will are Produced by Chemistry in the Brain and Interactions With Environment
 - a. Reason
 - b. Reflection
 - c. Motive
- v. John Stuart Mill (1806 – 1873)
 1. British Philosopher
 - a. Authored, "On Causation and Necessity"
 - i. Promoted Unitarian Idea of Doing the Most Good and Causing the Least Amount of Suffering for the Greatest Number of People
- vi. Compatibilism
 1. Bridges Gap Between Indeterminism and Determinism
 2. Human Behavior Caused by Previous Events
 3. All Events Have a Cause





4. Human Actions are Free if Actions Based on Internal Motivation—Not External Forces
5. Freedom of Choice is Limited by Internal and External Constraints
 - a. Internal Constraints
 - i. Limits Within an Individual
 1. Anxiety
 2. Compulsions
 3. Obsessions
 - b. External Constraints
 - i. Outside Forces That Limit Freedom
 1. Coercion
 2. Imprisonment
 3. Threats
- vii. Indeterminism
 1. Some Actions and Decisions are Free
 - a. Some Events are Random
 2. Universal Law Does Not Determine Every Event
- viii. Libertarianism
 1. People are Authentically Free to Make Choices
 2. Previous Events Do Not Influence Choices
 3. People Have Opportunities to Make More Than One Choice
- ix. Walter Terrence Stace (1886 – 1967)
 1. British Philosopher and Determinist
 - a. Wrote Books on Philosophy of Religion, Mysticism, Hegel, and Aesthetics
 - i. The Meaning of Beauty
 - ii. Mysticism and Philosophy
 - iii. Religion and the Modern Mind
 - b. Tried to Establish Existence of Personal Responsibility and Free Will Within Determinist Framework
 - c. Didn't Believe in Hard-Core Determinism
 - i. If Free Will Doesn't Exist—No Need for Moral Choices
 - d. Believed Hard-Core Determinists Didn't Really Believe in Own Philosophy
 - i. Lived Lives of Free Choice and Belief of Free Choice
 1. Believed Confusion Lies in Language Usage
 - e. Believed Free Choices are Those Not Influenced by Forces External to an Individual and Unfree Choices are Those That are Compelled
 - i. Free Choices
 1. Confessing to a Crime to Clear One's Conscience
 2. Taking a Lunch Break Because One is Hungry and it is Lunchtime
 3. Failing to Vote Because One Does Feel Like Voting
 - ii. Unfree Choices
 1. Confessing to a Crime After Being Beaten and Forced to Sign a Confession





- 2. Skipping a Lunch Break Because the Boss Says You'll Be Fired if You Do So
 - 3. Failing to Vote Because You Were Intimidated Into Not Voting
 - f. Theories Criticized by Libertarians and Determinists
 - x. Moritz Schlick (1882 – 1936)
 - 1. Physicist and Founder of the Vienna Circle
 - a. Theory of Knowledge Based On Logic and Direct Observation
 - b. Believed Stace's Theories Were Overly Simplistic
 - c. Authored, "When is Man Responsible?"
 - d. Agreed With Mainstream Compatibilist's Theory That People are Free When They Do Not Act Under Compulsion
 - i. Consciousness of Freedom is Knowledge of Having Acted on Desires
 - e. Split From Some Compatibilist's Theories
 - i. Internal Constraints Exist as Neuroses or Mental Illness
 - ii. Affect Natural Tendencies or Normal Functions
 - f. Agreed With Some Determinist's Theories
 - i. Feeling of Freedom Does Not State, Under Same Internal and External Conditions, We Could Have Willed Something Else
 - g. Thought Compatibilism Definition of Freedom of Choice Should be Clarified
 - i. Not Just Absence of External Constraints, but Absence of Serious Internal Conflicts
 - xi. Daniel Dennett (1942 – present)
 - 1. American Philosopher and Materialist
 - a. Studies Philosophy of the Mind as it Applies to Cognitive Science and Evolutionary Biology
 - b. Committed Determinist—Believes in One Physical Future
 - i. Believes Humans are Evolved Organisms and Have No Immortal Self or Spirit
 - ii. Mind is Workings of Brain Created by Evolution and Natural Selection
 - c. Believes Human Freedom is Not an Illusion but Objective Phenomenon Found Only in Humans
 - i. Humans Create Free Will
 - c. Libertarianism and Indeterminism
 - i. Libertarianism
 - 1. Exercising Free Will Allows People Freedom of Choice
 - ii. Indeterminism
 - 1. There Exists the Possibility of Undetermined Actions Being Random
 - iii. Jean-Paul Sartre (1905 – 1980)
 - 1. French Philosopher and Founder of Modern Existentialism
 - a. Belief in Challenge and Responsibility of All People to Make a Meaningful Existence Through Freedom of Choice





- b. Individuals Must Look Inward to Find Meaning Not Outward or Towards Supernatural Beings
- 2. Playwright and Author
 - a. Winner of Nobel Prize in Literature (Declined in 1954)
 - i. Being and Nothingness: An Essay on Phenomenological Ontology (1943 - Core Text)
 - ii. Existentialism is a Humanism (1946 - Work)
 - iii. No Exit (1944 - Work)
 - iv. Nausea (1938 – First Novel)
- 3. Followed Similar Philosophy as James—Human Freedom is Reality
 - a. Extreme View of Freedom—Humans are “Condemned” to Be Free
- 4. Believed Non Existentialist Views on Human Existence Only Looks Backwards, Not Forwards
 - a. Humans by Nature, Look Forward
 - b. Looking Forwards Allows People to Imagine and Select Options That Allow the Imaginary to Become Reality
 - c. Imagining a Future and Selecting Life Paths, Make Us Truly Free
 - d. Experiences Shape Choices, but it is the Looking Forward That Defines Us
 - i. Contrary to Many Beliefs That What Has Happened to Us (Our Past) Defines Our Present and Future
 - ii. Many Theories are Contrary to Sartre’s Theory of Freedom of Choice—“Essence Precedes Existence”
 - 1. Psychological Forces
 - 2. Environmental Influences
 - 3. Social Dynamics
 - 4. Human Nature
 - e. Sartre Believed Choices Define Existence—Every Decision Shapes the Future
 - i. Ultimate Responsibility on Individual
 - ii. Individual is Completely Responsible for Choices and Consequences
 - iii. Choice Not Only Shapes the Individual, It Shapes and Defines How All Individuals Should Be
 - f. Subscribed to Plato’s Theory That No One Intentionally Commits Evil
 - g. Individuals Experience Three Emotions When They Figure Out They are Condemned to be Free
 - i. Despair
 - 1. Individuals Identify That There are Many Aspects They Have No Control Over
 - 2. Despite Good Intentions and Well Thought Plans, Things May Not Go as Planned
 - 3. Absence of Control Should Not Lead to Complete Despair
 - ii. Anguish





1. Social Codes, Religious Doctrine, Friendly Advice Don't Guide Decisions
 2. Individuals Figure Out Choice is Truly Theirs
 3. Those Who have No Sense of Responsibility or Anguish, are Escaping Their Sense of Responsibility
 4. Personal Responsibility Isn't All Anguish and Unhappiness—True Freedom Should Bring Out the Best in People
 - iii. Abandonment
 1. As There is No God, We are Left With the Responsibility of Our Choices
 2. Absence of a Caring Presence and No Hope of an After-Place
 3. We are On Our Own in Our Choices
 - h. Individuals are the Sum of Their Accomplishments and Choices—Not Dreams, Whims, or Intentions
- d. Feminist Perspective on Freedom
 - i. Exploring Freedom and How Internal Constraints Influence True Freedom
 1. Jean Grimshaw
 - a. Social Forces Can Erode Individual Psychological Autonomy
 - b. Repressive Forces are Often Patriarchal/Male-Dominated
 - i. Wrote, "Autonomy and Identity in Feminist Thinking"
 1. Questioned Aristotle's Argument Over What Makes an Action Voluntary
 2. Explored Whether Choices That are Not Externally Constrained Can Be Unfree or Involuntary if Internally Constrained
 3. Explored the Concept of "Psychic Coercion" as it Applies to Internal Constraint and Personal Freedom
 - c. Studied the Works of Kate Millet, Mary Daly, and Marilyn Frye
 - i. All Studied the Way Women Have Been Subjected to Male Power
 1. Kate Millet (1934 – present) – Feminist, Writer, and Advocate
 - a. Wrote, "Sexual Politics" (1970)
 2. Mary Daly (1928 – 2010) – Theologian and Philosopher
 - a. Accused Christianity and Culture of Embodying Patriarchy and Misogyny
 - b. Wrote, "Gyn/Ecology"(1979)
 3. Marilyn Frye (1941 – present) – Professor and Philosopher
 - a. Studied Philosophy of Language and Feminism
 - b. Wrote, "The Politics of Reality: Essays in Feminist Theory" (1983)





- i. Wrote About Women as Slaves and Servants
 - ii. All Three Authors See Women as Invaded by Patriarchal Conditioning
 - 1. See Women as Victims of Male Power and Dominance
 - iii. Female Desires are Not Her Own but a Result of Conditioning, Psychological Manipulation, and Dominance
 - iv. Women are Conditioned to Ignore Own Interests
 - v. Women Must Become Aware of Oppression In Order to Make Truly Free Choices
 - 2. Judith Butler
 - a. American Philosopher and Gender Theorist
 - b. Large Influence on Political Philosophy and Ethics
 - c. Wrote *Gender Trouble: Feminism and the Subversion of Identify*
 - e. Overcoming Limitations in Personal Freedom
 - i. Questions of Personal Freedom
 - 1. Is personal freedom an illusion?
 - 2. Can an individual make a free choice?
 - 3. Are our choices predetermined by external factors?
 - a. No Clear Answer
 - i. Most People Believe We are Free to Make Choices
 - ii. People Also Recognize the Importance of Environment and Freedom of Choice
 - iii. Experiences Shape Us
 - iv. We are Influenced by Genetic Factors
 - v. Internal and External Constraints Can Limit Our Choices and Thus Our Freedom
 - 1. Overcoming Multiple Constraints is to First be Aware of the Constraints
 - 2. Must Develop Insight Into Personal Internal Constraints to Address Them and Move Beyond Them
 - ii. Confronting Internal Constraints
 - 1. There is No Freedom if You are a Slave to Yourself
 - a. Freedom From External Constraints Does Not Mean You are Free
 - i. Internal Constraints Prevent an Individual From Being Free
 - b. Self-Reflection Can Help in Making Choices More Clear
 - i. Does your choice add positive value to your life?
 - ii. Are you making your choice freely without undue influence?
 - iii. Can you explain your choice with supportive detail?
 - iv. Are you being true to your true self when making this choice?
- 5. A Moral Compass
 - a. Everyone Makes Decisions Based on Their Moral Compass
 - i. Individuals are Often Unaware of Moral Values That Drive Choices





1. Decision to Donate to a Worthwhile Charity
2. Providing a Friend With Answers to a Test to Help Her Pass
3. Participating in a Conversation Where a College is Being Mocked
4. Volunteering to Assist With a Charity Project at Work
- b. Values and Ethics
 - i. Ethics From Ancient Greek Word
 1. “Ethos”
 - a. Fair and Unfair
 - b. Good and Bad
 - c. Just and Unjust
 - d. Responsible and Irresponsible
 - e. Good and Bad
 - ii. Moral From Latin Word, “Moralis”
 1. Custom
 - iii. Both Terms Reflect Nature of Moral Life—Both Public and Private
 1. Individuals Strive for Enlightenment, but Within Cultural Customs
 - iv. Moral and Ethics are Interchangeable Terms
 - v. Value is Term Used to Characterize Those Things of Intrinsic Value or Worth
 1. Axiology is Study of Value or Worth
 - a. Greek Word, Axia, Value or Worth
 - vi. Questions to Ask When Study Philosophy and Moral Values
 1. What moral obligations do we have to one another?
 2. What is the definition of a “good person?”
 3. What can we do to encourage happiness in one another?
 4. How do we determine which decision is right or wrong, moral or immoral?
 - vii. Philosophically Look at Universal Morals and Values That Apply Across Different Cultures
 1. Philosophers Over Time, Have Tried to Establish a Universal Set of Ethics to Guide Conduct and Behavior
 2. Modern People Do Not Think Philosophically About Ethical Behavior
 - a. People Try to Navigate Without a Sound Moral Compass
 - i. M. Scott Peck (1937 – 2005)
 1. Psychiatrist and Author
 - a. “Road Less Traveled”
 2. Authority on Relationship Between Science and Religion
 3. Individuals Committed to Critical Thinking Become Philosophers of Values
 - a. Maintain Commitment to the Truth
 - b. Possess Sound Values
 - c. Participate in Open-Minded Conversation
 - d. Engage in Sophisticated Thinking
 - e. Argue Based on Sound Reasons and Facts
 4. Thinking Philosophically Means Critically Examining One’s Self and Asking Thought-Provoking Questions
 - a. What are my values?
 - b. Are they rooted in facts and research, or in half-truths and assumptions?





- c. Are my thoughts well-reasoned and clearly defined?
 - i. Some Questions are Obvious and Easily Answered—Others Are Not
 - ii. Individuals are Influenced by Culture, Family, Environment
 - d. Complex Moral Questions Come-up in Everyday Life
 - i. Reasonableness of Someone on Life Support Indefinitely
 - ii. Whether or Not to Blow the Whistle on a Co-Worker or Boss
 - iii. Keeping a Friend’s Secrete Even if You Feel She Might be in Danger
 - 1. Complex Moral Questions Can Cause Conflicts in Beliefs
 - 5. Moral Philosophy is a Tool to Navigate Difficult Decisions
 - a. Sharpen Moral Intuition
 - b. Define and Refine Moral Compass
 - c. Refine Moral Conscience
- c. Ethical Absolutism
 - i. Some Moral Values are Universal—Some Values Apply to Each Individual, at Any Time, in Any Place, Without Exception
 - ii. Belief in Universal Values
 - 1. If You Disagree, You are Wrong
 - iii. No Cultural Morality, Only Universal Morality
 - iv. Actions are Inherently Moral or Immoral Regardless of What Culture or Society States
 - 1. Does Not Allow for Variance in Culture, Beliefs, or Time
 - v. Does Not Dispute Facts of Cultural Variation of Moral Values but Rather Interpretation of Facts
 - 1. W. T. Stace (1886 - 1967)
 - a. Wrote the “Concept of Morals” (1937)
 - b. Individuals Live Life Based on Belief of Existence of Universal Values
 - i. Belief in Absolute Morality Allows for Judgement of the Actions of Others
 - 1. Terrorist Activities are Universally Wrong
 - 2. Child Abuse is Universally Wrong
 - 3. Genocide is Universally Wrong
 - ii. Presented Arguments for and Against Aspects of Ethical Absolutism
 - 1. Ethical Absolutist Acknowledge Moral Variance From Culture to Culture
 - 2. Ethical Absolutist Do Not Believe That Their Personal Moral Belief is Universal, but There Exists a Universal Truth and Morality
 - 3. Truth in the Past, is Truth Now
 - 4. There Exists Diversity of Moral Beliefs Across Cultures but This Only Shows That Some Cultures are More Evolved Than Others





- 5. No Firm Foundation or Justification for Moral Absolutist's Beliefs
 - iii. Ethical Absolutism is in Conflict With Ethical Relativism
 - 1. Belief That Morals are Relative to Individuals or a Culture
 - 2. No Universal Truths Exist
 - iv. No System of Universal Moral Values Has Been Accepted
 - c. Presented Arguments for and Against Aspects of Ethical Relativism
 - i. Emphasizes Moral Values Vary From Person-to-Person and Across Time and Cultures
 - ii. Ethical Relativism Provides a Descriptive Account of Various Culture's Moral Values and Validate the Values
 - iii. Wondered What Would be the Impact of Ethical Relativism on Daily Life
 - 2. William James (1842 – 1910)
 - a. Founded Philosophy of Pragmatism
 - i. Studied the Psychology of Religion
 - 1. Authored, "The Varieties of Religious Experience" (1902)
 - b. Believed Individuals Live Based on the Assumption That They are Able to Exercise Freedom of Choice
 - c. James' Analysis Regarding the Ability of Individuals to Make Free Choices is Comparable to Stace's Argument Against Ethical Relativism
 - d. Believed Individuals Use Intellect to Develop Ideas and Theories to Explain Life Experiences
 - e. Where There are Conflicting Views, Logic, Persuasiveness, and Completeness Provide a Clear Answer
 - d. Ethical Relativism
 - i. Moral Values are Relative to a Specific Culture or an Individual
 - 1. Jean-Jacques Rousseau
 - a. "What I feel is right is right. What I feel is wrong is wrong."
 - ii. Ethical Subjectivism
 - 1. Individuals Ultimately Determine What is Morally Right and Wrong
 - a. Individual Views are Separate From Pressures of Society or Others
 - i. View Possess Superficially Attractive Qualities
 - ii. Appears to be Open-Minded in View
 - iii. Does Not Take Into Account the Views of Others
 - iv. Attractive on Surface, but Does Not Consider the Feelings and Morals of Others
 - b. Modernly Popular
 - i. Popular on College Campuses and in General Culture
 - 1. People Fail to Discriminate Between Normative Ethics and Descriptive Ethics
 - a. Normative Ethics – Describe What Ought to be—an Attempt to Prescribe What





- Moral Behavior Should be Culturally Normative
 - b. Descriptive Ethics – Describe What is the Situation—an Attempt to Describe Moral Beliefs Without Discerning the Appropriateness or Accuracy
 - c. Considered Improper to Suggest Someone’s Moral Belief is Wrong
 - i. Acceptable for Social Culture, but Not for Moral Culture
 - 1. People Fail to Make the Distinction Between Taste and Moral Beliefs
 - a. Taste – Hair Style, Clothing Choice, Tattoos, Manners, Food Preferences
 - b. Moral Beliefs – Beliefs Regarding Pedophilia, Sexual Abuse, Murder, Physical Abuse, Racism, Sexism
 - c. Ask, “What are my thoughts on this subject?” and “Are my thoughts supported by facts and evidence?”
 - d. Opinions are Easy to Form—Informed Opinions are Not
 - ii. Ethical Subjectivism Can Lead to Moral Apathy
 - iii. Cultural Relativism
 - 1. Cultures Determine Moral Right and Wrong
 - a. Over Time, Every Permutation of Activity Has Existed
 - i. Torture
 - ii. Slavery
 - iii. Child Abuse
 - iv. Marriage Practices
 - v. Treatment of Elderly and Children
 - b. Ethical Subjectivism on a Societal Level is Cultural Relativism
 - i. As Ethical Subjectivism Allows the Individual to Determine What is Moral, Cultural Relativism Allows the Culture to Determine Right and Wrong
 - 1. Embraces Diversity of Moral Viewpoints
 - c. Influenced by the Works of Charles Darwin
 - i. “The Origin of the Species” (1859)
 - ii. “The Descent of Man” (1871)
 - 1. Social Darwinists
 - a. Moral Values Evolve as Man Has Evolved
 - d. Ruth Benedict (1887 – 1948)
 - i. American Anthropologist and Early, Prominent Female Sociologist
 - 1. Authored Significant Text on Cultural Relativism
 - a. “Patterns of Culture” (1934)
 - 2. Felt Morality Should be Defined as, “Socially Approved Customs”





- a. No Universal Values to Evaluate Morality; Only Values Created by a Culture
 - b. One’s Cultural Values are Not Superior to Another
 - c. Every Culture is on an Even Moral Plane
 - d. Each Culture Develops Its Own Moral Recipe to Create Its Social Structure
 - e. How We Approach Religion, Cultural Practice, and Morality is a Result of Birth
- e. Egoism
 - i. Based on Framework of Ethical Absolutism
 - 1. When We Act in Our Own Self-Interest, We Act Morally
 - 2. Pursuit of Our Own Happiness is the Highest Moral Value
 - a. “Look Out for #1”
 - i. Action of a Highly Evolved Person
 - b. Every Person Should Look Out for Their Own Needs
 - i. Runs Counter to Most Cultural Moral Values
 - 3. Plato’s Republic is First Expression of Egoism
 - a. Glaucon tries to Convince Socrates That Self-Interest is a Natural Human Condition
 - i. Uses Story of “The Myth of the Gyges”
 - 4. Ayn Rand (1905 – 1982)
 - a. American Author, Playwright, Essayist, and Poet
 - i. Advocated for Ethical Philosophy of Individualism and the “Virtue of Selfishness”
 - ii. Rejected Psychological Egoist View That Individuals are Compelled to Act on Their Own Behalf
 - iii. Proposed Descriptive Theory of the Way Individuals are Constructed, and a Normative View That Expresses How Individuals Should Act
 - 1. Individuals Have a Moral Obligation to Pursue Individual Interest
 - 2. Traditional Ethical and Religious Theories of Altruism are Self-Serving and Destructive
 - 3. Viewed Altruism as Evil
 - 4. Ultimate Moral Value of Pursuing an Individual’s Interests is Rational Self-Interest
 - 5. James Rachels (1941 – 2003)
 - a. American Moral Philosopher and Author
 - i. Wrote About Euthanasia and Applied Ethics
 - ii. Argued Against Ethical Egoism
 - 1. Ethical Egoism Can Not be Universally Adopted by All Individuals
 - a. An Egoist Will Want Everyone Else to be Altruistic to Achieve His/Her Goals
 - 2. Conflicts Will Exist Even When Rational Egoism is Applied





3. Harmony Can Not Exist Where Everyone is Pursuing His/Her Own Interest to the Exclusion of Others
 - iii. Argued Against Psychological Egoism
 1. Egoism Does Not Represent Human Nature and is Not a Moral Value
 2. Unselfish Behavior Often Overrides Personal Desires
 3. Criteria for Determining a Selfish or Unselfish Act is Consequence or Object of Action
 4. Self-Interest is Not Incompatible With Caring for Others
 5. Self-Interest is Not the Only Motivating Factor
 6. Egoism Fails to Clarify Self-Interest and Selfishness
 - f. Universal Values and Religion
 - i. Religion Provides Moral Guidelines for Believers
 1. Provides Metaphysical Grounding for Morality
 - a. To Achieve Spiritual Transformation and an Afterlife, One Must Adhere to Certain Values
 - i. Nirvana
 - ii. After-Life
 - iii. Salvation
 - iv. Spiritual Destiny
 - b. Removes Moral Values From Human Level
 - ii. Divine Commandment
 1. Plato First Addressed the Issue of Morality and Religion in “Euthyphro” (> 399 B.C.E.)
 - a. “Do the gods love piety because it is pious, or is it pious because they love it?”
 - i. Is a Moral Value Pious or Right Independent From God or Because God Commands It
 - ii. Divine Command Theory States That Everything God Commands—Good or Bad, is Correct and Moral
 - a. Individual Sense of Right or Wrong is Irrelevant
 - b. Divine Commands Should Not be Negotiated, Critically Analyzed, or Questioned,
 - c. Individuals Who Suspend Critical Thinking Can Fall Victim to Manipulative Leaders
 - iii. Natural Law Theory
 1. Natural Law Ethics
 - a. Universal Morality Can be Found in Natural Using Reason and Emotional and Intellectual Capabilities
 - i. Greeks First Investigated This Approach
 - b. Natural Truths are Not Relative to Each Society
 - i. Truths are the Same from Culture to Culture, Person to Person, Decade to Decade





- ii. Truths are Included in Legal and Moral Philosophies of Western Culture
 - iii. Truths are Fundamentally Rooted in Humanity
 - iv. Truths Can be Discovered Through Reflection and Reasoning
 - v. Great Thinkers Have Pursued these Truths
 - 2. Natural Law Ethics Confront Same Issues as General Ethics
 - a. What are ethical principles?
 - b. How do we integrate these principles into our life to make a just society?
 - 3. To Understand Natural Law, We Must Investigate Humans Not as They are, But as They Could Be
 - a. What are our moral responsibilities to each other?
 - b. What are the norms that foster a functional society?
 - c. What values should we aspire to?
 - d. What are the basics of human fulfillment?
 - e. What fosters personal growth?
 - f. What qualities maximize personal freedom?
 - iv. St. Thomas Aquinas (1225 – 1274)
 - 1. Significant Christian Thinker of Medieval Era; Dominican Friar and Catholic Priest
 - 2. Wrote *Summa Theologica*
 - 3. Metaphysic Included Hierarchy of Laws
 - a. Eternal Law
 - i. God Guides the Universe
 - b. Divine Law
 - i. Law That Directs Humans to God
 - c. Natural Law
 - i. Moral Laws Derived From Devine Law That Can be Discovered Through Reason
 - d. Human Law
 - i. Custom and Legislation That Govern Cultures
 - 4. Laws Exist to Help Individuals Develop Virtuous Habits
 - g. Becoming an Ethical Individual
 - i. Robert Coles (1929 – present)
 - 1. Professor of Medical Humanities and Psychology and Pulitzer Prize Winner
 - a. “Children of Crisis”
 - 2. It is Not Enough to Know Good, One Must Do Good
 - 3. How and Can One Teach Goodness
6. Moral Philosophy
 - a. Virtue Ethics and Character
 - i. Focuses on Moral Qualities of a Person Rather Than Actions
 - 1. Aristotle and Other Greek Philosophers Were Proponents of Virtue Ethics
 - 2. As a Scientist, Aristotle’s Inquiries into Ethics was based on Empirical observation
 - a. Goal of Ethics is Cultivation of a Virtuous Character—to Become a Virtuous Individual





- i. Virtuous People Act Morally
- b. Understood the Importance of Ethics
 - i. “We are discussing no small matter, but how we ought to live.”
- c. Wrote “The Nicomachean Ethics”
 - i. Character is Greek Word, Charassein
- d. People Have Different Notions of Being Happy
 - i. Living Well
 - ii. Being Happy
- e. Believed Happiness Was Found in Greek Word, Eudaimonia
 - i. “Actively Expressing Your Soul’s Powers”
- f. Aristotle had a View of the Universe That was Teleological
 - i. Every Element of the Universe Has a Reason for Being, a Design, a Purpose
- g. Naturally Driving Principle of Teleological Perspective is Entelechy
 - i. Natural Design is Responsible for Events
 - ii. Every Element Embodies a Distinctive Potential to Achieve Full Expression
- h. Aristotle Believed in Intellectual and Moral Virtue
 - i. Intellectual
 - 1. Clarity of Understanding
 - 2. Knowledge
 - 3. Cognitive Intelligence
 - 4. Rationality
 - 5. Wisdom
 - ii. Moral
 - 1. Compassion
 - 2. Courage
 - 3. Justice
 - 4. Temperance
 - 5. Generosity
 - 6. Truthfulness
 - 7. Patience
 - 8. Friendliness
 - iii. Easier to Define Intellectual Virtue
 - iv. Moral Virtue Harder to Define
 - 1. Moral Action by an Individual Must Possess Certain Qualities to be Moral
 - a. Knowledge – An Individual Must Know What a Moral Action is and What it Entails
 - b. Willing Choice – Willing Choose a Moral Action and Do it for its Own Sake—Do Not Seek an Ulterior Motive
 - c. Moral Character – An Individual Should Make the Choice Based on Established Moral Character—It Can Not be a Random or Accidental Act





- v. Aristotle Further Defined Moral Virtue in his Doctrine, “The Golden Mean”
 - 1. Moral Philosophy Based on Balance, Self-Discipline, Temperance
 - 2. Aristotle Evaluated Various Vices and Virtues
 - 3. Being Virtuous is Difficult
 - 4. A Virtuous Life is a Balanced Integration of Values, Behaviors, Attitudes, and Emotions in Accordance With the Golden Mean
 - 5. Not All Virtues are Equal
- b. Duty to Moral Law
 - i. Immanuel Kant (1704 – 1824)
 - 1. German Philosopher and Deontologist
 - a. From Greek Word , Deon, Duty or Obligation
 - 2. Ethical Theorist; Considered the Greatest Thinker of His Time
 - a. Influenced Epistemology, Ethics, and Metaphysics
 - 3. Developed “Categorical Imperative”
 - 4. Based Moral Philosophy on Principle of Reason
 - 5. Believed Moral Value Had to be Based on Rational Thought
 - a. All Other Methods are Flawed
 - b. Right and Wrong Can Not be Based in Feelings or Inclinations
 - 6. Morality Must be Based on Things Beyond Everyday Experiences
 - a. Must Develop a Metaphysic of Moral
 - 7. Must Discover Universal Laws Governing Moral Conduct
 - a. Laws Must be “A Priori”
 - 8. It is Not Enough to Know What is Right and Moral, an Individual Must Do It—Will to do It
 - 9. Believed a Moral Person Must Develop an Understanding of Universal Moral Laws That Apply to Everyone in Every Circumstance, and Must Develop Good Will to Follow the Laws
 - 10. If Good Will Does Not Succeed, it is Still Very Valuable
 - 11. Will is Only Human Faculty Capable of Being Purely Good
 - a. Inclinations Often Contaminate Will
 - i. Selfishness
 - ii. Desires
 - iii. Ulterior Motives
 - iv. Greed
 - 12. Moral Imperatives to Which Good Will Responds In Order to Strengthen It
 - a. Kant addresses in “Fundamental Principles of the Metaphysics of Morals”
 - i. Hypothetical Imperative
 - ii. Categorical Imperative
 - c. Consequences Utilitarianism
 - i. Epicurus (341 – 270 B.C.E.) – Ancient Greek Philosopher and Aristippus (435 – 356 B.C.E.) – Ancient Greek Philosopher and Follower of Socrates
 - 1. Introduced Concept That Morally Enlighten Actions are Defined by the Consequences of the Action





2. Introduced Concept of Hedonism
 - a. From Greek Word, “Hedone” Meaning Pleasure
 - b. Aristippus First Identified Hedonism and Believed the Meaning of Life Was Pleasure
 - c. Epicurus Believed in Hedonism, but Believed in Higher Pleasures
 - d. Epicurus Lived the Expression of Hedonism
- ii. Jeremy Bentham (1748 – 1832)
 1. British Philosopher, Social Reformer, and Hedonist
 - a. Humans are Governed by Necessarily Pursing Pleasure and Avoiding Pain (Psychological Hedonism) and Should be Governed by Avoiding Pain and Achieving Pleasure (Ethical Hedonism)
 2. Committed to Social Justice, Public Education, Democracy, Equality, Public Welfare
 - a. Writings Focused on Abuses Brought-on by the Industrial Revolution
 - b. Approached Hedonism From a Social Philosophy, Not a Personal Philosophy
 - i. Individuals Reach Maximum Pleasure When They Live in a Society Where Everyone has an Opportunity to Achieve
 - c. Argued for Ethical Approach That Included the Happiness and Well-Being of the Working Class in Addition to the Wealthy
 - i. Theory Developed into Utilitarianism
 1. Greatest Good for All People, With a Focus on Social Consequences of Ethical Decisions
 2. While We are Influenced by Pain and Pleasure, We Have Freedom to Choose How We Act on These Influences
 3. Wanted Utilitarianism Grounded in Science
 4. Bentham Contends That Intentions and Motives are Morally Neutral
- iii. John Stuart Mill (1806 – 1873)
 1. Father Was a Friend of Jeremy Bentham and Converted to Utilitarianism as a Result of Bentham’s Influence
 - a. Both Believed All Children are Born With the Same Intellectual Capacity
 - b. Given Proper Education and Training, All Children Can Become Intellectually Accomplished
 - i. Tested Theory on John Stuart Mill
 1. Mill Studied Arithmetic, Greek, Latin, Geometry, Algebra, Philosophy, and Logic
 2. Despite Breakdown, Mill Was a Genius
 3. Mill Addressed Bentham’s Shortcoming in the Hedonistic Arithmetic
- iv. Peter Singer (1946 – present)
 1. Professor at Princeton University and Australian Philosopher
 2. Studies Bioethics, World Poverty, and Animal Rights





3. Believes Principle of Utilitarianism Should be Applied to Animal Rights—Any Animal That Can Experience Suffering
 4. Addresses Issues in “Animal Liberation” (1975)
 5. Writes About Speciesism
 - a. Bias in Favor of One Species’ Interests Over Another’s
 - b. Most Humans are Speciesists
 - i. Willing to Kill an Animal, but Would Never Kill Another Human Being
 - ii. Allow Animals to Suffer for Trivial Reasons
 1. We Have a Moral Obligation to Not Inflict Pain and Suffering on Animals
 2. All Beings Who are Similar in Relevant Respects, Have Similar Right to Life
- d. Existentialism
- i. Individual and Personal Approach to Ethical Choices
 1. Existentialism Asks a Different Set of Questions
 - a. “How do I go about being a unique and significant human being?”
 - b. “How do I live my life authentically?”
 - c. “How do I approach moral responsibility while being grounded in absolute freedom of choice?”
 - d. “How do I live a life of meaning in a universe lacking meaning?”
 - ii. Søren Kierkegaard (1813 – 1855)
 1. Danish Philosopher Who Challenged Most of Christianity While Remaining Very Religious
 2. Believed When People Reject the Pursuit of Pleasure and Seek Moral Truth by Looking Internally and Seeking the Divine, They Find Happiness
 3. Thought of Socrates as Philosophical Mentor
 - a. Both Philosophers Believed the Soul is Everything—Anything Else is Secondary
 - i. Individuals Need to Commit to Truth and Personal Authenticity
 - ii. We Create Ourselves Through Our Choices
 - iii. We Should Reject the Social Forces of Conformity
 - iv. The “Crowd” is Not the Ultimate Reality
 - v. Reality Does Not Lie in Social Groups
 - vi. Technology Exacerbates the Crowd Mentality
 - vii. Kierkegaard Had Hope in Each Person Who Rejected the Dehumanizing Group Mentality
 - b. Science is Not “More Real” Than Life Experiences, Thoughts, or Emotions
 - i. Some Believe Science is More Objective, and Therefore, Truer
 1. Kierkegaard Thought This Way of Thinking Delusional and Dangerous
 - ii. To Really Exist is a Challenge
 1. Identified “Three Stages on Life’s Way”
 - a. Aesthetic Stage





- b. Ethical Stage
 - c. Religious Stage
 - 2. Must Pass Through These Stages In Order to “Really Exist” and Become Authentic Human
 - iii. Friedrich Nietzsche (1844 - 1900)
 - 1. German Philosopher Who Challenged the Ideals of Western Philosophy
 - 2. Writings Were Passionate, Enigmatic, Poetic, and Open to Interpretation
 - 3. Glorified the Individual Self
 - 4. Believed Life is Governed by a Primal Force
 - a. There Exists a Universal Desire to Control Others and Impose Our Values
 - 5. An Individual Striving to Exert “Will to Power” to its Fullest Extent is the Ultimate Moral Good
 - a. At Odds with Most Religious Beliefs
 - b. Felt Compassion and Self Sacrifice to be Conspiracy of the Weak to Suppress Strong Individuals
 - i. Believed This Mentality an Evolutionary Disaster
 - ii. Believed People Would Evolve Beyond the Moral Slaves of Christianity Into “Übermensch” or “Overman”
 - iv. Jean-Paul Sartre (1905 - 1980)
 - 1. French Philosopher, Playwright, Literary Critic, and Novelist
 - a. Believed Becoming an Authentic Individual is Ethical Ideal
 - i. Being Authentic Means We Accept We are “Condemned to be Free”
 - ii. There are No Absolute Moral Codes That Apply Universally
 - iii. Choice Does Not Take Place in a Vacuum—Takes Place in a Social Context
 - iv. Fleeing From Freedom of Choice Creates Inauthenticity
 - v. Acknowledging Freedom, Embracing Responsibility Leads to an Genuinely Authentic Life
 - vi. Believed Conscious, Emotions, Instincts are Unreliable
 - v. Simone de Beauvoir (1908 – 1986)
 - 1. French Feminist, Author, and Existentialist Philosopher
 - a. Had Long Term Relationship with Jean-Paul Sartre
 - b. Authored, “The Second Sex” (1949)
 - i. Women Subordinate to Men
 - 2. Believed Freedom is Central to the Human Experience and Radical in Nature
 - a. Freedom Defines Our Existence
 - 3. When We Make Choices, We are Conferring a Value on That Choice
 - 4. We Need Others to Become Fully Human
 - a. Existential Basis for Morality
 - vi. Albert Camus (1913 – 1960)
 - 1. French Existentialist and Associate of Simone de Beauvoir and Jean-Paul Sartre
 - 2. Author of Plays and Novels with Existentialist Themes
 - a. The Plague





- b. The Stranger
 - c. The Myth of Sisyphus
 - 3. Believed the World is Irrational, but We Must Still Find Meaning in It
 - 4. Believed, “There is but one truly serious philosophical problem, and that is suicide.”
 - a. It is a Betrayal of Existential Ethics
 - vii. Nel Noddings (1929 – present)
 - 1. American Feminist Philosopher
 - 2. Studies Ethics and Philosophy of Education
 - a. Caring: A Feminine Approach to Ethics and Moral Education (1984)
 - b. Women and Evil (1989)
 - 3. Believes Ethics Should be Founded on Interpersonal Relationships and Caring
 - 4. Primary Focus of Moral Reasoning is the Needs of Others
 - 5. Natural Caring is at the Root of Morality and a Primal Response
 - 6. Full-Fledged Empathy That is Both Emotional and Cognitive is the Act of Caring
 - a. Deep and Meaningful Caring Means Another’s Reality Become Possible for Me
 - b. The Act of Caring Does Not Necessarily Mean Action
 - 7. Empathy Though Directed Towards Others Can be Direct at Self
 - 8. We Can Be Genuinely Caring but Not Behave in a Caring Way
 - a. We Need to Commit Ourselves to Action In Order for Our Caring to be Expressed in a Meaningful Way
 - 9. Not All Caring is Alike
 - a. Caring Varies Depending on the Person or Relationship
 - b. Appropriate Caring in One Situation is Inappropriate in Another
 - 10. For Caring to be a Moral Response, Two Types of Caring Must Exist
 - a. Ethical Caring
 - i. Involves Natural Caring but Extends to Include Individuals
 - b. Natural Caring
 - i. Occurs in Human Relationships Such as With Parents, Children, Family Members
- 7. Social Justice
 - a. A Just Society Must Answer Many Questions
 - i. Questions of Law
 - 1. What is the basis for society and its laws?
 - a. Basis for Civil Laws
 - b. Justified Civil Disobedience
 - c. Enforcement of Laws
 - ii. Questions of Rights
 - 1. What rights are citizens entitled to?
 - a. Basic Human Rights
 - b. Civil Rights
 - iii. Questions of Power
 - 1. How should power be acquired and distributed?
 - a. Citizen Influence on Law





- b. Citizen Influence on Policies
- iv. Questions of Public Interest
 - 1. What is the responsibility of society to take care of its disadvantaged members?
 - a. Individual Sacrifice to Support Public Interest
 - b. Society's Support of Public Health, Business Loans, Public Education, and Welfare Services
 - c. Society's Responsibility to Enforce Safe Medical Practices, Equal Opportunity for its Citizens, Regulate Ethical Business Practices, and Ensure Employee Safety
- v. Questions of Freedom
 - 1. What are the basic freedoms society is based upon?
 - a. Limits to Personal Liberties
 - b. Individual Civil Freedoms
- vi. Questions of Duty
 - 1. What are the responsibilities and duties of citizens to the state?
- vii. Questions of Justice
 - 1. How do you define a just society?
 - a. Retributive Justice
 - b. Distributive Justice
- b. Confucius (571 – 479 B.C.E.)
 - i. Chinese Philosopher and "Greatest Master"
 - 1. Works Collected in "The Analects"—Pithy Sayings or Epigrams
 - 2. Wanted to Reshape Chinese Society
 - a. Ideas a Direct Response to Social Conditions
 - 3. Developed View of Enlighten Society Based on Social Order and Virtue
 - 4. Social Order Should be Based on Commitment to Humanity
 - a. Confucianism Can be Philosophically Categorized as Ethical Humanism
 - 5. Believed People Needed to Discover Their "Ren" In Order to Realized Enlighten Human Nature
 - a. Humane Principle Rooted in Feeling and Empathy for Others
 - 6. In Addition to a Commitment to Virtue, Achieving Full Humanity Involves Following "Li"
 - a. Rules of Propriety
- c. Plato (427 – 347 B.C.E.)
 - i. Greek Philosopher
 - 1. Developed the First Social Theory Based on Justice
 - a. Vision Articulated in "The Republic"
 - i. From Greek Word "Politeia" Meaning, "City-State"
 - 2. Believed Society Should be Ruled by the Wisest People—Philosopher Kings
 - a. People Dedicated to Intellectual Pursuits and Wisdom
 - i. Created Academy of Philosophical Study to Train Such Individuals
 - ii. People Would Not be Rejected Because of Their Race, Gender, or Social Class, but Rather Because They Were Not Enlightened or Wise





3. Did Not Believe All People are Created With Equal Abilities
 - a. People Have Unique Talents, Offerings, and Strengths
4. Believed a Virtuous Soul and a Just State are Mirrors of One Another
5. Injustice Occurs When Individuals or the State Fail to Do Their Assigned Job and Work Together
6. Plato's Theory of State is Hierarchical and Structured
 - a. Once Assigned a Task, an Individual is Expected to Stay in Their Social Class
 - b. Hierarchy Not Based on Aristocratic Values or Elitist Principles, but Hierarchy of Wisdom and Enlightenment
- d. Aristotle (384 – 322 B.C.E.)
 - i. Greek Philosopher and Student of Plato
 - ii. Made Major Contributions to Philosophy, Logic, Politics, Ethics, Metaphysics, Aesthetics, Rhetoric
 - iii. Because Man is, by Nature, a Political Creature, Existing in Social Communities is a Natural State
 1. Social Identity is Self-Identity
 - a. We are Shaped by the People Who Form Our Social Community
 2. Social Existence Allows an Individual to Achieve Their Full Human Potential
 3. Individuals Must Work Cooperatively for the Good of All and Themselves to Achieve Full Human Potential
 - iv. Believed Different People Have Different Potential
 - v. Believed in Concept of Distributive Justice
 1. Goods and Wealth Should be Distributed Equally
 - vi. Recognized Disadvantaged Individuals in a Just Society Should be Protected Under the Laws and Provided For
- e. Thomas Hobbes (1588 – 1679)
 - i. British Philosopher and Materialist
 1. Tried to Reconcile Materialism and Free Will
 - a. Established Social Contract Theory
 - b. Advocates Transfer of Power to Absolute Sovereign
 2. Unconstrained by Social Agreements or Laws, Humans Begin in a "State of Nature"
 3. Humans by Nature are Unprincipled, Destructive, and Selfish
 - a. Resolution is to Enter Into Mutually Agreeable Contract With Competitors
 4. Humans are More Similar Than Different
 - a. Physically
 - b. Intellectually
 5. Equality Among Individuals is Not a Good Thing
 - a. Because Individuals Have Equal Abilities and Want the Same Things, the Result is Anarchy
- f. John Locke (1632 – 1704)
 - i. British Philosopher, Physician, and Contemporary of Thomas Hobbes
 - ii. Established Ground Work for Modern Political Theory
 - iii. Established Concept of "Inalienable Rights"
 1. Right to Life





2. Right to Property
3. Right to Health
4. Right to Liberty
 - a. God-Given Rights No Man Should Remove
 - b. Believed Social Contract was Most Logical Way to Explain Origins of Political State and Justify Its Authority
- iv. More Optimistic View of Humanity Than Hobbes
 1. Individuals are Governed by “Natural Laws”
 - a. Individuals are Social Creatures, Free, and Rational
 2. Contrary to Hobbes, Locke Believed the “State of Nature” Not a “War of All Against All”
 - a. “State of Nature” Has Rational Structure Ordained by God
 - b. Calls Upon Individuals to Support One Another
 - c. Each Person is Their Own Government With Right to Administer Law of Nature
 3. Locke’s State of Nature Possessed the Ability to Devolve Into a Hobbes-Like Jungle as Most Individuals are Bias to Their Own Needs
 - a. Locke Believed This Could be Avoided
 - i. Appointing Judges to Arbitrate
 - ii. Ensuring Adequate Law Enforcement
 - iii. Clearly Articulating All Laws
 - iv. Believed in Distinct Branches of Government and a Division of Power and Responsibility
 - v. Judicial Branch Proposed by Baron de Montesquieu (1689 – 1755)
 - vi. Locke’s concept of Right to Property Was an Encompassing Core Value
 1. Right to Pursue Happiness Without Interference From Citizen or State
 2. Right to Our Own Body
 - a. Freedom
 3. Right to Payment or Benefit of Labor
 4. Right to Own Property (Land)
- g. Thomas Jefferson (1743 – 1826)
 - i. American Patriot and Statesman
 - ii. Advocate of Social Contract and Rights of Individual
 - iii. Composed the Declaration of Independence
 1. Studied and Was Greatly Influenced by Locke
 - a. Declaration of Independence
 - b. Declaration of Independence is Very Similar to Locke’s Declaration of “inalienable rights of “life, liberty and the right to own property”
 - c. Locke’s Ideas Helped Shape the Rationale for America’s Rebellion Against the English
- h. David Hume (1711 - 1776)
 - i. Scottish Philosopher and Skeptical Examiner of History, Religion, and Ethics
 - ii. Question Concept of “Social Contract” and “State of Nature”
 1. Did Not Believe People Come Together in Common and Agreeable Consent





- 2. Politics Was About Succession and Conquest
- iii. Hume’s Strong Critique Great Undermined “Social Contract” and “State of Nature” Theory and Study
- i. Locke, Hume, and Hobbs—Common Core Political Beliefs
 - i. While May Have Not Agreed on All Points of Justice, They Did Share Common Core Beliefs
 - 1. Social Contract is Necessary for Justice
 - 2. A Better Life is Established When Individuals Willingly Enter in a “Social Contract
 - 3. All Members of Society are Intrinsically Equal
 - 4. Ruling Members of Society Serve Public Interest When Justice is Pursued
- j. Jean-Jacque Rousseau (1712 - 1778)
 - i. French Political and Enlightenment Philosopher
 - 1. Believed Humans are Inherently Good but are Corrupted by Culture and Society Which Restricts Freedom in the State of Nature
- k. John Rawls (1921 – 2002)
 - i. American Political Philosopher
 - ii. Revived Social Contract Theory and Gave it a Modern Update in his Book, “A Theory of Justice” (1972)
 - iii. Agreed With Hume’s Critique That Social Contract and State of Nature Theory Were Fictitious
 - 1. Should be Viewed as Theoretical Construct for Understanding Purpose, Nature, and Authority of Government
 - a. Proposed “Veil of Ignorance” to Conceal Qualities and Make Fair the Development of a Society
 - b. Humans are Fundamentally Rational and Want to Use Logic to Enter Into Mutually Productive Social Relationships
 - c. Proposed Two Cardinal Principles of a Just Society—Principle 1
 - d. Principle 2
- l. Needs and Social Justice
 - i. Liberalism
 - 1. Political Theory That Promotes the Rights, Liberty, and Responsibility of Individuals
 - a. Just Society is One in Which an Individual Sets Goal and Has Freedom to Achieve Them
 - b. Government’s Job is to Protect Individual Rights and Freedoms
 - c. Capitalist Societies are Built on Liberalism Principles
 - ii. Socialism
 - 1. Belief That Everyone Should Share in Society’s Resources
 - a. Just Society is One in Which Property and Wealth Generated by Society is Shared With Everyone
 - b. Communist Societies are Built on Socialism Principles
- m. Karl Marx (1818 - 1883)
 - i. German Political Theorist, Economist, and Philosopher
 - ii. Laid Framework for Modern Socialism
 - iii. Lost Editorial Jobs Due to Radical Views
 - iv. Influenced by the Ideas of George Hegel (1770 - 1831)





1. German Philosopher
 - a. Wrote on Subject of Politics and Logic
 - i. History Unfolds According to Certain Laws Based on Logic Known as Dialectical
 - ii. Current State of Affairs Creates its Opposite and Ultimate Resolution is Found in a State of Affairs
 1. The Thesis Creates the Antithesis and is Resolved in the Synthesis
 - iii. The Class That Controls Production and Capital is the Class That Controls Mental Production
 1. “Manifesto of the Communist Party”
 - a. Declaration or Proclamation of Principles
 2. Co-Authored With Friedrich Engels in 1848
 - a. German Philosopher and Social Scientist
 - b. Wrote About the Horrors of Working Conditions in English Factories
 3. Believed That the Industrial Revolution Was Responsible for the Exploitation of Workers and Children
 - a. Forced Workers to Leave Countryside and Move Into Cities
 - b. Forced People to Sell Themselves to the Bourgeoisie Like Commodities
 - iv. Believed Capitalism Did Provide Some Advancements
 1. Encouraged World Literature and Globalization
 - a. Replaced Narrow-Minded Thinking and Ethnocentrism
 2. Encouraged Advancement in Production
 - a. Invention of New Products and Techniques
 3. Advanced Creative Thinking
 - a. Replaced Opinions and Prejudices of Feudal Society
 4. Centralized Politics
 - a. Replaced Decentralized Governmental Structure
 5. Created Large Scale Cities
 - a. Replaced Frustrations of Rural Life
 6. Expanded All Aspects of Life in a Short Period of Time
 - a. Advanced Production, Transportation, Navigation, Farming, and Railroads
 - v. Workers Were Not Valued by the Bourgeoisie Seen as Only Part of the Machinery of Production
 1. Jobs Have No Purpose or Meaning
 2. People Take No Pride in Their Work Product





- vi. Ultimately, the Proletariat Will Become Angry and Frustrated and Rise-Up and Overthrow the Bourgeoisie
- vii. As the Process Evolves, Several Factors Emerge
 - 1. Proletariat Increase in Number and Strength
 - 2. Jobs Become More Mindless and Frustrating
 - 3. Wages Decrease and Economic Stability Becomes Less Secure
 - 4. Sensing Their Strength, Proletariat Begin to Organize and Construct Unions
 - 5. Proletariat Confront the Bourgeoisie and Make Demands and Occasionally Riot
 - 6. Advancements of Capitalism Allow the Proletariat to Organize and Grow Membership
- viii. Many of Marx's and Engel's Predictions Did Not Emerge
 - 1. Rarely Were There Violent Riots of the Bourgeoisie
 - 2. Most Proletariats Have Not Descended Into Poverty
 - 3. The Rise of the Proletariat Did Not Occur in Societies Where Revolution Took Place and Supposedly Classless Societies of Communal Living Should Exist
- n. John Stuart Mill (1806 – 1873)
 - i. British Philosopher and Student of Jeremy Bentham
 - ii. Expanded on Bentham's Concept of Utilitarianism
 - iii. When Determining Moral Action, Took Into Account Quality—Not Just Quantity
 - 1. Justice Promotes General Welfare
 - iv. Developed the Concept of Social Utility
 - 1. Utilitarian Concept That Social Justice is the Result of Government Creating the Greatest Amount of Good for the Greatest Amount of Individuals
 - a. This Concept Fails to Take Into Account Moral Conviction or Intuitive Passion That is Associated With Social Justice
 - b. Recognized That "Calculating" Justice May Seem a Bit Cold and Perfunctory, but Calculating Justice Adds Reason to Passion
 - 2. Mill Considered Six Different Conclusions for Justice
 - a. Justice Means Telling the Truth and Honoring Commitments
 - b. Justice Means Treating Others With Consideration and Equality
 - c. Justice Means Not Depriving an Individuals of Property, Personal Liberty, or Possession That Belongs to Him Under Law
 - d. Justice Means Each Individual Receiving the Evil or Good They are Deserved
 - e. Justice Means Not Showing a Preference and Acting Impartially
 - f. Justice Means Laws Must be Obeyed Even if They are Thought Unjust or Disagreeable
 - 3. Believed Passionately in Individual Liberty
 - a. Purpose of Laws and Government is for Individuals to Reach Their Full Potential
 - i. Social Utility Forms the Foundation for Individual Freedom





- ii. Liberty is Contained in Three Basic Freedoms
 - 1. Freedom to Meet or Unite With Others for Any Purpose
 - a. As Long as it Does Not Harm Others
 - 2. Freedom to Explore One's Life, to Pursue Goals Without Interference From Others
 - a. As Long as Pursuits Do Not Harm Others
 - 3. Freedom to Express, Think, or Publish One's Thoughts and Beliefs
 - a. Religious
 - b. Scientific
 - c. Moral
 - iii. There Exists Tension Generated by the Rights of Society vs the Freedom of the Individual
 - 1. The Trends Leans in Favor of Society—Diminishing the Rights of the Individual
 - iv. Wants Individuals to Live in the Socratic Tradition—Not Like Animals
 - 1. Concepts of Human Well-Being and Self Determination are Contemporary and Classical
 - v. Not All Misconduct Warrants Legal Sanction but Does Detract From the General Welfare
 - 1. Being Rude
 - 2. Failing to Help Others
 - 3. Lack of Consideration
 - 4. Being Disrespectful of Other's Ideas or Opinions
 - vi. Because Our Lives are Interwoven, and We Do Not Live in a Vacuum, We Must be Considerate of the Welfare of Others
 - vii. People are Too Quick to Impose Their Views and Beliefs on Others
- o. Susan Moller Okin (1946 – 2004)
 - i. American Philosopher and Significant Thinker in the Field of Political Theory and Gender
 - ii. Author of, "Justice, Gender, and the Family" (1989)
 - 1. Traditionally, Women Have Been Denied Equal Rights
 - a. Political
 - b. Economic
 - c. Social
 - 2. Concept of Free Consent Typically Only Applies to Men
 - 3. Women Have Been Responsible for the Private Sphere
 - a. Keeping a Home
 - b. Raising a Family
 - i. This Private Responsibility Enabled Men to Pursue Public Responsibilities
 - 1. Politics
 - 2. Pursuing Careers





4. Even With Women’s Entrance Into the Job Market, They are Still Responsible for Domestic Life
 - a. Inhibits Ability to Earn Income
 - b. Restricts Opportunities for Promotion
 5. Women are Typically Paid Less for Equal Work Compared to Men
 - a. In Order for Women to Live in a Just Society, They Must Balance the Inequality
 6. Believed Society Was Unjust Because, “of the deeply entrenched institutionalization of sexual difference” - Justice, Gender, and the Family” (1989)
 - a. Fundamental Problem With Society is the Deeply Held Belief That Woman are Responsible for Children and Home
 7. Proposes Radical Restructuring of Gender Roles to Eradicate Social Injustice
 - a. Restructuring of the Roles
 - b. Redefinition of What a Family Is
 8. A Just Future Should Include One Where Gender is Not an Issue
8. Philosophical Themes of Plato’s Works (428 – 348 B.C.E.)
 - a. Socrates (470 – 399 B.C.E.) Left No Writings of His Own
 - i. As Socrates’ Student, Plato’s Early “Dialogues” are the Most Accurate Portrayal of Socrates’ Ideas
 - ii. Socrates is Always the Main Character—The Voice and a Reflection of Socrates’ Views
 1. Euthyphro
 - a. Opens With Socrates Learning of the Indictment Against Him for Inventing New Gods
 - b. Socrates is Seeking the Definition of Piety and Impiety
 2. The Apology
 - a. Speech Given by Socrates Defending Himself Against Charges
 - b. Written in the First Person as if Socrates Were Defending Himself
 - c. Socrates Speaks About Truth vs Clever Speaking
 - i. Clever Words Should Not Define the Truth and Socrates Challenges the Definition of Truth and Justice
 - ii. Truth is Found in Reason
 - iii. He Encourages People to Not be Persuaded by Others, but to Seek Their Own Truth
 - d. Philosophy Begins With an Admission of Ignorance
 - i. All Falsehoods Began With Obedience to the Oracle at Delphi
 - e. Socrates Sets Out on a Exploration to Seek Out and Interview the Men Thought to be the Wisest
 - i. Uses Socratic Method
 - f. In the End, Socrates Clarifies That He is Not a Wise Man, Only a Little Wiser Than Others—That His Wisdom is Only That He Knows Nothing
 3. Crito
 - a. A Conversation That Takes Place in Socrates Prison Cell





- i. Socrates and His Friend Crito Talk About Justice and the Appropriate Response to Injustice
 - ii. As Socrates is Sentenced to Death, Crito Wants to Smuggle Him Out of Jail
 - 1. Crito Worries That Others Will Think That He and Socrates' Other Friends Were Too Cheap to Break Him Out of Jail
 - 2. Crito Argues That by Accepting Death, Socrates is Aiding His Accusers
 - iii. Socrates Argues That He, Himself, Must be Guided by Reason
 - 1. Socrates States That it Would be Unjust for Him to Escape
- 4. Phaedo
 - a. Socrates Discussion of the Afterlife
 - i. Socrates is Sentenced to Death by Drinking Hemlock
 - b. Distinguishes Bodily Sensations or Pleasures From Those of the Soul
 - i. Philosophers Focus on the Soul and Separate Themselves from Pleasure of the Body
 - 1. Sex
 - 2. Food
 - 3. Drink
 - 4. Fame
 - 5. Fortune
 - c. Socrates Argues the Immortality of the Soul
 - i. Outlines Four Different Arguments for Immortality of the Soul
 - 1. The Argument From Opposites
 - a. Everything Comes to be From the Opposite
 - b. The Opposite of Living is Death
 - c. If There Were Not This Cycle, All Things Would be Dead
 - 2. The Theory of Recollection
 - a. Our Souls Existed Before We Were Born
 - b. Cebes Argues All Learning is Recollection
 - 3. The Argument From Affinity
 - a. The Body is Mortal, the Soul is Immortal
 - b. Reason Liberates the Soul from the Body and Its Imperfection
 - 4. The Final Argument (Response to Cebes' Objection)
 - a. Most Direct Application of Theory of Forms
 - b. The Soul is Divine and Everlasting
 - c. Life is an Essential Property of the Soul





- d. A Soul is a Soul Even When it Leaves the Body
 - e. A Soul Can Not Die
 - f. A Proper and Mindful Life Cares for, and Considers the Soul
 - g. After Death Everyone is Brought to a Place of Judgement
- 5. The Republic
 - a. Allegory of the Cave
 - i. Conversation Between Plato's Brother Glaucon and His Mentor, Socrates
 - ii. People are Chained to a Blank Wall and Observe the Shadows That Pass by
 - iii. Philosophers are Like a Prisoner Freed From the Cave
 - iv. Once a Prisoner is Free, it Will be Hard for Him to See
 - v. The Prisoner is Angry at the Light—It Hurts His Eyes and Challenges His Perception of Reality
 - vi. Once the Prisoner Adjusts to the Light, All Things are Clear to Him
 - vii. Once in the Light (Knowledge) and Adjusted to it, and Seeing Clearly All Things, the Prisoner Wants to Return to the Cave and Bring Others Into Light
 - viii. The Prisoners Would See the Light as Blindness and Would Fight to Stay in the Darkness (Ignorance) as it is All They Know
 - ix. It is Possible for People to Move From Darkness (Ignorance) Into the Light (Rational, Logical Thought)
 - x. This Journey Echoes the Epistemological and Metaphysical Structure of the Divided Line

