

PHIL 20C Weeks 2 through 4 Glossary
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A priori demonstration: reasoning from known causes to their effects; possible only with respect to things that depend on 'the will of men'

A posteriori demonstration: reasoning from phenomena to their possible causes; natural science typically proceeds this way

Memory: 'decaying sense', what remains of the effects of sense experience after the experience is over. Experiences supposedly cause motion in the brain long after they are over, and Hobbes uses this supposed fact to explain how memory works.

Vital motion: motion characteristic of living things, e.g. activities that fulfill life processes

Voluntary motion: a motion of the body that is caused by passions, e.g. desire and aversion

Desire: a bodily motion caused by a conception, which draws one toward the object of conception

Aversion: a bodily motion caused by a conception, which draws one away from the object of conception

Contempt: indifference to the suffering of another

Passion: a bodily motion that is caused by one's conceptions and results in a voluntary action

Deliberation: a sequence of conceptions leading up to an appetite or aversion that causes voluntary motion

The will: whichever appetite or aversion causes action at the end of a chain of deliberation

Copy principle: everything in the imagination is a conception brought about by sense experience; the motions in the brain that sense experience bring about account for all mental activity

Conception: a sensible quality, like color or sound, that is caused by the stimulation of sense organs; we have conceptions when the sense organs are stimulated and affect the brain

Cognitive functions: mental imagery and representation; senses, imagination, and all the things we can do using them

Motive powers: passions, desires, and the will, i.e., the ability to use the body in various ways; the capacity for voluntary motions

Liberty: to be able to make whatever voluntary motions one is able to and would like to

Ethical Egoism: the right action is the one that maximizes one's own interest.

Ethical Hedonism: pleasure and good are one and the same; pain and evil are one and the same. Hobbes is not an ethical hedonist – he says that pleasure is the *appearance* of good, and displeasure the *appearance* of evil. That is, pleasure and pain tell us what *seems* good or bad, not necessarily what actually is.

Motivational Egoism: people are always only motivated to act to maximize their own good; Hobbes is not a motivational egoist, as some of the passions move us to pursue the benefit of others (e.g. charity)

Motivational Hedonism: people are always only motivated by pleasure and pain; strictly speaking, Hobbes is not a motivation hedonist, as pleasure and pain are not the objects of desire, but we learn what to desire and be averse to by

The "Socratic" Point: no one ever willingly does what he or she thinks is bad. According to Hobbes's theory of motivation and his semantics of 'good' and 'bad', this is true.

Apparent goods: things that seem to a person to be desirable, i.e. when it seems that some action will have more good consequences than bad ones

Real goods: things that actually are good, whether or not they seem so to a person when he or she is deliberating about what to do

Final/ultimate good: something which is fundamentally good, i.e. which all other things are good because they are conducive to

Felicity: the state of life where one achieves one's desires, and doing so puts one in a position to achieve yet more of one's desires

Voluntarism: right and wrong action depend upon a person's intentions, or on what they will

Honor: an observable sign of worth, i.e. a sign that other people attach a great deal of value to a person.

Worth: the price others put on one and one's abilities.

Power: the ability to fulfill one's desires; natural power is had through the body and mind, and instrumental power is had by having friends, reputation, possessions, money, etc.

Manners: the features of a person or group of people that help them live with others peacefully

Virtue: when one excels noticeably at some useful skill more than others

Madness: excessive passion for some unusual object, caused by congenital malfunction of one's psychology, or some malfunction brought about by focusing too much on a particular passion