A 20th Century Philosophy Packet for CAHOOTS by Shan Kothari
(still incomplete, and witty title to come)

Kristin Shrader-Frechette noted the necessity of second-order ranking principles to apply this concept in case membership in multiple communities creates conflicting duties. Two such principles were devised by J. Baird Callicott, who noted the holism of this concept and defended it against Tom Regan's charge that it requires culling humans by noting that it is only a supplement to traditional ethics. The essay which introduces this principle notes that the evolution of ethics has seen expediency usurped by propriety since the time of "god-like Odysseus," and it argues that an A-B cleavage sums up controversy among conservationists as to whether a certain concept is (*) "soil" or "biota." Found in *A Sand County Almanac*, this principle states that "a thing is right when it tends to preserve the integrity, stability and beauty of the biotic community." For 10 points, name this concept in environmental ethics developed by Aldo Leopold.
ANSWER: **land ethic**

Avicenna's *Book of Healing* amusingly recommends that people who deny that these are impossible be plunged into fire. Robert Brandom and Nicholas Rescher's non-adjunctive "logic of inconsistency" realizes distributive but not conjunctive examples of these. J.M.E. McTaggart argued that if these entities can be true, no statement is meaningful, while Graham Priest argues that the truth of these is compatible with all theories of truth. (*) Dialetheism is the claim that some of these entities are true, thus requiring paraconsistent logics to avoid the principle of explosion, which states that anything can be inferred from one of these. Along with the law of the excluded middle and the law of identity, a law forbidding these entities lies at the foundation of Aristotelian logic. Denoted by a falsum, for 10 points, name these entities that occur when propositions result in inconsistent conclusions, often used to prove things like the irrationality of the square root of two.
ANSWER: **contradiction**s

Bhikhu Parekh discusses the Rushdie Affair in a book about "rethinking [this concept]" in which he criticizes liberal thinkers about this concept for "moral monism." Kwame Anthony Appiah argues that this must be grounded in pluralist education and gives the Ottoman millet system as an example. Susan Moller Okin cites examples such as female opposition to polygamy in asking if this is "bad for women." Charles Taylor uses the history of French Canadians to challenge "difference-blind" liberalism in favor of the "politics of recognition," a variant of this concept. One proponent of this concept distinguishes between "internal restrictions" and "external protections" in arguing that this concept need not be illiberal. That philosopher, (*) Will Kymlicka, writes that this concept requires recognition of "group-differentiated rights" in a book titled for a kind of citizenship based on this concept. For 10 points, name this concept that refers to recognition and accommodation of cultural group differences within a state.
ANSWER: **multicultural**ism [accept word forms]

One member of this loose philosophical movement argues for a numerical code hidden in Stephane Mallarme's "A Throw of the Dice Will Never Abolish Chance" in his book *The Number and the Siren*. Another member argues that objects are withdrawn and causally interact through "sensual vicars," and characterizes Heidegger's readiness-at-hand as "tool-being." A particularly insane thinker affiliated with this movement argues for a conception of philosophy as the "organon of extinction" in *Nihil Unbound*, while another uses the archefossil to explain ancestrality in a book that uses Badiou's mathematical ontology to move past (*) Kantian correlationism, *After Finitude*. Members of this movement include proponents of object-oriented ontology such as *Larval Subjects* blogger Levi Bryant, and this movement takes its name from two conferences at Goldsmiths and UWE Bristol in 2007 and 2009. For 10 points, name this trendy movement in Continental philosophy, repudiated by Ray Brassier, whose members include Graham Harman and Quentin Meillassoux.
ANSWER: **speculative realism** [or **speculative materialism**; accept word forms; prompt on "**object-oriented** ontology" or "**object-oriented** philosophy"]

The eighth section of this work argues that the Treaty of Versailles operates within the economic-ethical polarity that defines liberalism, which fails to yield a framework for the title idea. The sixth section argues that the League of Nations is an interstate rather than an international organization and invokes Proudhon in claiming "whoever invokes humanity wants to cheat." The author cites his own *Political Theology* to argue

that juridical conceptions of the omnipotent state originate in theology, and identified democracy with the "total state." This work claims that war is the (*) existential negation of the enemy, and that the power to distinguish between friend and enemy marks the title idea. Leo Strauss wrote a noted commentary on, for 10 points, what work by Carl Schmitt whose opening line declares that "the concept of the state presupposes" the title idea?
Answer: The **Concept of the Political** [or Der **Begriff des Politischen**]

This thinker wrote that "the major advances in civilization are processes which all but wreck the societies in which they occur" in *Symbolism: Its Meaning and Effect*. This thinker, who paired his book *An Enquiry Concerning the Principles of Natural Knowledge* with *The Concept of Nature*, called the mistaking of an abstract concept for a concrete fact the (*) "fallacy of misplaced concreteness." He argued that spatial points were such abstract concepts, masking the spatiotemporal extensions of all objects, in *Science and the Modern World*. This philosopher's Gifford Lectures, influential to theologians such as David Ray Griffin and Charles Hartshorne, posits that reality consists of a series of experiential events called "actual occasions" and develops a "philosophy of organism." For 10 points, name this author of *Process and Reality* who worked with Bertrand Russell to construct a system of types in *Principia Mathematica*.
Answer: Alfred North **Whitehead**

This philosopher attacked the "ontological principle" in arguing against non-existent objects. He used the "problem of dwindling probabilities" to attack Richard Swinburne's Bayesian approach to philosophy of religion. This thinker explained how true belief becomes knowledge using "proper function." He analogized belief in God to belief in other minds in the appropriately named *God and Other Minds*, making him defend against the "Great Pumpkin" objection. This philosopher used "transworld depravity" to explain how an omnipotent being cannot actualize a world in which (*) free people produce only moral good. He defined maximal greatness as having maximal excellence in all possible worlds to circumvent a problem in Norman Malcolm's ontological argument, while his own version uses modal axiom S5. This Reformed epistemologist argued that the probability is low that our cognitive faculties are reliable given the conjunction of evolution and naturalism in his evolutionary argument against naturalism. For 10 points, name this Christian philosopher noted for a trilogy of books on "warrant" and for arguing that belief in God is "properly basic."
ANSWER: Alvin Carl **Plantinga**

Kyle Stanford posed the problem of "unconceived alternatives" as a challenge to this position. One variety of this position was described by its developer John Worrall as "the best of both worlds" and was adopted by Don Ross and James Ladyman in *Everything Must Go*. The concept of second-level learning was used to defend this position in *Plato's Camera* by Paul Churchland, who posed a thought experiment about aliens who see temperature as color in a book that pairs this concept with "plasticity of mind." Bas van Fraassen developed constructive empiricism as an alternative to this position, comparing theories to evolving organisms to counter Hilary Putnam's (*) "no-miracles" argument in favor of this position. The Duhem-Quine thesis weakens this position by noting underdetermination of theories by data, and the problem of pessimistic meta-induction is another major objection to it. For 10 points, name this philosophical position that states that scientific theories can produce true descriptions of the world.
ANSWER: **scientific realism** [accept **structural realism**; prompt on "realism"]

Revising Franz Brentano's thesis, Ullin Place and George Molnar argue that intentionality is the mark of these kinds of properties. One argument for the bare type of these is that properties of fundamental particles seem to lack distinct causal bases. A claim that these entities are based and causally impotent was the foundation of a functionalist theory of these by Elizabeth Prior, Robert Pargetter, and Frank Jackson. Stephen Mumford and Rani Lill Anjum argue that these represent a form of modality between necessity and contingency. David Lewis proposed a reformed conditional analysis of these in response to the problem of mimickers and Charlie Martin's idea of (*) "finkish" ones that fail when tested. Gilbert Ryle's behaviorism interpreted private experiences and beliefs as these kinds of properties. D. M. Armstrong created a Meinongian objection to realism about these properties, which Rudolf Carnap analyzed using reduction sentences. Often contrasted with categorical properties are, for 10 points, what tendencies to act in particular ways, such as solubility or fragility?
ANSWER: **disposition**s [accept "causal **power**s" or "**capacities**"; anti-prompt on "**abilities**" or "**liabilities**"; prompt on "**tendencies**" before mentioned; treat word forms of listed answers similarly]

Slavoj Zizek reverses this phrase in the title of a 2003 book that argues that the philosopher best-known for using this phrase used two different logics that are in tension. This term was applied to the depths of the schizophrenic body using a "language without articulation" in *The Logic of Sense*, which drew this term from Antonin Artaud's radio play *To Have Done with the Judgment of God*. The cancerous type of them is characteristic of micro-fascism and contrasted from full and empty kinds. This anti-productive entity undertakes a primary repression that repels the desiring machine, creating a paranoiac machine. This entity was analogized to the cosmic (*) Dogon egg in being populated by intensities. The sixth chapter of *A Thousand Plateaus* asks "How do you make yourself [one of these]?" and explains that it is a limit that is never reached. Developed most fully in *Capitalism and Schizophrenia* by Felix Guattari and Gilles Deleuze, for 10 points, name this concept that refers to an immanent, undifferentiated reservoir of potential beneath the surface realm of appearances.
ANSWER: **Body without Organs** [or **Corps-sans-Organes**; prompt on **BwO** or **CsO**]

This philosopher argued that the contract economy should be supplanted by universal gift-exchange based on negotiation of ethical value in "Liberality versus Liberalism." He proposes an "ontology of peace" in a dialogue with Slavoj Zizek published as *The Monstrosity of Christ*, and he discussed how Henri de Lubac's *Surnaturel* challenged Thomas Cajetan's interpretation of Aquinas in *The Suspended Middle*. This theologian declared himself "for and against" Marx and Hegel in one book, in which he began by stating that "once there was no secular" to argue for a repositioning of theology as a guiding discourse in postmodernity. That book argues that John Duns Scotus's univocity of being resulted in a faulty voluntarist theology that lies at the origins of much of the (*) modern social sciences. For 10 points, name this British author of *Theology and Social Theory* who along with Catherine Pickstock and Graham Ward is a founder of Radical Orthodoxy.
ANSWER: (Alasdair) John **Milbank**

Charles Taylor invokes Pierre Bourdieu's habitus to ground this action on our unarticulated grasp of the world. Crispin Wright wrote that this process cannot be described by the *modus ponens* model, but is still rational. John McDowell and Simon Blackburn argued about whether one concern over this activity makes moral non-cognitivism untenable. Blackburn and Colin McGinn dispute Peter Winch and David Bloor's communitarian approaches to this activity. McDowell argues for a "straight solution" to one paradox about this activity by separating understanding and interpretation. That paradox about this activity insists there are (*) "quus" functions consistent with our previous usage of "plus" that yield a different answer. Saul Kripke concludes that that paradox's formulator believes we take a "leap in the dark" when we think we do this activity. A prominent illustration of this activity involves a student who is asked to continue a series by repeatedly adding two beyond the number 1000. For 10 points, name this activity discussed in Wittgenstein's *Philosophical Investigations* that involves being able to correctly apply a principle or instruction in a given situation.
ANSWER: **rule-following** [accept word forms and obvious equivalents such as "**obey**ing a **rule**"]

Members of this philosophical school attempted to think from the "standpoint of world history" in a series of discussions in the *Chuokoron*. One philosopher in this school used a comparative study of Meister Eckhart to develop a notion of "twofold being-in-the-world." Another wrote about the "imaging of emptiness" and described how one must break through the "field of nihilism" to the "field of *sunyata*." Borrowing from William James, one member of this school posits that "pure experience" is the sole reality in *An Inquiry into the Good*, and he later wrote *From That Which Acts to That Which Sees*. Another conceived of philosophy as "metanoetics" and used the Shin Buddhist concept of "other-power" to approach this group's key concept of "Absolute Nothingness." This school's most prominent members were (*) Nishitani Keiji, Tanabe Hajime, and its founder Nishida Kitaro. For 10 points, name this early 20th century school of philosophy which integrated phenomenology and idealism with Mahayana Buddhism, named for a city that shares a metropolitan area with Osaka and Kobe.
ANSWER: **Kyoto** School [or **Kyoto**-gakuha]

This book claims that animals used to be considered more divine than man, but that we rediscover their psychic life in their suicidal malaise. History is described as "the last great myth" in a chapter on its entrance into cinema, a theme reflected in this book's discussion of *Apocalypse Now*. It compares the wounds sustained in car accidents to new sexual orifices in its discussion of J. G. Ballard's *Crash*, in which the hyperreal banishes both reality and fiction. This book uses the Tasaday to represent the "paradoxical death" of ethnology and begins by referring to Borges's "On Exactitude in Science." In a discussion of Watergate, it

introduces the concept of (*) "Mobius-spiraling negativity" through which real events become indistinguishable from strategies of deterrence. For 10 points, name this 1981 work by Jean Baudrillard that describes four stages of representation through which the image becomes detached from reality and turns into the first title concept.
ANSWER: **Simulacra and Simulation** [or **Simulacres et Simulation**]

This thinker described Brunelleschi's unveiling of a painting in the Florence Baptistry as a scientific experiment in "Brunelleschi and the Invention of Perspective." He compared classical empiricism to Protestant readings of the Bible in a paper published shortly after his "Science Without Experience." He attacked the conceptual conservatism of Niels Bohr's view of complementarity, though he later defended it against Karl Popper. Though he later gave it up, this philosopher's papers "Materialism and the Mind/Body Problem" and "Mental Events in the Brain" introduced the position now known as eliminative materialism, making use of the notion of (*) incommensurability he introduced in "Explanation, Reduction, and Empiricism." This philosopher responded to critics of his most famous book in *Science in a Free Society*. In that book, conceived as a dialogue with Imre Lakatos, he uses Galileo's research to attack methodological monism, coining the motto "anything goes." For 10 points, name this epistemological anarchist who argued against the possibility of a single scientific method in *Against Method*.
ANSWER: Paul Karl **Feyerabend**

One argument of this type applies the Weak Principle of Sufficient Reason to a Big Conjunctive Fact and was formulated by Richard Gale and Alexander Pruss. One objection to arguments of this type is the Hume-Edwards principle that an explanation of the parts of an object is an explanation of the whole. Leibniz's version of this argument is *in fieri*, in contrast to *in esse* kinds such as one that relies on the impossibility of an essentially ordered (*) infinite regress. That argument is the second of Aquinas's Five Ways, which along with the first and third ways are arguments of this type. Al-Ghazali's *Kalam* argument of this type has been defended by William Lane Craig. Kant dismissed these arguments by stating that the concept of a necessary being is inconceivable. For 10 points, name this type of argument for the existence of God that includes Aristotle's Unmoved Mover.
ANSWER: **cosmological** arguments [accept word forms; accept "**Prime Mover**" or "**Unmoved Mover**" before "Unmoved Mover" is mentioned]

J. Hillis Miller enlists Derrida's notion of "iterability" to examine these entities in Proust in a book on them in literature. William Alston writes that these are subjected to "I-rules" in a work that makes the notion of taking responsibility central to these entities. A fourfold description of direction-of-fit was used to study how the content of these entities relates to the world in a work on the logic of these co-authored by Daniel Vanderveken. P. F. Strawson argued that these succeed by a recognition of intent to challenge force-conventionalism about these entities. Paul Grice's notion of conversational implicature was used to help explain the (*) "indirect" type of these, which communicate more than is explicit, while Kent Bach and Michael Harnish developed a four-part taxonomy of these. These entities have locutionary, illocutionary, and perlocutionary facets, of which the illocutionary type was divided by John Searle into assertives, directives, commissives, expressives, and declarations. For 10 points, name these performative utterances introduced by J. L. Austin in *How to Do Things with Words*.
ANSWER: **speech act**s [anti-prompt on "**illocution**s" or "**illocutionary** acts"]

The narcissist, the lover, and the mystic are three types of people characterized by this state according to one philosopher, though it is more intense in the "serious man" who gives himself up to an external cause. That philosopher explains that as women are forced to remain in a childlike state, they experience happiness due to this condition in *The Ethics of Ambiguity*. This condition is similar to ideal sincerity in that both involve a "game of mirrors." It is illustrated by a coquette who ignores her date's sexual interest and by a (*) waiter who tries to lose himself in his role. This state may be created by a desire for "being-in-itself." Characterized by a lack of authenticity, this condition takes hold when a person is guilty of ignoring facticity or denying his or her transcendent freedom to choose according to *Being and Nothingness*. For 10 points, name this condition discussed by Simone de Beauvoir and Jean-Paul Sartre which often involves living a life determined by one's circumstances instead of one's will.
ANSWER: **bad faith** [or **mauvaise foi**; prompt on **self-deception**]