

Lecture 15

Tuesday, March 26, 2013
9:31 AM

For Thurs
35-46

God

Omnipotent - all powerful

Omniscient - all knowing

Omnibenevolent - perfectly good

Omnipresent - existing everywhere

Reducto ad absurdum

The Ontological Argument - Anslem - A Priori

- I. The Argument -> 1) Suppose GCB exists only in the understanding
2) GCB could have existed in reality as well (GCB is possible)
3) If GCB had existed in reality, it would have been greater
4) Then there could have been something greater than GCB
5) #4 is absurd
6) GCB exists not only in the understanding but in reality as well
- II. Objections
 - a. Gaunilo - If The OA succeeds, then we can prove the existence of things that we don't exist.
(E.G. The perfect Island)
 - b. Kant - existence is not a property
 - A) Existence is a precondition for having properties
 - B) It is a correspondence between ideas and the world
 - c. GCB & Possibility
 - i. Why should we believe that "G" in "GCB" does not operate like "G" in Greatest conceivable number which has no limit?

Lecture 16

Thursday, March 28, 2013
9:31 AM

Tues:

Rowe 20-34

Extra Credit

2 page summary of video (Stephen Hawking Curiosity, did God create the universe)

Watched 2 movies

Lecture 17

Tuesday, April 02, 2013
9:30 AM

For Thur

Paley & Hume
(46-57)

Quiz: 75 3/4

Cosmological Argument - A Posteriori

I. First Pass (Aquinas' 2nd way)

- 1) Everything has a cause
- 2) Nothing can be its own cause
- 3) Causal chains cannot go back infinitely into the past
- 4) Therefore there must be some first cause

II. Second Pass (Samuel Clarke)

- Dependent Being - Explained by something other than itself
- Self-Existent Being - Accounted for by its own nature
- Principle of Sufficient Reason (PSR) - there's an explanation for a) the existence of every being, and b) every fact.
 - 1) PSR
 - 2) Every being is either dependent or self-existent
 - 3) Not every being can be a dependent being
 - 4) Therefore there must exist a self-existent being

III. Objections

- 1) Why can't there be an infinite series of dependent beings?
 - i. (Reply Doesn't explain the fact that there would be an infinite series at all.
- 2) Why believe PSR?
 - a) Intuitively true (Rowe's reply: PSR being intuitively true is not unanimous)
 - b) It's a basic presupposition that we all make (Rowe's reply: nature is not bound to satisfy our presuppositions)

Brute Fact: A fact for which there is no explanation.

Ockham's Razor

"We need not multiply entities needlessly"

Lecture 18

Tuesday, April 09, 2013
9:36 AM

For Thurs

Johnson (113-117)

Quiz:

1/4

Argument From Design - A Posteriori

- I. Complex Order - Adaptation of means to ENDS (it as a purpose & it's well suited for achieving that purpose)
- II. Argument from analogy - inferring that 2 or more things are similar in some respect on the basis of their being similar in some other respect
- III. The argument
 - 1) Human artifacts (e.g. watches, houses) exhibit complex order
 - 2) Human artifacts are the result of intelligent design
 - 3) The universe exhibits complex order
 - 4) Therefore the universe is the result of intelligent designTo make this valid: "Like effects prove like causes" 3.5) What our exhibits complex order is the result of intelligent design
- IV. Objections
 - 1) Hume
 - i. Doesn't prove that God exists
 - ii. The argument relies upon a weak analogy
 - iii. While we can experience the origin of watches, we can't experience the origin of the universe (This is a disanalogy)
 - 1) The greater the difference between the objects in question the weaker the analogy
 - 2) The argument is comparing 2 fundamentally different kinds of things (i.e. a part of the universe & the universe as a whole)
 - 4) Evolution provides an alternative explanation for the complex order of the universe
 - 5) Why not think that God also is the result of intelligent design?

Lecture 19

Thursday, April 11, 2013
9:33 AM

Quiz:
3/4

Moral Evil -morally negative event
cause by the intentional action or
inaction of a person (murder, rape)

Natural Evil - evil that are part of the
natural world. Independent of the
intervention of a human agent.
(earthquake, tornado)

Problem of Evil

- I. The inconsistent tetrad
 - 1) God is Omnipotent (can eliminate any instance of evil)
 - 2) God is Omniscient (knows about every instance of evil)
 - 3) God is Omnibenevolent (would eliminate every instance of evil)
 - 4) Evil Exists
- II. Rowe & Pointless Suffering
 - 1) If God exists, then there would be no pointless suffering (i.e., suffering that God would have no good reason for allowing)
 - 2) There is at least one instance of pointless suffering
 - 3) Therefore God does not exist
- III. Theodicies (Attempt to show that the existence of God is consistent with the existence of Evil)
 - 1) Evil is necessary for the appreciation (recognition) of goodReplies: A) Why so much evil?
 - B) Why is it so unevenly distributed?
 - C) What about unobserved suffering?

Lecture 20

Tuesday, April 16, 2013
9:34 AM

For Thurs

Rachels - Cultural Relativism (Blackboard)

Theodicies

- 2) Evil is necessary as a means to good (E.G. higher-order virtues such as compassion, courage, selflessness)

Hick's Fundamental Value Judgment:

- "Ready-made goodness is much less valuable than goodness achieved through free responses to real challenges, difficulties, and evils."

Reply:

- 1) Why so much evil?
- 2) Why so unevenly distributed?
- 3) Evil can also warp people rather than help them develop higher-order virtues.

- 3) Free Will

Reply:

- 1) Why not allow us to freely choose good things or allow us to try but fail to do evil?
- 2) If we couldn't consider a bystander who could prevent evil but doesn't to be good, then we can't consider God to be good either.

Lecture 21

Thursday, April 18, 2013
9:29 AM

For Tues

Mill (597-610)

- I. Euthyphro's Dilemma
 - 1) X is good because God commands it (E)
 - 2) God commands x because it's good (S)
- II. Divine Command Theory - morality is determined by the commands of God
- III. Objection- If DCT is true and God commanded cruelty, then cruelty would be good (which is false)
 - I. Cultural Relativism
 - 1) There are no objective moral values (standards)
 - 2) Morality is determined by culture
 - II. "Cultural Differences Argument"
 - 1) Different countries have different moral values
 - 2) Therefore there are no objective moral values
 - Problem - INVALID!
- III. Consequences
 - If CR is true then:
 - 1) We cannot morally condemn the actions/practices of other countries.
 - 2) We can never correctly judge the moral stands of our own culture
 - 3) There can be no moral progress

Lecture 22

Tuesday, April 23, 2013
9:34 AM

For Tue

Kant

(591-597)

Quiz: 3/4

Consequentialism - (e.g. Utilitarianism) - the moral worth of an act is determined by its consequences

John Stuart Mill (1806 - 1873) - Utilitarianism

- I. Good - Pleasure and/or the privation of pain
Bad - Pain and/or the privation of pleasure
- II. Principle of Utility- "Acts are right as they tend to promote Happiness (pleasure); wrong as they tend to promote the reverse of happiness"
 - Objection - pleasure is an unworthy ultimate goal for humans
 - o Mill's reply - Qualitative view of happiness/pleasure
 - Some pleasures are qualitatively superior to other pleasures
- III. Principle of Impartiality - no individual's happiness is worth more than anyone else's happiness
- IV. Greatest Happiness Principle - we ought to choose those acts which promote the greatest happiness for the greatest number
 - a. Objections
 - 1) Some acts are simply wrong, regardless of the consequences (e.g. rape, torture, murder, slavery)
 - It allows for the violation of the rights of the few for the greater good of the many
 - 2) Organ Harvesting Case

Higher-Level Pleasures

- 1) Distinctively Human
- 2) More Difficult to attain
- 3) Require the cultivation of our "Higher Faculties". (e.g. intellect, imagination, ascetic sentiments, moral sentiments, and emotions)

Lower-Level Pleasures

- 1) Pleasures we share with other animals (e.g. food, drink, sex)

Lecture 23

Tuesday, April 30, 2013
9:32 AM

Quiz: 2/4

Immanuel Kant

- I. The Good Will - the only thing is good without qualification
 - Intelligence, courage, patience are good things if the person is good if he is bad they are bad

Deontology - (e.g. Kant) - Duty is the foundation of morality II Acts have moral worth only if they are done from Duty, Rather than inclination

- I. **The Good Will** - the only thing that is good without qualification
- II. **Conforming to Duty Vs Done from Duty** - an act must be *done from duty* in order to have moral worth

An act merely conforms to duty if:

- 1) It is an act which duty commands;
- 2) It is done for any reason other than the fact that duty commands it; and
- 3) It has no moral worth

An act is done from duty if:

- 1) It is an act which duty commands;
- 2) It is done because duty commands it; and (as a result of 2)
- 3) It has moral worth

- II. **Maxim** - subjective principle of action (person policy)
General form: In situations S, I will do A, for reason R
- III. **Imperatives** (i.e. commands)

Hypothetical - if you want x, then you should do y

- The force of the command (i.e. "do y") depends upon the truth of the antecedent (i.e. "if" - clause)

Categorical - DO X! (no exceptions) - applies to you in virtue of being a rational being

- "commands of morality"

- IV. **Formulations of the Categorical Imperative**

- 1) *First Formulation*: Act only on maxims that you can at the same time will to become a universal law
 - Treating oneself as a special case is the *essence of immorality*

Lecture 24/ Final Review

Thursday, May 09, 2013
3:08 PM

- 1) Validity and Soundness - if all the premises are true then it's impossible for the conclusion to be false
 - 2) Induction: inferring a general conclusion from a limited set of cases
 - 3) Relativism - there are no objective truths
 - 4) Empiricism - a theory of knowledge that asserts that knowledge comes only or primarily from sensory experience
 - 5) Rationalism - a theory in which the criterion of the truth is not sensory but intellectual and deductive
 - 6) Idealism - 1) all that exists are minds and ideas 2) tables, books, and mountains are merely collections of ideas
 - 7) Skepticism - approach that requires all information to be well supported by evidence
 - 8) Dualism
 - a. Substance Dualism (SD)- there exist 2 distinct substances
 - b. Property Dualism- there exists only one substance with 2 distinct kinds of properties
- Monism - there exists only one substance ----> 1) idealism or 2) materialism
- 2 Arguments for SD
- a. Leibniz's Law: IF 2 things have different properties, then they are distinct
 - b. Minds and Bodies have different properties
 - i. I cannot doubt the existence of my mind
 - ii. I can doubt the existence of my body
 - c. Minds and bodies are distinct
 - d. Leibniz's Law: If 2 things have different properties, then they are distinct
 - e. Minds and bodies have different properties
 - i. The mind is indivisible
 - ii. The body is divisible
 - f. Minds and bodies are distinct
- Problem for SD
- a. Leibniz's Law
 - b. a) Lois believes that SM flies
b) Lois doesn't believe that CK flies
c. SM does not equal CK
- 9) Folk Psychology -traditional attempt to explain the mind and behavior by way of concepts such as "belief", "desire", "thought", "emotion", "pain", ...
- 10) Identity Theory: to be in a mental state is to be in a brain state (mental states = brain states)
 - a. Historical Parallels
 - i. Water = H₂O
 - ii. Heat = mean molecular kinetic energy
 - iii. Sound = compression waves travelling through the air
 - b. Motivations
 - i. Each person has a purely physical origin
 - ii. Each type of animal has a purely physical origin
 - iii. Neural dependence of mental phenomena (plus simplicity)
 - iv. Continuing success of neuroscience (explaining minds & behavior)
 - c. Objection - "multiple realizability" - mental state types can be realized by multiple, distinct physical state types
- 11) Functionalism: mental states are defined by the relations to:
 - a. Sensory Inputs
 - b. Other mental states
 - c. Behavioral outputs
- Motivation: multiple realizability
- 2 Objections
 - 1) Inverted Qualia
 - i. It is possible for two people to be in the same function state while having distinct Qualitative Experiences (i.e., having distinct mental states)
 - 2) Absent Qualia (Chinese Nation)
 - i. It is possible to instantiate a functional state without having any qualitative experience whatsoever

FUNCTIONALISM

- 1) All mental state types are multiply realizable by distinct physical state types
- 2) If a given mental state type is multiply realizable, then it can't be identical to any physical state type.
- 3) No mental state is identical to any physical state type

P
P → Q
: Q

- 11) Qualia - individual instances of subjective, conscious experience. (pain of headache, taste of wine)
- 12) Epiphenomenalism - while the body causally affects the mind, the mind does not causally affect the body
- 13) Physicalism - all facts are physical facts

- 14) Intentionality - the ability of the mind to form representations and has nothing to do with the intention (ontological argument)
- 15) Traditional definition of God - 4 O's?
 - Omnipotent - all powerful
 - Omniscient - all knowing
 - Omnibenevolent - perfectly good
 - Omnipresent - existing everywhere
- 16) A Priori: knowledge that we can have "prior to experience" Ponder by fireplace, triangle has 3 sides
- 17) A Posteriori: knowledge learned only after we have certain experiences. Can't reflect, there is a cup on this table, smoking causes cancer.
- 18) Brute Facts: A fact for which there is no explanation
- 19) Ockham's razor: "we need not multiply entities needlessly"