

# Philosophy 101 — Homework #5 solutions

04/19/11

(1) p. 134 #6

We were asked to add an implicit premise to this argument in order to make it well-formed.

- a. Polly Tishin is running for reelection.
- b. Most popular senators who run for reelection win.
- c. Polly Tishin will win.

The simplest implicit premise to add (which makes it cogent) is:

- d. Polly Tishin is a popular senator.

The pattern of the resulting (cogent) argument is:

- a.  $x$  is an  $A$ .
- d.  $x$  is a  $B$ .
- b. Most  $AB$ s are  $C$ s.
- c.  $x$  is a  $C$ .

(2) p. 134 #7

We were asked to add an implicit premise to this argument in order to make it well-formed.

- a. If it rains, then the picnic will be canceled.
- b. If it rains, then we'll go to the movies.

The simplest implicit premise to add (which makes it valid) is:

- c. If this picnic is (or will be) canceled, then we'll go to the movies.

The pattern of the resulting (valid) argument is:

- a. If  $p$ , then  $q$ .
- c. If  $q$ , then  $r$ .
- b. If  $p$ , then  $r$ .

(3) p. 143 #10

We've been asked to reconstruct the argument in the following brief passage — by adding an *implicit generalization* to render the argument well-formed.

I don't think that the Lazyboys will win the championship. They are very talented, but they just aren't as well motivated as the other teams.

Here is my reconstruction (others are possible):

1. All championship teams are (at least) as well motivated as their opponents.
2. The Lazyboys are not as well motivated as their opponents.
3. The Lazyboys will not win the championship (*i.e.*, they are not a championship team).

We could have said “most” in (1). But, I think (1) is fine as an “all” claim as well. The form of this argument is as follows:

1. All *As* are *Bs*.
2. *x* is an *A*.
3. *x* is a *B*.

(4) p. 143 #11

We've been asked to reconstruct the argument in the following brief passage — by adding an *implicit generalization* to render the argument well-formed.

Hasno Vices will live to a ripe old age. He eats well, he doesn't drink or smoke, and his parents lived to an old age.

Here is my reconstruction (others are possible):

1. Hasno Vices eats well, doesn't drink or smoke and his parents lived to an old age.
2. Most people who eat well, don't drink or smoke and whose parents lived to an old age will live to a ripe old age.
3. Hasno Vices will live to a ripe old age.

I think “most” is a better choice here (since the “all” claim seems false). The form of the argument is:

1. *x* is an *A*.
2. Most *As* are *Bs*.
3. *x* is a *B*.

(5) p. 143 #12

We've been asked to reconstruct the argument in the following brief passage — by adding an *implicit generalization* to render the argument well-formed.

You won't like that movie. It's violent.

Here is my reconstruction (others are possible):

1. All movies that are violent are movies you won't like.
2. That movie is violent.
3. That is a movie that you won't like (*i.e.*, you won't like that movie).

I think "all" is a better choice here. Usually, when someone says this, they know the person (*categorically*) dislikes violent movies. "Most" would also work fine. The form of the argument is:

1. All *As* are *Bs*.
2. *x* is an *A*.
3. *x* is a *B*.

(6) p. 147 #1(a)

We've been asked to reconstruct the argument in the following brief passage:

I realize that people usually say the United States is a democracy, but the fact is that the United States is not really a democracy. The reason is that in a democracy everyone has a real say about what the government does.

Here is my reconstruction.

1. All places where not everyone has a real say about what the government does are not democracies.
2. America is a place where not everyone has a real say about what the government does.
3. America is not a democracy.

I chose "All" for (1), since it intended to be part of the author's *definition* of a democracy. The form of the argument is:

1. All *As* are *Bs*.
2. *x* is an *A*.
3. *x* is a *B*.

(7) p. 148 #1(c)

We've been asked to reconstruct the argument in the following brief passage:

Everything that happens has a cause. This includes your own behavior. Therefore, you don't have free will.

Here is my reconstruction.

1. All events are things that have a cause. [implicit]
2. All of our actions are events.
3. All of our actions have a cause. [intermediate conclusion, from (1) and (2)]
4. All of our actions that have a cause are unfree actions. [implicit]
5. All of our actions are unfree actions. [final conclusion, from (1) and (4)]

The form of the argument is:

1. All *As* are *Bs*.
2. All *Cs* are *As*.
3. All *Bs* are *Ds*.
4. All *Cs* are *Ds*.