

## Chapter 1 Test Bank

*Questions indicated with an asterisk also are included in the online student content or the students' self-test quiz for this chapter.*

### True/False

- \*1. Confucius, a Chinese thinker in the sixth century BCE, insisted that thinking is our fundamental nature.
  - a. True
  - b. False
  
- \*2. For Leibniz, space and time are substances.
  - a. True
  - b. False
  
- \*3. Western philosophy is said to begin with Thales.
  - a. True
  - b. False
  
- \*4. Plato postulated the pre-existence of the soul to account for our knowledge of Forms.
  - a. True
  - b. False
  
- \*5. Descartes thought that substances were unknowable.
  - a. True
  - b. False
  
- \*6. Spinoza believed that there were many substances.
  - a. True
  - b. False
  
- \*7. Aristotle's conception of substance was not used by any other philosopher.
  - a. True
  - b. False
  
- \*8. Aristotle also adhered to Plato's theory of the Forms.
  - a. True
  - b. False
  
- \*9. Monism is the attempt to reduce all the things in the world to things of one kind.
  - a. True
  - b. False

\*10. The god of Zoroastrianism is Ahura Mazda.

- a. True
- b. False

11. Teleology explains something by looking for its purpose, goal, or end.

- a. True
- b. False

12. Causal explanations seek to understand *how* something came about rather than *why* it came about.

- a. True
- b. False

13. Descartes declared that the principle attribute of the mind was extension.

- a. True
- b. False

14. The main point of Spinoza's proof is that if there were more than one substance, then those substances could not interact.

- a. True
- b. False

15. The Principle of Sufficient Reason states that any human action is immoral unless there is sufficient reason for a person to do that particular act.

- a. True
- b. False

16. According to Descartes, there is only one substance, which is mind.

- a. True
- b. False

17. Spinoza argued that God, substance, and the cause-of-itself were all identical.

- a. True
- b. False

18. Leibniz was a monist.

- a. True
- b. False

19. Laozi was a religious mystic who rejected Daoism and founded Confucianism.

- a. True
- b. False

20. Metaphysics is the division of ontology that asks questions about how many substances exist, how things are composed, how different substances interact, and what those substances are.

- a. True

b. False

### **Answer Key: True/False, Chapter 1**

1. a
2. b
3. a
4. a
5. b
6. b
7. b
8. b
9. a
10. a
11. a
12. b
13. b
14. a
15. b
16. b
17. a
18. b
19. b
20. b

### **Multiple Choice**

\*1. Pythagoras believed that the universe is made of \_\_\_\_\_.  
a. water  
b. numbers  
c. fire  
d. apeiron

\*2. \_\_\_\_\_ believed in the existence of monads.  
a. Spinoza  
b. Descartes  
c. Leibniz  
d. Heraclitus

\*3. \_\_\_\_\_ are central to Plato's metaphysics.

- a. Attributes
- b. Forms
- c. Substances
- d. Accidents

\*4. Leibniz was a \_\_\_\_\_.

- a. pantheist
- b. monist
- c. pluralist
- d. Buddhist

\*5. Pantheism is the idea that \_\_\_\_\_.

- a. God is in everything
- b. God is in nothing
- c. the universe is finite
- d. the universe is infinite

\*6. "The realm of the visible should be compared to the prison dwelling, and the fire inside it to the power of the sun. If you interpret the upward journey and the contemplation of things above as the upward journey of the soul to the intelligible realm, you will grasp what I surmise ... . Whether it is true or not God only knows, but this is how I see it, namely that in the intelligible world the Form of the Good is the last to be seen, and with difficulty ... ."

The passage concludes Plato's \_\_\_\_\_.

- a. first definition of justice, as in paying what is due
- b. famous allegory of the cave
- c. dialogue *Crito*
- d. argument for social contract theory
- e. attack on Thrasymachus's argument in Book 1

\*7. In his allegory of the cave, Plato advanced the notion that \_\_\_\_\_.

- a. the world as we see it is false and illusory; it is therefore an "intelligible realm"
- b. the world as we see it is all there is: the intelligible realm
- c. there are two realms: one of change and becoming, the other of being and eternal truth
- d. there is one realm, consisting of being and eternal truth
- e. philosophers are lovers of "sights and sounds"

\*8. Why did Plato argue for an "intelligible realm"?

- a. In our world, we cannot find universal concepts such as "Good," and yet we use them.
- b. An "intelligible realm" provides eternal life for all worthy humans.
- c. Intelligence must come from the human mind.
- d. The scriptures suggest its existence.
- e. The author wants to show that things are good because of their peculiar functions.

\*9. Who, in Plato's allegory of the cave, were the people sitting in the cave?

- a. Slaves

- b. The Bronze caste
- c. The Silver caste
- d. All of us
- e. Only philosophers

\*10. The early Socratic dialogues tended to conclude \_\_\_\_\_.

- a. aporetically, that is, without a solution to the problem posed
- b. skeptically, that is, with a robust definition of the original concept addressed
- c. ethically, with moral improvement for the characters involved
- d. dogmatically, with a series of fundamental truths
- e. tragically, with the death of most or all of the lead characters involved

\*11. Cephalus is a character at the opening of \_\_\_\_\_.

- a. Plato's *Republic*
- b. Plato's *Crito*
- c. Plato's *Treatise on Ethics*
- d. Aristotle's *Nicomachean Ethics*
- e. Solomon's *Plato and Aristotle*

\*12. Plato believed that truth must be \_\_\_\_\_.

- a. universal and eternal
- b. based on particular facts and perspectives
- c. revealed by which works
- d. shown in rigorous logical proofs

\*13. Socrates was \_\_\_\_\_ teacher, who in turn taught \_\_\_\_\_.

- a. Aristotle's, Plato
- b. Plato's, Aristotle
- c. Plato's, Thrasymachus
- d. Callicles's, Plato
- e. Crito's, Plato

\*14. The concept of \_\_\_\_\_ allowed Plato to explain what it was that one came to understand when one learned that two or more things were of the same kind.

- a. Form
- b. definition
- c. substance
- d. causal interdependence

\*15. What type of truth is it when the meaning of a word includes the concept of a larger category, for example, the word *horse* already includes the concept of "animal" within its meaning?

- a. Veracity
- b. Dialethic truth
- c. Conceptual truth
- d. Categorical truth

16. What does a philosopher mean when he or she claims not to understand something?
- a. He or she believes the account is nonsense.
  - b. He or she is not satisfied with the account given.
  - c. He or she is declaring the account too riddled with error to be able to pass judgment on it.
  - d. He or she is just teasing.
17. For Aristotle, the primary use of the word *be* tells us \_\_\_\_\_.
- a. what qualities something possesses
  - b. what type of thing something is, that is, how to categorize it
  - c. what the real purpose of something is
  - d. what something really is
18. Socrates was human. What type of property is “being human”?
- a. Essential
  - b. Accidental
  - c. Quantitative
  - d. Aristotelian
19. Socrates had a wart on his nose. What type of property is “having a wart on your nose”?
- a. Essential
  - b. Accidental
  - c. Quantitative
  - d. Aristotelian
20. What do you call a teleological explanation that goes on forever?
- a. Reductio ad absurdum
  - b. Begging the question
  - c. Logic
  - d. Infinite regress
21. Inherent in philosophical systems of the Middle Ages was the confidence that the world was ultimately \_\_\_\_\_.
- a. benevolent
  - b. absurd
  - c. intelligible
  - d. unintelligible
22. Modern metaphysics, as exemplified by Descartes, Spinoza, and Leibniz, includes a notion that was not considered in ancient metaphysics. This notion is \_\_\_\_\_.
- a. emotions
  - b. free will
  - c. intentionality
  - d. mind
23. How many substances did Descartes divide reality into?

- a. One
- b. An infinite number
- c. Two
- d. None

24. What logically follows from Spinoza's definitions and axioms concerning the idea that whatever really exists must exist eternally?

- a. There can be no Creator or Creation.
- b. There can be no material substance.
- c. There is a God.
- d. There is a purpose in life.

25. The thesis that every event in the universe necessarily occurs as the result of its cause is called \_\_\_\_\_.

- a. causation
- b. determinism
- c. compatibilism
- d. metaphysics

26. Like the ancient Stoics, Spinoza believed that there was no such thing as \_\_\_\_\_.

- a. determinism
- b. mind
- c. free will
- d. causation

27. According to Leibniz, the world was composed of aggregates of basic, simple, indivisible substances called \_\_\_\_\_.

- a. monads
- b. atoms
- c. subatomic particles
- d. self-caused points

28. For Bertrand Russell, "size" is \_\_\_\_\_.

- a. absolute
- b. relative to a point of reference
- c. subjective to the viewer
- d. an unintelligible concept

29. What reason did Lewis give for believing in the hypothesis of "possible worlds"?

- a. It's serviceable.
- b. He cited evidence from cutting-edge physics.
- c. Modal logic has proven that possibility and necessity are properties of all worlds.
- d. A pervasive feature of natural language is that sentences depend on intensional semantics, which includes the concept of possibility, so if we couldn't speak of the state of affairs in some possible world, we couldn't speak at all.

30. According to Lewis, \_\_\_\_\_ was an indexical notion, that is, that to be said to be \_\_\_\_\_, something has to be part of this world or spatiotemporally related to the speaker, that is, me.
- a. actuality, actual
  - b. potentiality, potential
  - c. spirituality, spiritual
  - d. possibility, possible

### **Answer Key: Multiple Choice, Chapter 1**

- 1. b
- 2. c
- 3. b
- 4. c
- 5. a
- 6. b
- 7. c
- 8. b
- 9. b
- 10. d
- 11. b
- 12. d
- 13. a
- 14. b
- 15. a
- 16. a
- 17. d
- 18. a
- 19. b
- 20. d
- 21. c
- 22. d
- 23. c
- 24. c
- 25. b
- 26. c
- 27. a
- 28. b
- 29. a
- 30. a

## Discussion/Essay

1. Is Plato responding to the pre-Socratics with the theory of Forms? If he is, identify the way that he is. Then explain Aristotle's response to Plato's theory of Forms.
2. Explain the problem of having substances that interact with each other. Provide a detailed account of the ways that Descartes, Leibniz, and Spinoza solved (or failed to solve) this problem. Further, could any of these solutions have helped Plato solve the problem of participation? Are there any similarities between participation and substance interaction? Why or why not?
3. Compare the Buddhist view of reality with Plato's metaphysics. Do you see any similarities? What are the differences?
4. Write a dialogue between Descartes and Aristotle on the question of substance and our knowledge of substance.
5. Explain the argument in the abstracted portion of the *Meno*. Then offer three criticisms of the argument.
6. What is the "appearance/reality" distinction? How has science increased the discrepancy between the way the world seems and the way it really must be? Discuss how philosophers through the ages have tackled this issue.
7. According to the Upanishads, how is the self, or *atman*, related to Brahman? If all is One, and that One is Brahman, then how can there be a plurality of atmans seeking Brahman? Discuss this apparent paradox.
8. How do Buddhists explain the causal interdependence of all things, if all things are insubstantial? How can insubstantial things, that is, nothing, interact or relate to anything?
9. How is Plato's "Myth of the Cave" an allegory of education? In what way does his version of education differ from the way we conceive of it now? Find the passages in *The Republic* that depict Plato's idea of education as a "turning around" from darkness, or ignorance to greater light or wisdom, so that the teacher doesn't actually "teach" anything but merely turns the student to look in the right direction to see the truth for him/herself. Compare it with the contemporary notion of teaching as a method of stuffing a student's head with information.
10. If one were to accept Leibniz's monadology, wouldn't life seem immensely lonely? Because monads "have no windows through which anything may come in or go out," and because people are composites of monads, interaction between people is impossible. Intimacy is impossible. All perceived human interactions are virtual realities orchestrated by God. What, then, might the plight of the lonely monad be like?

# Fill-in-the-Blanks Worksheet

## Chapter 1: Reality

1. \_\_\_\_\_ and \_\_\_\_\_ had a famous disagreement concerning the nature of space and time.

\*2. Plato was the first great systematic \_\_\_\_\_.

3. \_\_\_\_\_ was a radical determinist, but he assured us that we can, with heroic effort, understand the nature of this determinism and accept it gracefully.

\*4. Leibniz's \_\_\_\_\_ can be created or destroyed but not by any "natural" means.

5. One implication of \_\_\_\_\_ is that it serves as a principle of divine ethics.

\*6. At the center of Descartes's metaphysics is Aristotle's conception of \_\_\_\_\_.

7. Among the most important teachings of \_\_\_\_\_ are the Four Noble Truths.

\*8. Leibniz's \_\_\_\_\_, based on the Principle of Sufficient Reason asserts that no two monads can have *all* the same properties.

9. According to Descartes, \_\_\_\_\_ and \_\_\_\_\_ are distinct substances.

\*10. According to Descartes, \_\_\_\_\_ link mind and world.

### **Answers**

1. Newton, Leibniz
2. metaphysician
3. Spinoza
4. monads
5. the Principle of Sufficient Reason
6. substance
7. Buddha
8. Principle of the Identity of Indiscernibles
9. mind, body
10. ideas