

**Introduction to Philosophy**  
Fall 2019—Test 1 **Answers**

1. An argument, as philosophers use this term, is:
  - a. a contentious debate, leading to physical violence.
  - b. an irrational contest, leading to a victor.
  - c. a polite dispute, leading to tea and crumpets.
  - d. a group of statements, leading to a conclusion.**
  - e. all of the above.
  
2. Which of the following is not an example of a philosophical question?
  - a. How many planets are there in the Milky Way Galaxy?**
  - b. Are minds distinct from bodies?
  - c. What is the nature of morality?
  - d. Do numbers exist independently of our thoughts about them?
  - e. Did the universe begin with an uncaused causer?
  
3. *Philosophy* (at least according to Baldner) studies questions that ...
  - a. are just too complicated for scientists to understand.
  - b. cannot have true or false answers.
  - c. cannot be answered without relying upon observation and empirical evidence.
  - d. cannot be answered by abstract reasoning alone.
  - e. cannot be answered simply on the basis of observation and empirical evidence.**
  
4. The premises of an argument are ...
  - a. always true.
  - b. the reasons or evidence offered for believing the conclusion.**
  - c. probably unimportant.
  - d. usually false.
  - e. the point the argument is trying to establish.
  
5. The study of philosophy includes the study of all of the following except:
  - a. metaphysics.
  - b. morality.
  - c. recreational pharmacology.**
  - d. reason or logic.
  - e. the nature of knowledge.

6. An inductive argument tries to show that ...
- a. either the premises are probably true or the conclusion is certainly false.
  - b. all of the premises are true, whether or not the conclusion is true.
  - c. if the premises are all true, the conclusion is probably true.**
  - d. if the premises are all true, the conclusion could not possibly be false.
  - e. all of the premises are necessarily true, and so is the conclusion.

7. In a *reductio ad absurdum* argument:

- a. you begin by assuming the very thing you want to prove, which is an absurd thing to do.
- b. you begin by assuming the opposite of what you want to prove in order to show that this assumption leads to a contradiction, that is, an "absurdity."**
- c. you demonstrate that your own beliefs are absurd.
- d. all of the premises are true, but not the conclusion.
- e. none of the above describe a *reductio ad absurdum* argument.

8. The conclusion of an argument is:

- a. always the last statement.
- b. when everybody is too tired to continue.
- c. the evidence or reasoning presented.
- d. the claim the premises argue for.**
- e. none of the above.

9. Consider the following argument:

All college teachers are full of themselves.  
Baldner is a college teacher.  
Therefore, Baldner is full of himself.

This argument is ...

- a. a valid deductive argument.**
- b. an argument you'd better not make in class if you want a good grade.
- c. an invalid deductive argument.
- d. an inductive argument.
- e. a Cosmological argument.

10. The term "validity," as used in philosophy is/means:

- a. Truth.
- b. Plausibility.
- c. Probability.
- d. It is impossible for the conclusion to be true if the premises are all false.
- e. It is impossible for the conclusion to be false if the premises are all true.**

11. Which of the following kinds of arguments for the existence of God does not in some way depend upon observation and empirical evidence?

- a. The Problem of Evil.
- b. The Cosmological Argument.
- c. The Ontological Argument.**
- d. All of the above.
- e. None of the above.

12. An *a priori* argument for the existence of God ...

**a. is not based on anything known by sense experience (that is, on the basis of observation and empirical evidence).**

- b. is based upon something known by sense experience (that is, on the basis of observation and empirical evidence).
- c. is based only on things we learned before hearing the argument in question.
- d. is not based on anything we know by purely conceptual reasoning.
- e. None of the above are true of *a priori* arguments for God.

13. Which of the following statements is false?

**a. If an argument is deductively valid, all of its premises must be true.**

- b. Anselm's argument for the existence of God is entirely conceptual.
- c. Metaphysics studies the fundamental nature of reality.
- d. Inductive arguments typically involve probability.
- e. Aquinas believes the universe must have a "First Cause."

14. An *a posteriori* argument for the existence of God ...

a. is not based on anything known by sense experience (that is, on the basis of observation and empirical evidence).

**b. is based upon something known by sense experience (that is, on the basis of observation and empirical evidence).**

- c. is based only on things we learned after hearing the argument in question.
- d. is not, in any respect, based on things we know by purely conceptual reasoning.
- e. None of the above are true of *a posteriori* arguments for God.

15. In a deductively valid argument ...

- a. all of the premises are true, whether or not the conclusion is true.
- b. the premises attempt to provide evidence that the conclusion is more probable than not.
- c. either the premises are probably true or the conclusion is certainly false.
- d. the premises and conclusion are in fact all true.
- e. none of the above.**

16. Which of the following statements is true?

- a. Aquinas believes that every existing thing was caused by something else that already existed.
- b. Gaunilo believes there really is an island than-which-none-greater-can-be-conceived.
- c. The Problem of Evil is an argument for the existence of God.
- d. The Ontological Argument is an entirely conceptual argument for the existence of God.**
- e. Since a *reductio ad absurdum* argument is absurd, it cannot be a valid argument.

17. For Anselm, which of the following is **not** a “greatness-making” property—in other words, which is **not** part of what Anselm means when he talks about one thing being “greater than” another?

- a. existence in reality.
- b. knowledge.
- c. being physically large.**
- d. power.
- e. moral goodness.

18. Which of the following best characterizes Anselm’s conception of God?

- a. Only “the fool” (i.e., the atheist) can conceive of anything greater than God.
- b. God is, by definition, a being of which it is impossible to conceive of anything greater.**
- c. Only “the fool” (i.e., the atheist) cannot conceive of God.
- d. God is a being that cannot be conceived of in any manner.
- e. A being greater than that being than-which-none-greater-can-be-conceived exists in the understanding.

19. Anselm's "Ontological" Argument concerning the existence of God concludes that ...

- a. even though God probably does exist, he might not have.
- b. even though God probably doesn't exist, he might have.
- c. it is not possible for God not to exist.**
- d. even though God doesn't actually exist in reality, he does exist in the understanding.
- e. God exists, but only on Gaunilo's island than-which-none-greater-can-be-conceived.

20. According to Anselm ...

- a. existence is a “greatness making property.”
- b. everything we can think of exists in the understanding, even it doesn't exist in reality.
- c. a being than-which-none-greater-can-be-conceived exists in the understanding.
- d. all of the above are true.**
- e. none of the above are true.

21. *Gaunilo rejects Anselm's reasoning* because, according to Gaunilo, ...

- a. Anselm mistakenly believes that God exists in the understanding.
- b. Anselm mistakenly believes some existing island is in fact greater than any we can imagine.
- c. Anselm mistakenly denies the actual existence of an island greater than any we can imagine.
- d. if Anselm's reasoning actually proved the existence of God, it would also prove the existence of the greatest conceivable island—but we know there is no such existing island.**
- e. if Anselm's reasoning actually proved the existence of God, it would also prove the non-existence of the greatest conceivable island—which we know in fact actually exists.

22. Cosmology studies questions about:

- a. why people like to read the magazine "Cosmopolitan."
- b. the beginnings or origins of the universe.**
- c. make-up and cosmetics.
- d. how to make martinis.
- e. the history of space exploration.

23. Cosmological arguments such as the Second of Aquinas's *Five Ways*:

- a. argue that order and structure in nature demonstrates the existence of Intelligent Design.
- b. argue that God is all good.
- c. argue that God is part of the cosmos (i.e., part of the natural universe).
- d. argue that the cosmos has no cause.
- e. argue that only something outside the natural universe could be the cause of that universe.**

24. Aquinas "begs the question" when he simply pre-supposes that ...

- a. the universe has an infinitely long past history.
- b. the universe could not have had an infinitely long past history and so must have a first cause.**
- c. everything that exists is part of an infinite series of dependent beings.
- d. only the existence of God could explain how the universe could have had an infinitely long past history.
- e. nothing can cause itself to exist.

25. Aquinas believes that ...

- a. nothing can be the cause of itself.
- b. we observe that at least some things are caused to exist.
- c. there must be a "uncaused causer."
- d. all of the above.**
- e. none of the above.

26. *Aquinas* believes in God, yet what his argument (in the *Second Way*) actually tries to *prove* is only the existence of...

- a. an all-powerful being.
- b. an all-loving being.
- c. an all-knowing being.
- d. a being which is the uncaused causer of the universe.**
- e. a being that must continue to exist infinitely into the future.

27. Aquinas claims that the series of “prior causes” cannot go on to infinity, because ....

- a. If it did, some event would have to be uncaused.
- b. there is no such thing as infinity.
- c. then there wouldn't be a first cause.**
- d. there is something that causes itself to exist.
- e. if it did, it would have to exist before it existed, which is absurd.

28. *Samuel Clarke* argues that ...

- a. The universe could not possibly have had an infinitely long past history.
- b. Even if the universe has an infinitely long past history, something outside that universe—namely God—must have caused it to exist.**
- c. We can know for sure that the universe did in fact have an infinitely long past history.
- d. If the universe does indeed have an infinitely long past history, then there is no need to assume the existence of God.
- e. The series of causes and effects going on into the future must sooner or later come to an end.

29. According to Clarke, a *dependent being* is ...

- a. a college student who still lives with his or her parents.
- b. a being-than-which-none-greater-can-be-conceived.
- c. a being that caused itself to exist.
- d. a being that misuses its free will by choosing to create evil
- e. a being that was caused to exist by something other than itself.**

30. An argument begs the question when it ....

- a. actually assumes, without argument, the very point it is trying to prove.**
- b. absurdly assumes the very opposite of what it is trying to prove.
- c. simply proves, on the basis of argument, the very point it is trying to assume.
- d. tries to arouse pity.
- e. asks you to give money.

31. In *Memory of the Camps* we witnessed scenes from ...

- a. the civil rights movement in the United States.
- b. a camping trip in Michigan's Upper Peninsula.
- c. trench warfare from World War I.
- d. spring training camps for major league baseball.
- e. German concentration camps in World War II.**

32. Which of the following is how *Swinburne would likely describe the conditions we saw in Memory of the Camps*?

- a. Conclusive proof that there is no God.
- b. Examples of what he would call "Natural Evil."
- c. Conclusive proof that there is a God.
- d. Examples of what he would call "Moral Evil."**
- e. Conclusive proof that we live in the best of all possible worlds.

33. Which of the following are "*positive bad states*" that Swinburne's Theodicy tries to explain?

- a. The suffering caused by people killing and torturing each other.
- b. That life isn't as full of pleasure as God could have made it.
- c. The existence of animal suffering.
- d. That God didn't create a world with the maximum amount of goodness he could have created.
- e. a. and c. above, but not b. and d.**

34. A *theodicy* is an ...

- a. argument for the existence of God.
- b. explanation of how the existence of evil is consistent with the existence of God.**
- c. explanation of possibility of human free will.
- d. argument against the existence of God.
- e. explanation of why human beings believe in God.

35. According to the *problem of evil*:

- a. the existence of evil is only apparent, but not real.
- b. an evil God could not be all powerful.
- c. it's more rational to believe in God than to believe in evil.
- d. the non-existence of evil provides evidence for the existence of God.
- e. the existence of evil provides evidence against existence of God.**

36. *According to Swinburne*, God allows natural evil because:

- a. he couldn't prevent it.
- b. natural evil is the result of our free will.
- c. it provides opportunities for us to learn things like courage and compassion.**
- d. it forces us to recognize God's power over us.
- e. it is a punishment for human sin.

37. *According to Swinburne ...*

- a. moral evil is the inevitable result of human free-will.**
- b. natural evil is the inevitable result of God's incompetence.
- c. natural evil proves that God cannot be all-good.
- d. moral evil is caused by actions of animals.
- e. the goodness of God proves that animals don't suffer.

38. According to Swinburne, *natural evil ...*

- a. is caused by animals exercising their free will.
- b. is not the result of human free will.**
- c. proves the non-existence of God.
- d. is the inevitable result of God's free will.
- e. is the inevitable result of human beings' free will.

39. According to Swinburne, *God allows animals to suffer because ...*

- a. it helps them achieve things more worthwhile than simply experiencing pleasure.**
- b. he likes to watch their suffering.
- c. animals aren't really capable of experiencing pain and suffering.
- d. human beings like to watch animals suffering.
- e. they deserve it for using their free will to choose evil.

40. Which of the following is the best *conclusion* to this test?

- a. Everybody doesn't like something, but nobody doesn't like Sara Lee.
- b. Winston tastes good, like a cigarette should.
- c. Hmm-mmm Good. Hmm-mmm Good. That's what Campbell's soup is, Hmm-mmm Good.
- d. Maxwell House coffee is good to the last drop.
- e. This is the last question on this test. (If you are still reading, choose this one, because Baldner always makes a stupid question 40 where "e" is the correct answer!)**