

Introduction to Philosophy Final Exam

Address two of the following topics in no more than six pages. Make appropriate use of the course readings (including handouts) and of the critical analysis of the readings in class.

1. Critically examine the principal arguments *for* and *against* Determinism (Baron d'Holbach) and Freedom (William James). Which account of human agency is correct and why?
2. Critically examine the arguments *for* and *against* Dualism (Descartes), Materialism (Ryle and Carruthers), and Vitalism (Anable). In the last analysis, which of these philosophical psychologies is true and why is it true?
3. How does Locke justify the right to property (understood as the natural right to *unlimited* acquisition)? Examine the ambiguity of Locke's conception of government as protector of property and other natural rights. Are our natural rights endangered by his economic theory? If our natural rights are endangered by commerce, how could they best be preserved? Is Marx's revolutionary socialism (communism) a genuine solution? Why or why not?
4. How do John Locke and Martin Luther King, Jr. justify rebellion and civil disobedience, respectively? Examine the role of religion in their arguments and contrast their positions with that of Hobbes.

Reigns of British monarchs

Lifetimes of Hobbes, Locke, Marx, and Engels

Henry VIII 1509-1547

Pope Clement VII refuses to annul Henry's marriage to Catherine of Aragon.
Church of England founded in 1534.

Edward VI 1547-1553

("Bloody") Mary I 1553-1558

Elizabeth I 1558-1603

Spanish Armada 1588

Hobbes born 1588.

("Fear and I were born twins.")

James I 1603-1625

Thirty Years War 1618-1648 - *Descartes a veteran*

Charles (Stuart) I 1625-1649

Dissolves Parliament 1629

Civil War 1642-1651 - Tories (Royalists) vs. Scottish Whigs
(Parliamentarians and Puritans [Calvinists and Presbyterians])

Charles I executed 1649

Locke born 1632.

Commonwealth and Protectorate 1649-1660

Oliver Cromwell, Lord Protector

Charles II 1660-1685 - the Stuart Restoration

Hobbes dies 1679.

James II 1685-1688

The Glorious (Bourgeois or Whig) Revolution of 1688

William III and Mary 1689-1702

Locke escorts Mary from the continent to Britain.

Anne 1702-1714

Locke dies 1704.

George I 1714-1727

George II 1727-1760

George III 1760-1820

→ American Revolution 1776-1783

George IV 1820-1830

Marx born 1818.

William IV 1830-1837

Engels born 1820.

Victoria 1837-1901

Marx dies 1883.

Engels dies 1895.

Edward VII (Prince Albert) 1901-1910

George V 1910-1936

Edward VIII Abdicated 1936

George VI 1936-1952

Elizabeth II 1952-

*Edith 1842-1942
Newton 1842-1927*

37... To which let me add, that he who appropriates land to himself by his labour, does not lessen but increase the common stock of mankind. For the provisions serving to the support of humane life, produced by one acre of inclosed and cultivated land, are (to speak much within compass) ten times more, than those, which are yielded by an acre of Land, of an equal richness, lying waste in common. And therefore he, that incloses Land and has a greater plenty of the conveniencies of life from ten acres, than he could have from an hundred left to Nature, may truly be said, to give ninety acres to Mankind. For his labour now supplies him with provisions out of ten acres, which were but the product of an hundred lying in common. I have here rated the improved land very low in making its product but as ten to one, when it is much nearer an hundred to one. For I ask whether in the wild woods and uncultivated waste of America left to Nature, without any improvement, tillage or husbandry, a thousand acres will yield the needy and wretched inhabitants as many conveniencies of life as ten acres of equally fertile land do in Devonshire where they are well cultivated?

46... Now of those good things which Nature hath provided in common, every one had a Right (as hath been said) to as much as he could use, and had a Property in all that he could affect with his Labour: all that his Industry could extend to, to alter from the State Nature had put it in, was his. He that gathered a Hundred Bushels of Acorns or Apples, had thereby a Property in them; they were his Goods as soon as gathered. He was only to look that he used them before they spoiled; else he took more than his share, and robb'd others. And indeed it was a foolish thing, as well as dishonest, to hoard up more than he could make use of. If he gave away a part to any body else, so that it perished not uselessly in his Possession, these he also made use of. And if he also bartered away Plumbs that would have rotted in a Week, for Nuts that would last good for his eating a whole Year, he did no injury; he wasted not the common Stock; destroyed no part of the portion of Goods that belonged to others, so long as nothing perished uselessly in his hands. Again, if he would give his Nuts for a piece of Metal, pleased with its colour; or exchange his Sheep for Shells, or Wool for a sparkling Pebble or a Diamond, and keep those by him all his Life, he invaded not the Right of others, he might heap up as much of these durable things as he pleased; the exceeding of the bounds of his just Property not lying in the largeness of his Possession, but the perishing of any thing uselessly in it.

48. And as different degrees of Industry were apt to give Men Possessions in different Proportions, so this *Invention of Money* gave them the opportunity to continue and enlarge them. For supposing an Island, separate from all possible Commerce with the rest of the World, wherein there were but a hundred Families, but there were Sheep, Horses and Cows, with other useful Animals, wholesome Fruits, and Land enough for Corn for a hundred thousand times as many, but nothing in the Island, either because of its Commonness, or Perishableness, fit to supply the place of *Money*: What reason could any one have there to enlarge his Possessions beyond the use of his Family, and a plentiful supply to its Consumption, either in what their own Industry produced, or they could barter for like perishable, useful Commodities, with others? Where there is not something both lasting and scarce, and so valuable to be hoarded up, there Men will not be apt to enlarge their *Possessions of Land*, were it never so rich, never so free for them to take. For I ask, What would a Man value Ten Thousand, or an Hundred Thousand Acres of excellent Land, ready cultivated, and well stocked too with Cattle, in the middle of the in-land Parts of *America*, where he had no hopes of Commerce with other Parts of the World, to draw *Money* to him by the Sale of the Product? It would not be worth the inclosing, and we should see him give up again to the wild Common of Nature, whatever was more than would supply the Conveniencies of Life to be had there for him and his Family.

49. Thus in the beginning all the World was *America*, and more so than that is now; for no such thing as *Money* was any where known. Find out something that hath the *Use and Value of Money* amongst his Neighbours, you shall see the same Man will begin presently to enlarge his *Possessions*.

50. But since Gold and Silver, being little useful to the Life of Man in proportion to Food, Rayment, and Carriage, has its *value* only from the consent of Men, whereof Labour yet makes, in great part, *the measure*, it is plain, that Men have agreed to disproportionate and unequal Possession of the Earth, they having by a tacit and voluntary consent found out a way, how a man may fairly possess more land than he himself can use the product of, by receiving in exchange for the overplus, Gold and Silver, which may be hoarded up without injury to any one, these metalls not spoiling or decaying in the hands of the possessor. This partage of things, in an inequality of private possessions, men have made practicable out of the bounds of Society, and without compact, only by putting a value on gold and silver and tacitly agreeing in the use of *Money*.