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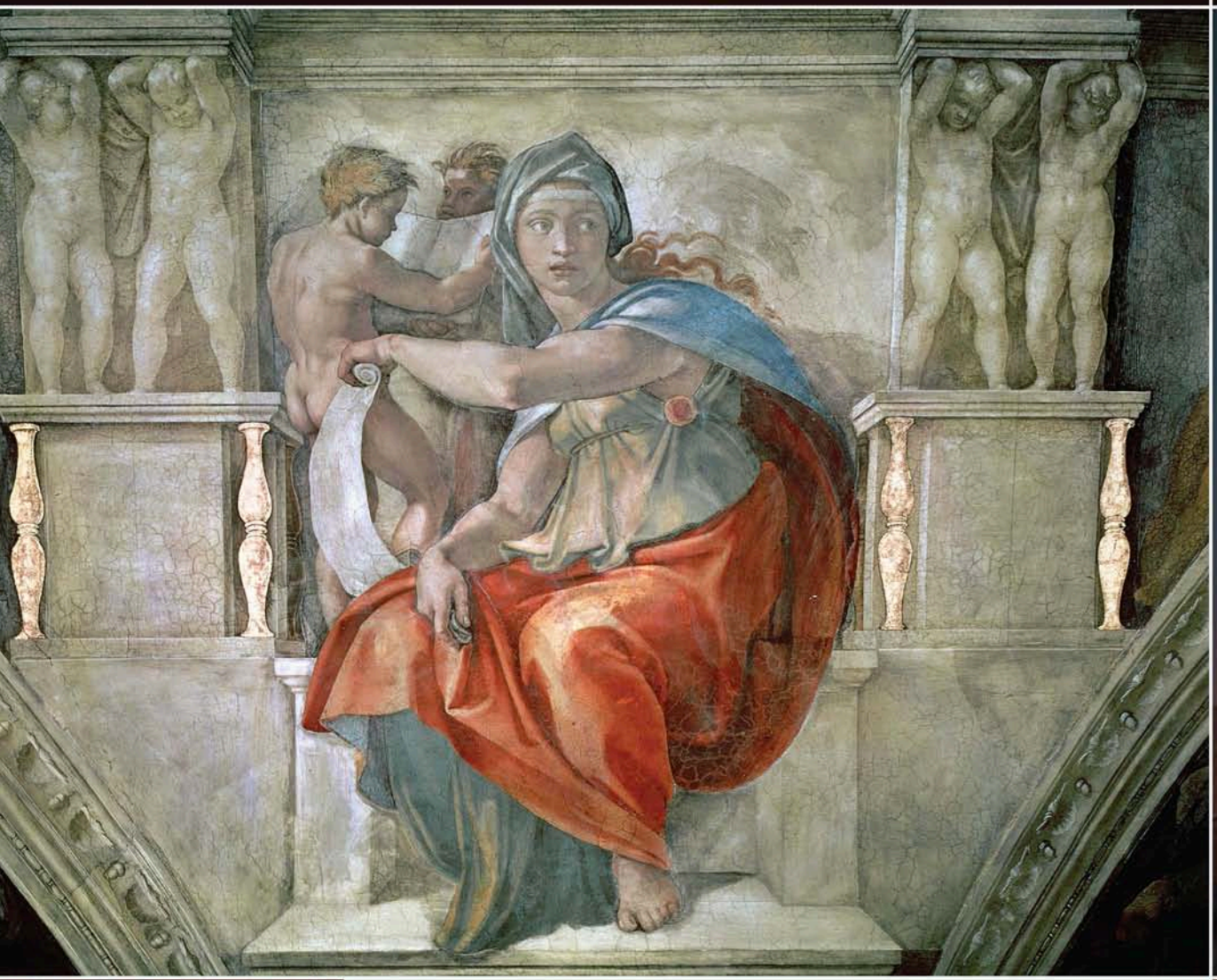

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# Archetypes of WISDOM

AN INTRODUCTION TO PHILOSOPHY

# ARCHETYPES OF WISDOM

| Figures | | Events and Publications | |
|---|---|---|---|
| Homer | c. 8th century B.C.E. | | |
| Thales | c. 624–545 B.C.E. | | |
| Anaximander | c. 611–546 B.C.E. | | |
| Pythagoras of Samos | 6th century B.C.E. | | |
| **Lao-tzu** | c. 575 B.C.E. | | |
| **Buddha (Siddhartha Gautama)** | c. 560–480 B.C.E. | Buddha's Great Departure | c. 530 B.C.E. |
| **Confucius** | c. 551–479 B.C.E. | Founding of Rome | 508 B.C.E. |
| **Heraclitus** | c. 500 B.C.E. | Classical Era begins | c. 500 B.C.E. |
| Anaximenes | died c. 500 B.C. | *Tao te Ching* (Lao-tzu) | c. 500 B.C.E. |
| **Parmenides** | fl. 5th century B.C.E. | | |
| Empedocles | c. 5th century B.C.E. | | |
| **Leucippus of Miletus** | c. 5th century B.C.E. | | |
| Anaxagoras | c. 500–428 B.C.E. | | |
| Zeno of Elea | c. 490–430 B.C.E. | | |
| Gorgias of Leontini | c. 485–380 B.C.E. | | |
| **Protagoras of Abdera** | c. 481–411 B.C.E. | | |
| **Socrates** | c. 470–399 B.C.E. | | |
| **Democritus** | c. 460–370 B.C.E. | | |
| **Antisthenes** | c. 455–360 B.C.E. | | |
| Thrasymachus | c. 450 B.C.E. | | |
| **Perictione** | c. 450–350 B.C.E. | | |
| Callicles | c. 435 B.C.E. | | |
| Xenophon | c. 435–354 B.C.E. | | |
| **Aristippus** | c. 430–350 B.C.E. | | |
| **Plato** | c. 427–348 B.C.E. | | |
| Aesara of Lucania | c. 4th century B.C.E. | | |
| **Diogenes of Sinope** | c. 412–323 B.C.E. | | |
| Chuang-tzu | c. 399–295 B.C.E. | Trial and death of Socrates | 399 B.C.E. |
| **Aristotle** | 384–322 B.C.E. | Plato founds the Academy | c. 388 B.C.E. |
| Alexander the Great | 356–323 B.C.E. | Aristotle founds the Lyceum | c. 334 B.C.E. |
| **Epicurus** | 341–270 B.C.E. | Classical Era ends | c. 338 B.C.E. |
| **Zeno of Citium** | c. 334–262 B.C.E. | Epicurus founds the Garden | c. 306 B.C.E. |
| | | Zeno lectures at the Stoa Poikile | c. 300 B.C.E. |
| | | *The Chuang-Tzu* (Chuang-tzu) | c. 295 B.C.E. |
| Aristarchus of Samos | c. 270 B.C.E. | Rome conquers Greek world | 200–148 B.C.E. |
| Cicero | 106–43 B.C.E. | | |
| Lucretius | c. 98–55 B.C.E. | | |
| Cato | 95–46 B.C.E. | | |
| Hillel | c. 60 B.C.E. | | |
| Jesus Christ | c. 6 B.C.E.–30 C.E. | Christian era begins | c. 6 B.C.E. |
| Seneca | c. 4 B.C.E.–65 C.E. | | |
| **Epictetus** | c. 50–130 | | |

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| Ptolemy | c. 90–168 | Domitian banishes philosophers from Rome | c. 89 |
| **Marcus Aurelius** | 121–180 | | |
| Sextus Empiricus | c. 200 | *Confessions* (Augustine) | c. 397–401 |
| Diogenes Läertius | c. 200 | *On the City of God* (Augustine) | c. 413–427 |
| Ambrose | 339–397 | | |
| **Aurelius Augustine** | 354–430 | Fall of the Roman Empire | c. 476 |
| Boethius | c. 480–524 | *Consolation of Philosophy* (Boethius) | 523 |
| Anselm | 1033–1109 | Ontological argument appears in the *Proslogion* (Anselm) | 1088 |
| **Abu Hamid al-Ghazali** | 1058–1111 | | |
| Albertus Magnus | c. 1200–1280 | Formal charter of the University of Paris | 1215 |
| **Thomas Aquinas** | 1225–1274 | Renaissance begins in Italy | c. 1300 |
| **Nicolaus Copernicus** | 1473–1543 | | |
| **Martin Luther** | 1483–1546 | Protestant Reformation begins | 1517 |
| Francis Bacon | 1561–1626 | Copernican Revolution begins | 1543 |
| Galileo Galilei | 1564–1642 | | |
| Thomas Hobbes | 1588–1679 | | |
| **René Descartes** | 1596–1650 | | |
| Baruch de Spinoza | 1632–1677 | Galileo tried by the Inquisition | 1632 |
| **John Locke** | 1632–1704 | *Discourse on Method* (Descartes) | 1637 |
| Nicolas Malebranche | 1638–1715 | | |
| Isaac Newton | 1642–1727 | The Enlightenment begins with the publication of Descartes's *Meditations on First Philosophy* | 1641 |
| **George Berkeley** | 1685–1753 | *An Essay Concerning Human Understanding* (Locke) | 1690 |
| | | *A Treatise Concerning the Principles of Human Knowledge* (Berkeley) | 1710 |
| **David Hume** | 1711–1776 | *Three Dialogues between Hylas and Philonous* (Berkeley) | 1713 |
| Adam Smith | 1723–1790 | | |
| **Immanuel Kant** | 1724–1804 | *Treatise of Human Nature* (Hume) | 1737 |
| **Jeremy Bentham** | 1748–1832 | *An Enquiry Concerning Human Understanding* (Hume) | 1748 |
| Comte de Saint-Simon | 1760–1825 | | |
| **Thomas Malthus** | 1766–1834 | | |
| **G. W. F. Hegel** | 1770–1831 | American Revolution | 1775–1783 |
| | | *Dialogues Concerning Natural Religion* (Hume) | 1779 |
| | | *Foundations of the Metaphysics of Morals* (Kant) | 1785 |
| **Arthur Schopenhauer** | 1788–1860 | French Revolution | 1789–1791 |
| | | *Introduction to the Principles of Morals and Legislation* (Bentham) | 1789 |
| | | Reign of Terror and Defeat of Reason | 1793–1794 |
| | | *Essay on the Principles of Population* (Malthus) | 1798 |

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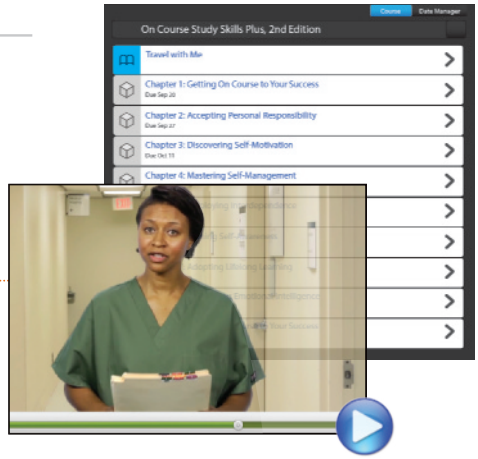


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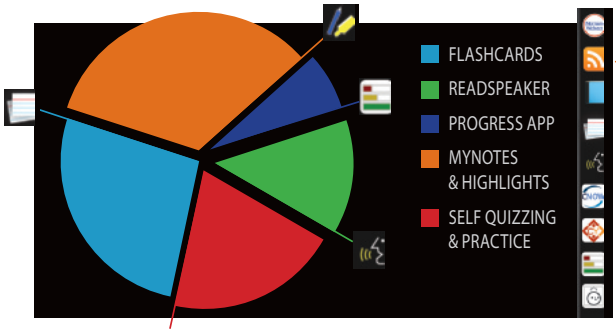


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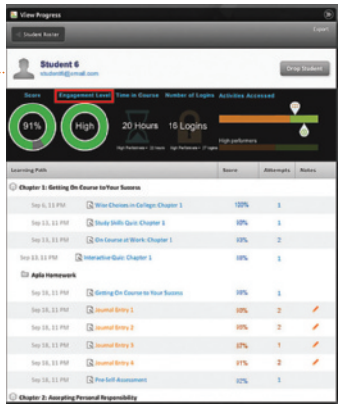


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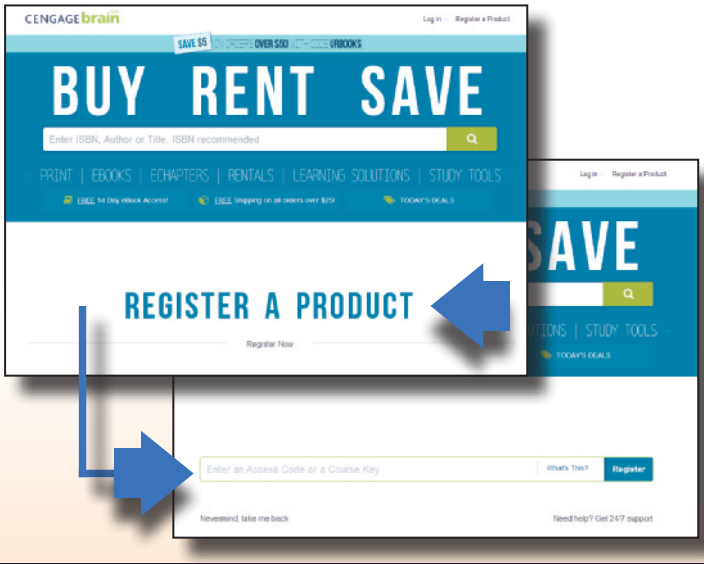


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# *Archetypes of Wisdom*

## An Introduction to Philosophy

Ninth Edition

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**Douglas J. Soccio**

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For Minerva

How can I not smile when I see her?

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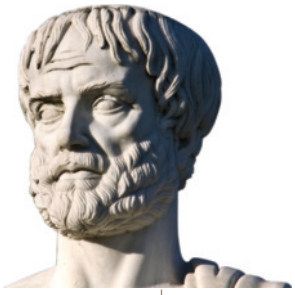
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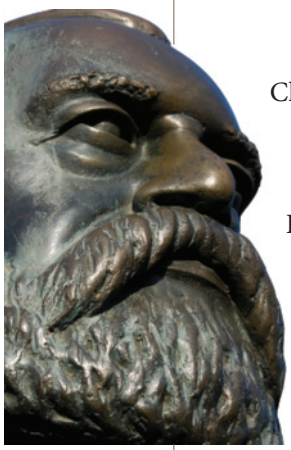

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# *Preface*

The ninth edition modifications to *Archetypes of Wisdom* refine the qualities that make it unique among introductory philosophy textbooks. Chief among these is the respect it pays to the common notion that philosophy ought to have something to do with living issues—with the search for wisdom.

All changes in this book, big and small, have been made with an eye to balance academic rigor with student engagement. Throughout the text, references to contemporary concerns have been refreshed to reflect the everyday experiences of student readers without pandering to them or to anyone else. In these ways *Archetypes of Wisdom* allows students to discover for themselves that (1) philosophy, considered broadly, is already part of their lives and (2) that they are up to the task of engaging with important thinkers about important matters on increasingly sophisticated levels. As in prior editions, all elements of the text and its ancillary material are fully integrated to introduce students of diverse backgrounds and reading levels to first-rate philosophy that is interesting and worthwhile for its own sake.

## New to This Edition

Beginning with the second edition, each revision of *Archetypes of Wisdom* has benefited from an ongoing collaboration with readers ranging from highly specialized philosophers and philosophy teachers to students and individuals who read philosophy for pleasure and out of personal curiosity. In this light, the ninth edition of *Archetypes of Wisdom* sports a number of changes that will be obvious to readers familiar with earlier incarnations:

**Chapter 2: The Presocratic Sophos** This edition's most obvious change is this chapter-length treatment of the Presocratics. Users of earlier editions recognize this as a reinstatement of material that was reduced in an effort to expand coverage of contemporary philosophy without making the text prohibitively



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long. This change left many instructors dissatisfied enough with that deletion to ask for a return of the deleted chapter—a desire I shared. In addition to offering instructors who wish it included a fuller look at these intriguing and important proto-scientists, this change provides more flexibility for all instructors.

**Chapter 9: The Rationalist: René Descartes** An updated look at Susan Bordo's critique of what she describes as the fantasy of Cartesian dualism challenges students to reflect on the ways Enlightenment optimism affects our efforts to defy aging and death. Bordo's questions about the possibility and desirability of a "view from nowhere" can be used to help students bring philosophically technical questions down to earth and see how deeply ingrained Cartesian dualism is in their lives. This capstone to Chapter 9 offers students and instructors fertile opportunities for discussion and reflection.

**Chapter 10: The Skeptic: David Hume** A new modestly expanded look at Alison Jaggar's assessment of the role emotions play in our lives raises questions that occur to many, if not most, beginning philosophy students: Can knowledge be divorced from social conditions? Can suffering give us a clearer understanding of life than objectivity? Is emotional acumen a "women's issue," and, if not, why have so many philosophers overlooked emotions as sources of knowledge? Jaggar's questions are natural occasions for encouraging students to search for signs of emotional—as well as intellectual—interests in some of the philosophers they've already studied.

**Chapter 12: The Utilitarian: John Stuart Mill** A new section based on the work of Sarah Conly's controversial book *Against Autonomy: Justifying Coercive Paternalism* is engaging, controversial stuff that should get students fired up—one way or another. Calling for radical restrictions on our liberties to "protect us from ourselves," Conly takes on Mill's high regard for personal liberty. This new material promises to be pedagogically effective because Conly challenges an icon of liberty and encourages increasing efforts to legislate whether restaurants can put salt shakers on their tables and how big our Big Gulps can get. This is sure to get students' attention.

**Chapter 14: The Existentialist: Søren Kierkegaard** The touching story of Regine Olsen's last encounter with Søren Kierkegaard and the consequences his death had for her underscores the existential price paid by the philosopher and his beloved for Kierkegaard's anguished struggle to reconcile conflicting desires.

**Chapter 18: Philosophy as a Way of Life** New material concerning the underrepresentation of women and other groups in philosophy includes data from Sally Haslanger's article "Women in Philosophy? Do the Math" and Laurie Calhoun's essay "Feminism Is a Humanism." Demographic data, only recently collected after much difficulty by Haslanger and other feminist philosophers, makes the issue of representation less abstract and thereby more engaging to students, who may well find themselves surprised, disturbed, and intrigued by actual percentages and the questions they raise.

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## Strengths, Improved and Refined

Every effort has been made to enhance and refresh *Archetypes of Wisdom*'s original search-for-wisdom motif without impairing the presentation of core philosophical issues. This classroom-proven approach respects the age-old association of philosophy with the "search for meaning" that some professional philosophers see as philosophically naive. I prefer to see it as an indicator of common ground that unites most of us in a shared desire to live meaningful lives. To that end, *Archetypes of Wisdom* employs an integrated mix of academic and personal elements to draw student-readers into those core issues. Chief among these features are the following:

**Learning Objectives** This edition contains Learning Objectives that can serve multiple pedagogical purposes. They are helpful previews of the material to be covered in the chapter that alert readers to key concepts, figures, and terms. There are also pre-written quiz and discussion questions and can, with some modification, serve as a basis for essay topics. All Learning Objectives have been thoroughly revised and vetted to conform to Bloom's Taxonomy, a pedagogical grammar that many of today's students have been exposed to as K–12 students.

**For Deeper Consideration questions** Many of these boxed questions have been updated to link current events to philosophical arguments and issues. New considerations concern socialism and the Affordable Care Act and class consciousness and labor union bosses' salaries (Chapter 13, "The Materialist: Karl Marx"); what the tender-/tough-minded distinction might tell us about the hostility between staunch political partisans (Chapter 15, "The Pragmatist: William James"); and what role one's behavior over time can tell us about authentic political, moral, or religious belief (Chapter 18, "Philosophy as a Way of Life"). As always, For Deeper Consideration prompts are placed where they will make the most sense to students and encourage them to look for more than information as they read. Without intruding on the joy of discovering new ideas for themselves, these broad, deep questions nurture students' critical thinking habits by giving them some important and interesting things to think about in the context of each chapter's philosophical focus.

**Philosophical Queries** Narrower in scope than For Deeper Consideration questions, Philosophical Queries directly address readers, prompting them to react critically to specific passages of text. They range from the theoretical to the personal and can be readily modified for use as essay questions or as a topic of in-class discussion. Some of these queries are integrated into the MindTap for this book as Discussing Philosophy forum topics, to promote interactive online discussion.

**Compelling visual pedagogy** Through carefully selected and integrated images keyed to important philosophical questions and individuals, *Archetypes of Wisdom*'s overall aesthetic takes advantage of students' exposure to visual variety and mixed-media presentations of information. Images are integrated with the text through engaging, focused captions. They are not add-ons or

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pictures-for-pictures'-sake, but an evolution of one of the founding assumptions of *Archetypes of Wisdom*: The wise teacher begins where the student is, and today's students expect, appreciate, and learn from aesthetically inviting sources. With that in mind, I have selected illustrations that catch the reader's eye and capture even the most casual reader's mind with thought-provoking captions. This judicious use of illustrations enriches the narrative and nurtures any reader's encounter with philosophical ideas, their origins, and contexts.

## Special Pedagogical Features

As in previous revisions, the entire text has been edited and modified with an emphasis on precision, compelling biographical narratives, historical flow, and useful cross-references. Here are some of the features that students, instructors, and general readers have consistently identified as enhancing *Archetypes of Wisdom*'s effectiveness and readability:

**Multiple levels of sophistication** The philosophical material presented here varies in degree of difficulty. Sophisticated philosophical arguments are always presented as part of a cultural context. Philosophical passages are explained in an unobtrusive way that shows students how to read critically and carefully by asking them pointed questions and by connecting philosophical issues to students' current interests in a natural, unforced, and nontrivializing way.

**Open, visually appealing format encourages readers of many levels** *Archetypes of Wisdom*'s spacious format makes possible the illustrations, margin quotes, margin glossary, and boxed passages that entice readers of various levels to "just look around." Responses from students and instructors consistently report that many readers begin looking at pictures and reading margin quotes and boxed material out of curiosity and for pleasure, only to find that they are also learning something about philosophy. Without a doubt, the most rewarding and touching comments I receive about *Archetypes of Wisdom* refer to the combined effects of these inviting features and take the form of "I never thought I would be able to understand philosophy, but this book has helped me to see that I can."

**Integrated margin quotes and boxed passages** From its inception, the carefully chosen and positioned margin quotes have been a particularly popular feature of *Archetypes of Wisdom*, cited by students and general readers alike as "fun" and "intriguing." Many readers indicate that they learn a great deal just by reading margin quotes. Margin quotes come from the central figures in each chapter, other philosophers, and a variety of other sources. Margin quotes and boxed passages enrich the content of the main text and make excellent discussion material.

**The pull of stories** Even the most uninterested and resistant students respond to personal anecdotes about philosophers. With the exception of the first chapter, every chapter contains a brief but engaging philosophical biography of one or two main figures. These biographies provide cultural and historical context for the philosophical ideas covered in the chapter by showing students how philosophers respond to important concerns of their times.

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**Accessible depth** *Archetypes of Wisdom* solves the problem of choosing between accessibility and depth by covering selected philosophers and philosophical ideas on a fundamental level. Careful juxtaposition of secondary commentary with primary source material of varying length and difficulty helps students learn how to read philosophical literature.

**Cultural breadth** *Archetypes of Wisdom* blends traditional Western philosophy, non-Western and nontraditional philosophy, and contemporary issues. Whenever appropriate, the figure of the sophos (sage) is used to link traditional and academic philosophical concerns with "everyday meaning needs." Nontraditional and non-Western selections include Asian humanism (philosophical Taoism, Confucianism, and Buddhism), existential iconoclasm (Søren Kierkegaard and Friedrich Nietzsche), public philosophy (Martha Nussbaum and Peter Singer), prophetic philosophy (Martin Luther King, Jr.), philosophical feminism (Alison Jaggar, Susan Bordo, Susan Moller Okin, Sarah Conly, Laurie Calhoun, Sally Haslanger, Carol Swaim, and Carol Gilligan), philosophy of religion (Augustine, Abu Hamid Muhammad al-Ghazali, Thomas Aquinas, David Hume, Søren Kierkegaard, William James, and Friedrich Nietzsche), and postmodern philosophy (Friedrich Nietzsche, Ludwig Wittgenstein, Martin Heidegger, and Jean-Paul Sartre).

**A wide range of contemporary sources** *Archetypes of Wisdom* includes a variety of contemporary sources that address philosophical issues from beyond academic philosophy. These show—rather than merely tell—students that philosophy occurs outside philosophy class and in other guises.

**Flexible structure** Each chapter is a self-contained unit. It is not necessary to cover sections in chronological order, nor is it necessary to cover every chapter to have an effective class. Material not covered by the instructor can be used for independent writing assignments, group presentations, and the like.

**Overviews of philosophical themes** Two strongly visual summaries of classical and modern philosophical themes give students a story-like preview of key philosophical issues and a sense of historical context and continuity.

**Chapter commentaries** Chapters conclude with clearly identified brief commentaries that include general evaluations or personal reflections concerning the philosophical ideas covered in the chapter; often they connect chapter ideas to contemporary issues.

**Summaries of Main Points** Highlights of key ideas can be used as a handy preview, review, and discussion aid for each chapter.

**Post-Reading Reflections and pedagogical framing** Each chapter opens with Learning Objectives and concludes with post-reading questions keyed to the text. These range from specific to general and can be used as review questions and as test or essay questions. Individual questions can be taken as they are or easily modified for use as reading quizzes, essay assignments, or paper topics. Together, Learning Objectives and Post-Reading Reflections frame each chapter's core content in a way that is especially helpful to students who are unfamiliar with sophisticated writing or who *believe* that philosophy has nothing to offer them.

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**Sources** A Notes section documents all sources for primary source extracts.

**Two Glossaries** In addition to a handy margin glossary, which defines key terms in the margins, highlighting their importance and facilitating text reviews, an alphabetical glossary with chapter and page references makes it easy to locate key terms in the text.

**Bibliography of Philosophical Delights** Arranged by chapter, this little collection of books contains brief descriptions of some overlooked gems. Unlike standard academic bibliographies, the focus here is on the joy of reading and discovering just how far philosophy reaches. It is encouraging to students who want to go beyond the textbook for academic or personal reasons.

**Index of Margin Quote Authors** This popular feature helps students locate authors of margin quotes featured throughout the text.

**Student-oriented Index** Geared toward novice philosophers, the Index is extensively cross-referenced to help budding researchers and readers unfamiliar with philosophy find what they are looking for—and what they did not know they were looking for until they found it (serendipity).

## Digital Solutions for Students and Instructors

MindTap for *Archetypes of Wisdom* is a highly personalized, customizable teaching and learning experience that improves learning outcomes. Through a carefully designed chapter-based learning path, MindTap allows students to easily identify the chapter's learning objectives, complete readings and activities organized into short, manageable blocks, and test their content knowledge through a variety of tools and "MindApps." Analytics and reports provide a snapshot of class progress, time in course, engagement and completion rates. Instructors can customize the MindTap platform to design a pedagogically meaningful path by using any of the following:

- **MindTap Reader.** Cengage Learning's re-imagination of the traditional eBook, is specifically designed for how students assimilate content and media assets—in a mobile reading environment. The MindTap Reader provides the entire text of *Archetypes of Wisdom*, 9e, and allows students to make notes, highlight text, and find definitions right from the page. It also includes chapter-specific resources such as quizzes, flashcards, and more.
- **Aplia MindApp.** The Aplia™ learning solution significantly improves outcomes and elevates thinking by increasing student effort and engagement. Developed by teachers and used by more than 1,000,000 students, Aplia assignments provide automatically graded assignments with detailed, immediate explanations on every question.
- **Questia MindApp.** Access to the premier trusted online research library Questia provides the resources needed to complete college-level, core-curriculum course assignments. Featuring 24/7 online access to a collection of full-text books and academic journals along with a complete suite of organizational and productivity tools.

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- **Questia Writing Center.** Questia can also help students throughout the entire research process, from finding good topics and appropriate scholarly sources to organizing notes, drafting paper outlines, and properly citing references. Questia helps students write better papers by providing an extensive array of scholarly sources, and enabling them to organize what they've learned into a better thought-out paper.
- **Supplemental Primary Source Readings.** Access to the Questia library also brings the ability to assign a wide range of philosophy primary source readings with cleared digital permissions. Instructors can pick and choose from suggested readings integrated into the MindTap chapter learning path or use the database to add their own selections.
- **Philosophy videos.** A thoughtfully curated selection of video clips provides in-depth analyses of key philosophical topics using writings of past philosophers and expert interviews from pre-eminent scholars and philosophers. These videos do more than reiterate the reading, jump-starting student learning with thought-provoking perspectives on philosophical issues.
- ***How to Get the Most Out of Philosophy, seventh edition.*** Written by textbook author, Douglas J. Soccio, this companion student success manual equips students with the skills necessary to succeed in an introductory Philosophy course. Beginning with how to study philosophical texts, continuing through test-taking and writing strategies, and ending with tips for ongoing college achievement, this handy guide prepares students for long-term accomplishment.
- **Additional Activities.** A discussion board with "Discussing Philosophy" forum topics from the textbook and ability to add additional topics, interactive "Philosophy Timelines," and chapter-based multiple choice and essay questions complete the selection of activities that can be assigned for each chapter learning path.

MindTap for *Archetypes of Wisdom* goes well beyond an eBook, a homework solution, a resource center website, or a Learning Management System. To learn more, ask your Cengage Learning sales representative to demo it for you —or go to www.Cengage.com/MindTap.

**Online instructor's manual with tests** In addition to the sections containing over 1,300 true/false, multiple-choice, and essay questions, this unique manual includes a section on the philosophy of testing (how to prepare tests), lecture and discussion tips for all chapters, tips for new philosophy teachers (which are useful for all teachers), a discussion of the special pedagogical features of *Archetypes of Wisdom*, and a list of more than 100 "philosophical films." Few, if any, instructor aids are as practical or complete. This is not a cursory job, but a substantial and truly useful compendium of tips, time-saving classroom-tested test questions, and flexible lecture guides. These instructor resources are available on the **Instructor Companion Website**. This website is an all-in-one resource for class preparation, presentation, and testing for instructors and is accessible through www.Cengage.com/login with your faculty account.

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Alas, I have had to make some difficult decisions. Had I been able to take all of your great suggestions, *Archetypes of Wisdom* would look like the hardback, multi-volume edition of the Oxford English Dictionary!

*Archetypes of Wisdom* has always been a very complicated book to put together. And although, more often than not, I have been the beneficiary of some excellent teams over the course of its lifespan, each new revision prompts some initial anxiety. A project with so many features and players is a lot like an extended trip with new in-laws and distant relatives. Will we get along? Are we all going in the same direction? From the beginning of this project, my anxieties about the unknown were quickly assuaged, beginning with Debra Matteson, Cengage Learning Product Manager for Philosophy & Religion. A philosopher herself, Debra has shown a personal interest in my book *as a book* and not merely a project. I am especially grateful to her for going to bat for me regarding modifications to the original revision schedule when I had other pressing concerns. Debra has been encouraging from the get-go and set the tone for what has turned out to be a truly generous revision team.

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I've been around long enough to know and cherish the delicate balance between the personal and the professional that marks those who bring integrity and grace to their work. This has been a team of just such individuals.

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## A Personal Note

I thank my friends and family for supporting me through this revision by putting into practice so many of the qualities that make a good philosopher: Relentless questioning. Willingness to listen and reconsider. Tolerance without sentimentalism. Courage, forbearance, and integrity. Good humor. Acceptance of loss. And, best of all, openness to new ideas, new ways of being, and new people.

Most importantly, I thank my wife, Margaret, the heart of my philosophy and lodestone of my life, without whom this book and I would be so much the poorer. She it is who has shown me that just as philosophy is a way of life, our way of life is our true philosophy. When I am ready to clip the coin a trifle and settle for "not too bad," she reminds me that every reader pays for every book with more than money. Readers pay with trust and irrecoverable time. And so she asks, sometimes outright, more often with a glance, "Good enough?" And we both know the answer. But more than being my editorial conscience, Margaret is a ferocious student advocate and a lover of philosophy. It matters to her that every reader, and especially every student reader, gets true, fair value from *Archetypes of Wisdom*. So she reads and rereads and re-rereads every jot and tittle, patiently, carefully, lovingly. Margaret was *Archetypes of Wisdom*'s first reader. She will always be its best reader. And she will always be my favorite reader.

Life's meaning—however we conceive it—does not depend on who the president is or on how many people agree with us about politics or religion or about anything else. As interesting or important as such things may be, they are not primary matters. Why, then, do we devote so much energy to them and to things like them? Perhaps because we are prone to forgetting what matters most to us, were we to stop and think about it—maybe not in Plato's sense of forgetting but forgetting nonetheless. We routinely experience bouts of philosophical amnesia, the cure for which is not navel-gazing or logic-chopping but philosophical conversation and reflection.

I offer *Archetypes of Wisdom* as one small antidote against forgetting philosophy and hope that in some small way I have done right by the philosophers I have been able to include in it. They are superb company, and it is a privilege to share them with you.

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Yiorgos Karahalis/Reuters/Landov

# Introduction

## *Philosophy and the Search for Wisdom*

Grey-eyed Athena sent them a favorable breeze, a fresh wind, singing over the wine-dark sea.

— ***Homer***

## Learning Objectives

MindTap

After you complete this chapter, you should be able to:

- Define the term *philosophy*.
- Outline the four primary areas of philosophy.
- Identify five philosophical archetypes.
- Differentiate between archetypes and stereotypes.
- Based on your own educational experience, analyze James Q. Wilson's claim that radical relativism is rampant on college campuses.
- Explain why wisdom is often associated with age.
- Contrast practical and theoretical knowledge.
- Distinguish belief from knowledge.
- Distinguish belief from mere belief.
- Explain willed ignorance.

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MindTap
Philosophy Timelines

**philosophy**
From Greek roots meaning "the love of wisdom."

*Beggars get handouts before philosophers because people have some idea of what it's like to be blind and lame.*
— Diogenes

**PHILOSOPHY** is already an important part of your life, whether you know it or not. The word **philosophy** comes from Greek roots meaning "the love of wisdom." The earliest philosophers were considered wise men and women, or sages, because they devoted themselves to asking "big questions": What is the meaning of life? Where did everything come from? What is the nature of reality? For a long time, most philosophers were wisdom-seeking amateurs. That is, philosophy was a way of living for them, not a way of making a living. (The original meaning of *amateur* is one who is motivated by love rather than by profit.)

We use the term *philosophy* in a similar sense when we think of a person's basic philosophy as the code of values and beliefs by which someone lives. Sometimes we talk about Abby's philosophy of cooking or Mikey's philosophy of betting on the horses. In such instances, we are thinking of philosophy as involving general principles or guidelines. Technically, that's known as *having a philosophy*; it is not the same thing as *being a philosopher*.

You don't have to be a philosopher to ask philosophical questions; you just have to be a naturally curious and thoughtful person. Here's a sampling of the kinds of questions philosophers study:

- Does God exist?
- What's the meaning of life?
- Why do innocent people suffer?
- Is everything a matter of opinion?
- Are all people really equal, and if so, in what sense?
- What is the best form of government?
- Is it better to try to make the majority happy at the expense of a few or make a few happy at the expense of many?
- How are minds connected to bodies?
- Is there one standard of right and wrong for everyone, or are moral standards relative?
- Is beauty in the eye of the beholder?
- Does might make right?
- Is objectivity possible? Desirable?

### For Deeper Consideration

Reflect on your own education up to this point. In what ways has it hindered, and in what ways has it supported, a love of wisdom?

## What to Expect from This Book

Although the idea of studying selected highlights of nearly three thousand years of (mostly) Western philosophizing may seem *exhausting*, this is not meant to be an *exhaustive* history of philosophy or survey of philosophical topics. That is,

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## "Surely, Life Is Not Merely a Job"

Why do we go through the struggle to be educated? Is it merely in order to pass some examinations and get a job? Or is it the function of education to prepare us while we are young to understand the whole process of life? Having a job and earning one's livelihood is necessary—but is that all? Are we being educated only for that? Surely, life is not merely a job, an occupation; life is wide and profound, it is a great mystery, a vast realm in which we function as human beings. If we merely prepare ourselves to earn a livelihood, we shall miss the whole point of life; and to understand life is much more important than merely to prepare for examinations and become very proficient in mathematics, physics, or what you will.

Jiddu Krishnamurti, from "The Function of Education" quoted in Daniel Kolak and Raymond Martin, ***The Experience of Philosophy*** (Belmont, Calif.: Wadsworth, 1990), pp. 20–21.

*Archetypes of Wisdom* is not meant to be "complete," covering every significant philosopher or every significant contribution made by the philosophers it does include. Rather, it's meant to be a *representative* and inviting introduction to interesting and important questions of value, meaning, and knowledge and the cultural conditions that gave rise to them.

If you're reading this book as part of an academic course, I recommend treating your introduction to philosophy as an opportunity to distinguish between saying philosophical-sounding things and actually philosophizing. Perhaps the chief difference between just talking about philosophical ideas and actually philosophizing about them involves the degree of rigor and discipline you apply to your reflections.

We can say, then, that philosophy consists of careful reasoning about certain kinds of issues. Philosophical thinking includes careful assessment of terms, evaluation of logical reasoning, willingness to make refined distinctions, and so forth. Philosophers are especially interested in the arguments (reasons) offered to support our ideas.

Philosophical issues concern ultimate values, general principles, the nature of reality, knowledge, justice, happiness, truth, God, beauty, and morality. Philosophy addresses questions that other subjects do not address at all, and it addresses them in a more thorough way.

That's not to say, however, that we can tell whether or not a person is a philosopher just by his or her job description. Physicists, psychologists, physicians, literary critics, artists, poets, novelists, soldiers, housewives—all sorts of folks—engage in philosophical reflection without necessarily being labeled as philosophers. The quality of philosophical reasoning should concern us most, rather than the label "philosopher."

Because of their nature, philosophical questions cannot be answered in the way that a mathematical or factual question can be answered with "4" or "the year 1066." Certain questions must be asked and answered anew by each culture and by any person who awakens to what Plato and Aristotle called the *philosophical sense of wonder*. Indeed, thoughtful individuals wrestle with philosophical questions all their lives.

*Of what use is a philosopher who doesn't hurt anybody's feelings?*
— Diogenes

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MindTap
Discussing Philosophy

**PHILOSOPHICAL QUERY**

So what do you think? If you had the choice of being happy and blissfully ignorant or philosophically concerned but not always happy, which would you choose? Why?

## Areas of Philosophy

In practice, philosophy consists of the systematic, comprehensive study of certain questions that center on meaning, interpretation, evaluation, and logical or rational consistency. The primary areas of philosophy are listed here:

- *Metaphysics* encompasses the study of what is sometimes termed "ultimate reality." As such, metaphysics raises questions about reality that go beyond sense experience, beyond ordinary science. Metaphysical questions involve free will, the mind–body relationship, supernatural existence, personal immortality, and the nature of being. Some philosophers (see Chapters 10, 11, 13, and 15–17) question the very possibility of a reality beyond human experience, while others (see Chapters 1, 2, 3, 5, 7, 8, and 9) base their philosophies on metaphysical notions.
- *Epistemology*, from the Greek for "knowledge," is the branch of philosophy that asks questions about knowledge, its nature and origins, and whether it is even possible. Epistemological questions involve standards of evidence, truth, belief, sources of knowledge, gradations of knowledge, memory, and perception. Epistemological issues cut across all other branches of philosophy. (See, in particular, Chapters 1–6, 8–11, and 13–17.)
- *Ethics*, from the Greek word *ethos*, encompasses the study of moral problems, practical reasoning, right and wrong, good and bad, virtues and vices, character, moral duty, and related issues involving the nature, origins, and scope of moral values. Today, it is not uncommon for ethicists to specialize in medical ethics, business ethics, environmental ethics, academic ethics, issues of ethnicity and gender, and the nature of the good life. Ethical issues include benevolence, truth-telling, relativism, and universality. (See Chapters 1–7, 10–13, 16, and 17.)
- *Social and political philosophy* are concerned with the nature and origins of the state (government), sovereignty, the exercise of power, the effects of social institutions on individuals, ethnicity, gender, social status, and the strengths and weaknesses of different types of societies. (See Chapters 1, 4, 5, 7, 12, 13, 16, and 17.)

AP Photo/Alex Brandon

An unlikely epistemologist, the comedian Stephen Colbert coined the term *truthiness* as a tongue-in-cheek definition of a "truth" that a person claims to know from the gut, without regard for evidence or logic.

Other important areas of philosophy include logic, the study of the rules of correct reasoning; axiology, the study of values; aesthetics, the study of perceptions, feelings, judgments, and ideas associated with the appreciation of beauty, art, and objects in general; and ontology, the study of being and what it means to "Exist."

Philosophers sometimes concentrate on only one of these primary areas. Today some philosophers go so far as to reject whole areas of philosophy as unfit for study.

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For example, a logician might view metaphysics as overly abstract and confused; a moral philosopher might see the study of symbolic logic as belonging to mathematics, rather than philosophy. Whenever philosophers concern themselves with the meaning of life or the general search for wisdom, however, all of these primary areas are involved, even if some are not dealt with explicitly.

Contemporary academic philosophers tend to specialize even within these areas, concentrating on historical periods; certain philosophers; the philosophy of music, religion, or law; or particular philosophical issues, such as What is justice? Is objectivity possible? More than two hundred areas of specialization are currently listed by the Philosophical Documentation Center, a professional organization dedicated to compiling and disseminating research data and articles about philosophy.

## Philosophical Archetypes

In the ancient world, the wise person was known as the sage; in parts of Asia, a bodhisattva, yogi, or guru; in parts of Africa, a witch doctor; among Native Americans and the nomadic tribes of Asia, a shaman. In the Bible, the prophets were people of wisdom. In many cultures, the "grandmother" or "grandfather" or some other elder represents the basic image of the wise person. In the West, the wise person is often depicted as a male, but not always. In cartoons, the "wise man" is often caricatured as an oddball or a hermit wearing a robe of some sort, maybe carrying a staff, and sporting a long white beard. Why do you suppose that is? Because even cartoonists tap into this nearly universal image—and we recognize it.

This kind of basic image is sometimes referred to as an *archetype*. According to psychologist C. G. Jung (1875–1961), an **archetype** is an image that has been shared by the whole human race from the earliest times. In its more traditional sense, an archetype represents our conception of the essence of a certain kind of person. An archetype is a fundamental, original model of some type: mother, warrior, trickster, cynic, saint, pessimist, optimist, atheist, rationalist, idealist, and so on. A **philosophical archetype** is a philosopher who expresses an original or influential point of view in a way that significantly affects subsequent philosophers and nonphilosophers.

**archetype**
A basic image that represents our conception of the essence of a certain type of person; according to psychologist C. G. Jung, some of the images have been shared by the whole human race from the earliest times.

**archetype (philosophical)**
A philosopher who represents an original or influential point of view in a way that significantly affects philosophers and nonphilosophers: cynic, saint, pessimist, optimist, atheist, rationalist, idealist, and so on.

The difference between an archetype and an *ideal* is that the archetype need not be good or perfect. The difference between an archetype and a *stereotype* is in their depth. A stereotype is a simplistic distortion of a type of person. An archetype, by contrast, is a powerful representation of a fundamental response to universal experiences. Archetypes exemplify essential ways of coping with the universal aspects of life (suffering, death, loss, society, wealth, knowledge, love, purpose) in uncommonly pure ways. There are archetypes of evil as well as good and of fools as well as of wise people.

This introduction to philosophy is organized around philosophical archetypes. Even people who have not studied philosophy recognize the basic qualities of many philosophical archetypes. Most likely you have already encountered individuals who resemble some of them. Two brief examples will show you what I mean.

One philosophical archetype is the *skeptic* (Chapter 10). Skeptics believe that any claim to knowledge must be personally verified by their own sensory experience. They want to see, touch, taste, or measure everything. The New Testament contains

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Archetypes of wisdom appear in many forms, from the rational Greek sophos (left) to this Native American wise woman, or shaman (right).

## "It Is a Shameful Question"

The idea that devoting time to philosophy distracts us from "practical" concerns is an old one. And, of course, the very suggestion that philosophy is not as useful or practical as other subjects or activities is itself a philosophical idea that requires justification. In the following passage, the prolific philosophical historian Will Durant challenges the notion that being useful is supremely important:

> The busy reader will ask, is all this philosophy useful? It is a shameful question: We do not ask it of poetry, which is also an imaginative construction of a world incompletely known. If poetry reveals to us the beauty our untaught eyes have missed, and philosophy gives us the wisdom to understand and forgive, it is enough, and more than the world's wealth. Philosophy will not fatten our purses, nor lift us to dizzy dignities in a democratic state; it may even make us a little careless of these things. For what if we should fatten our purses, or rise to high office, and yet all the while remain ignorantly naive, coarsely unfurnished in the mind, brutal in behavior, unstable in character, chaotic in desire, and blindly miserable?
>
> . . . Perhaps philosophy will give us, if we are faithful to it, a healing unity of soul. We are so slovenly and self-contradictory in our thinking; it may be that we shall clarify ourselves, and pull ourselves together into consistency, and be ashamed to harbor contradictory desires or beliefs. And through unity of mind may come that unity of purpose and character which makes a personality, and lends some order and dignity to our existence.

Will Durant, ***The Mansions of Philosophy*** (New York: Simon & Schuster, 1929), p. x.

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an excellent example of this archetype in the person of "Doubting" Thomas, the disciple who would not believe that Jesus had risen from the grave until he carefully examined Jesus' wounds for himself.

Another philosophical archetype is the *utilitarian* (Chapter 12). Utilitarians believe that pain is inherently bad, that pleasure is inherently good, and that all creatures strive to be as happy as possible. Thus, utilitarians argue that our private and communal behavior should always maximize pleasure and minimize pain. You might recognize their famous formula: Always act to produce the greatest possible happiness for the greatest number of people. You probably also recognize utilitarian thinking in all sorts of "majority rules" reasoning.

The philosophers we will study include these two archetypes as well as exemplars of other significant philosophical schools and orientations. Philosophical archetypes are often the founders of the schools they represent, but not always. Sometimes the archetypal representatives of a philosophy are individuals who refine and develop others' ideas. In addition to their significance in the history of philosophy, archetypes confront universally important philosophical questions in ways that continue to be interesting and engaging.

Two special virtues of archetypal figures are the intensity and purity of their belief in their philosophies. Philosophical archetypes are strict advocates of a philosophical worldview or philosophical method. The intensity with which they hold to their views, combined with exceptional philosophical depth and rigor, almost always challenges our own, often unclarified, beliefs—whether we want to be challenged or not. Never fear. You alone always remain responsible for what you choose to believe, reject, or modify.

Learning about philosophical archetypes is a good way to get an initial picture of a philosophical orientation and the kinds of philosophers who are drawn to it. Learning about philosophical archetypes may also give you a better sense of your own present philosophy of life, or at least some aspects of it.

## Are Philosophers Always Men?

The history of Western philosophy contains mostly male representatives, most of them of European ancestry. This has led to the sarcastic but important charge that Western philosophy is nothing but the study of "dead white males." Even though increasing numbers of women are entering the ranks of professional philosophy today, men still outnumber women among professional philosophers.

Although throughout history individual women were recognized for their insight and brilliance, most of them remained—or were kept—outside of the formal history of philosophy. In our own times, the recognition of women philosophers is improving: Susanne Langer, L. Susan Stebbing, Simone de Beauvoir, Simone Weil, Ayn Rand, Christina Hoff Sommers, Alison Jaggar, Susan Moller Okin, and Martha Nussbaum, among many others, have achieved renown as philosophers. Women philosophers are still generally not as well known, however, as women in fields such as psychology. (The fact that women are still underrepresented in many fields underscores the serious consequences that pervasive cultural prejudices have on the search for truth.)

Erich Lessing/Art Resource, NY

One of the first women philosophers to leave a substantial written record, Hildegard Von Bingen (1098–1179), receives one of her divine visions, as the monk Volmar looks on in amazement.

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## "The Prejudices of Practical Men"

If we are not to fail in our endeavour to determine the value of philosophy, we must first free our minds from the prejudices of what are wrongly called "practical" men. The "practical" man, as this word is often used, is one who recognizes only material needs, who realizes that men must have food for the body, but is oblivious of the necessity of providing food for the mind. If all men were well off, if poverty and disease had been reduced to their lowest possible point, there would still remain much to be done to produce a valuable society; and even in the existing world the goods of the mind are at least as important as the goods of the body. It is exclusively among the goods of the mind that the value of philosophy is to be found; and only those who are not indifferent to these goods can be persuaded that the study of philosophy is not a waste of time.

. . . Philosophy is to be studied, not for the sake of any definite answers to its questions, since no definite answers can, as a rule, be known to be true, but rather for the sake of the questions themselves; because these questions enlarge our conception of what is possible, enrich our intellectual imagination and diminish the dogmatic assurance which closes the mind against speculation; but above all because, through the greatness of the universe which philosophy contemplates, the mind also is rendered great, and becomes capable of that union with the universe which constitutes its highest good.

Bertrand Russell, ***The Problems of Philosophy*** (Oxford: Oxford University Press, 1912), selections from Chapters 1, 14, and 15.

Because, until recently, Western philosophy has been dominated by an emphasis on logical reasoning and written argument, other expressions of philosophical insight have been given less attention. Until the eighteenth century, most Western philosophers represented a small class of highly educated men, able to support themselves independently or associated with the Church or some other source of income. Only with the emergence of great public universities were higher education and philosophy open to people from other backgrounds. And even then, philosophers tended to remain members of an educated male elite.

In the following passage, Mary Ellen Waithe, the head of a team of scholars that has compiled a valuable series called *A History of Women Philosophers*, notes firsthand the difficulty of filling in some of the gaps in the history of philosophy:

> On a sweltering October afternoon in 1980 . . . I sought comfort in the basement library of City University of New York's Graduate Center. I came upon a reference to a work by Aegidius Menagius [on the history of women philosophers] published in 1690 and 1692. I had never heard of any women philosophers prior to the 20th century with the exceptions of Queen Christina of Sweden, known as Descartes' student, and Hildegard von Bingen, who lived in the 12th century. . . . It took sixteen months to obtain a copy of Menagius' book. . . .
>
> As it turns out, many of the women he listed as philosophers were astronomers, astrologers, gynecologists, or simply relatives of male philosophers. Nevertheless, the list of women alleged to have been philosophers was impressive.
>
> . . . By the end of 1981 I had concluded that the accomplishments of some one hundred or more women philosophers had been omitted from the standard philosophic reference works and histories of philosophy. Just check sources such as *The Encyclopedia of Philosophy*, Copleston, Zeller, Bury, Grote and others. If the women are mentioned at all, it is in passing, in a footnote.[1]

*I do not know how to teach philosophy without becoming a disturber of the peace.*
— Baruch Spinoza

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There is no escaping the fact that Western philosophy has been predominantly male influenced throughout its history, shaped by a strong preference for rational and objective evidence rather than by more holistic and intuitive approaches to problems. The pervasiveness of this orientation makes it imperative that we acknowledge this problem. Chapters 9, 11, and 13–17 include some intriguing critiques of rationalism and universalism.

### For Deeper Consideration

To what extent do you think gender and ethnic background should be considered in evaluating an individual's philosophical beliefs? Do gender, ethnic background, and other personal factors (age, income, and so on) control what we think? Is your response to this question dependent on such factors? How would—or could—you find out without being unduly influenced by the very factors under scrutiny?

## Philosophy and the Search for Truth

Even with its cultural limits and biases, philosophy is perhaps the most open of all subjects. Its primary goals are clarity of expression and thought, and its chief components are reason, insight, contemplation, and experience. No question or point of view is off-limits.

The best philosophers—no matter what their personal beliefs—defer to the most compelling arguments regardless of their origins. Such important philosophers as Plato, Augustine, Thomas Aquinas, John Stuart Mill, Søren Kierkegaard, Friedrich Nietzsche, and Martin Heidegger, to name but a few, radically questioned and revised their own thinking over the course of their lives, reacting to what they saw as more compelling evidence.

Today, the philosophical arguments raised by women and other philosophical "outsiders" have expanded the ever-growing philosophical community. The history of philosophy is, in the words of Walter Kaufmann, the history of heresy.

There has always been a powerful philosophical tradition that challenges the status quo and confronts social institutions. In recent times, this tradition has found effective and powerful expression among philosophers concerned with the environment, animal rights, family structure, racism, and sexism.

Because archetypal figures exert such far-reaching influence, it is hard to predict who they will be with any certainty. That's understandable—we cannot merely assign archetypal status to a person, no matter how tempting that seems. In this regard, philosophy is no different from other fields. History teaches us that most of any given era's significant and popular figures don't usually retain their significance much beyond their own lifetimes. So predicting the emergence of archetypal philosophers must be approached with caution. In Chapters 17 and 18, we will look

*Reason or a halter.*
— Diogenes

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