

The background of the book cover is a photograph of a waterfall in a dense forest. The water is white and frothy as it falls over large, dark rocks that are heavily covered in bright green moss. The surrounding forest is lush with various green plants and ferns. The overall scene is serene and natural.

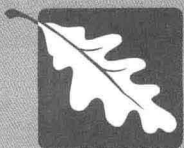
# PHILOSOPHY

*A Text with Readings*

SEVENTH EDITION

MANUEL VELASQUEZ





# Philosophy

## A Text with Readings

SEVENTH EDITION

MANUEL VELASQUEZ

The Charles Dirksen Professor  
Santa Clara University



**Wadsworth Publishing Company**

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*For my wife and children  
Maryanne, Brian, Kevin, and Daniel*

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## Preface to the Seventh Edition

### NEW VIDEO SERIES: “THE EXAMINED LIFE”

A new series of videos for television has been produced to accompany the seventh edition of *Philosophy: A Text with Readings*. Entitled “The Examined Life,” the 26 half-hour videos cover most (but not all) of the topics treated in this edition and move in sequence through each section of each chapter. Each video consists of interviews with contemporary philosophers, dramatizations, historical footage of well-known philosophers, discussions of classical philosophical texts, and visual interpretations of key philosophical concepts. Among the more than 100 philosophers newly interviewed for this video series are: W. V. O. Quine, Hilary Putnam, John Searle, James Rachels, Martha Nussbaum, Marilyn Friedman, Hans Gadamer, Gary Watson, Susan Wolf, Peter Singer, Michael Sandel, Daniel Dennet, Ronald Dworkin, and many others.

Instructors, universities, and colleges interested in previewing, renting, licensing, or acquiring these videos should contact the producer of the video series: INTELECOM, Intelligent Telecommunication; 150 East Colorado Blvd, Suite 300; Pasadena, CA 91105-1937. INTELECOM may also be reached by telephone at (626) 796-7300; by FAX at (626) 577-4282; and through its web site at <http://www.intelecom.org>

I have heard philosophers suggest that the very nature of time as a human experience is undergoing radical change as the social processes that constitute our cultural world move through their cycles with accelerating rapidity. Trends, fashions, fads,

styles, technologies, political movements, and, yes, philosophies, are born, grow, flourish, wither, and are quickly succeeded by their novel replacements in ever shorter calendar periods, generating a sense that time is speeding up. Some claim that the increasing pace of change has profound implications for philosophy. Whether or not this is so, rapid change forces revisions of a more mundane sort in textbooks on philosophy such as this. So although *Philosophy: A Text with Readings* continues to get students excited about philosophy without sacrificing depth or rigor, the swift changes in the world our students inhabit necessitated revising the text once again. I have tried to enhance what users say they like best: that this book is easy to read, fun to use, and manages to cover all the traditional issues with a unique combination of attention to the history of philosophy, a regard for interesting contemporary concerns, and substantial selections from classic and contemporary texts. But I have made numerous revisions and introduced changes to ensure the text remains up-to-date, continues to meet teachers’ needs, and provides a substantive yet delightful experience of philosophy for the reader who wonders what we and our rapidly changing world are all about.

### CHANGES IN THE SEVENTH EDITION

Every chapter of this edition incorporates new material or extensively rewritten material. The main changes are as follows.

**Chapter 1** has been rewritten to simplify its style and enhance its readability; Section 1.3 on

Socrates has been expanded to include a discussion of a new passage from *The Republic*.

**Chapter 2** has been extensively revised, rewritten, and reorganized. The introduction to Chapter 2 is considerably shorter. Section 2.2 has been retitled and expanded to include new passages from Plato's *Phaedrus*, from Aristotle's *Nicomachean Ethics*, from Augustine's *Confessions*, and from Aquinas's *Summa Contra Gentiles*. A key new concept introduced is the teleological features of the traditional concepts of human nature. Section 2.2 also includes an entirely new discussion of Darwinian evolution (which particularly challenges the teleological conception of human nature) while the previous edition's discussion of Skinner's now somewhat dated behaviorism has been dropped and the materials on Hume and Buddhist "no-self" views have been moved into a new section 2.4 later in the chapter. Section 2.3 is a new section on the mind-body problem that brings together materials that were scattered throughout Chapters 2 and 4 of the previous edition. This new section 2.3 discusses dualism, identity theory, behaviorism, functionalism, and computer theories of mind, ending with a discussion of the Turing test and Searle's "Chinese Room" counter example. Section 2.4 is a new section on personal identity that discusses the views of Descartes, Locke, and the "no-self" views of Hume and Buddhism. Section 2.5 is also a new section on what some call the "atomistic" notion of the self, but that is here characterized as the notion of the "independent and self-sufficient individual." This section discusses Hegel's opposing views on "recognition" and some of the ideas of the Canadian philosopher Charles Taylor. The readings by Evans and Searle that were at the end of Chapter 2 have been dropped since their subject matter is now incorporated into the main text.

The previous edition's Chapter 3 on God and Chapter 4 on metaphysics have been switched in this new edition. Chapter 3 is now on metaphysics and Chapter 4 is now the Chapter on God. This sequence seemed to make more sense since the discussions on dualism and human nature in Chapter 2 seemed to flow more naturally into the metaphysical discussions of materialism and idealism now in Chapter 3.

This newly-positioned **Chapter 3** on metaphysics has been considerably revised and simplified. Section 3.1 is largely unchanged. The materials on identity theory and teleology in 3.2 have been moved into Chapter 2 and new passages from Berkeley have been added. The discussion of pragmatism in section 3.3 has been shortened and simplified, and the discussion of analytic philosophy in 3.4 has also been shortened and simplified. The discussions of phenomenology and existentialism, formerly in section 3.5, have been moved to section 3.6, and simplified, primarily by omitting a discussion of Nietzsche (whose views are still covered in the "Historical Showcase" at the end of Chapter 7). Section 3.7 is a new section on determinism, indeterminism, and compatibilism that brings together materials that had been scattered throughout Chapter 2 in the previous edition. Section 3.8 is a completely new discussion of the reality of time.

**Chapter 4**, on God and religion, remains largely unchanged, apart from a new discussion of the "big bang" and its relation to the cosmological argument in section 4.2 and the addition of Freud and Kant's views on God at the end of section 4.3. The readings by Cone and Christ have been dropped from the end-of-chapter readings in Chapter 4.

**Chapter 5** has been rewritten to improve its readability. Section 5.2 includes a completely new discussion of innate ideas. Section 5.4, on Kant, has been completely rewritten and expanded to include discussion of constructivist theories after Kant. The discussion of Locke has been dropped from the "Historical Showcase" in section 5.7 since his views seem to be adequately covered in the main text of this chapter and of Chapter 8.

**Chapter 6** also has been extensively rewritten. Section 6.2 has a new introduction that better motivates the discussion of theories of truth that follows. The discussion of instrumentalism in section 6.3 has been expanded. Section 6.4 is an entirely new section discussing truth in the humanities, with a particular focus on hermeneutics.

**Chapter 7**, while covering essentially the same material, has been reorganized. Introductory section 7.1 has been extensively rewritten, shortened, and simplified. Section 7.2 has been simplified and focuses solely on the issue of ethical relativism. Sec-

tion 7.3, which is devoted to nonconsequentialist theories of ethics, now includes a discussion of Kant, which the previous edition had positioned as separate section 7.5, and a discussion of Buddhist ethics, which in the previous edition was separate section 7.6. The discussion of Mill has been dropped from the “Historical Showcase” in section 7.9 since his views are adequately covered in the main text of this and the following chapter.

**Chapter 8** has been considerably reorganized. After an introductory section, the chapter now begins with a discussion of social contract theory in section 8.2. This section includes new discussions of Rawls’s social contract ideas and of communitarianism. Section 8.3 is a completely rewritten and greatly expanded discussion of justice. The section on “government control” from the previous edition has been dropped since much (but not all) of this material is now incorporated into sections 8.2 and 8.3. The discussions on King and Gandhi have been dropped from the “Historical Showcase” at the end of the chapter since the essentials of their views are covered in the main text.

**Chapter 9** is a completely new concluding chapter on two topics that are loosely related to each other: art and the meaning of life. While presenting all new material, this chapter is intended to recapitulate some of the discussions in earlier chapters.

## ORGANIZATION

Self-discovery and autonomy remain the central notions around which this edition is organized (although these notions are criticized in Chapter 2). Each chapter repeatedly returns to these notions and links the materials discussed to the reader’s growth in self-knowledge and intellectual autonomy. Each chapter, however, is sufficiently self-contained that instructors can assign chapters in whatever order they choose and may omit whatever chapters they wish.

Although the text is organized by topics, the chapters still have been arranged in a roughly historical order. The book opens with a lively introductory chapter on the nature of philosophy that focuses on Socrates as exemplar of philosophy and includes substantial selections from the Socratic

dialogues. Because of the book’s focus on the self, the intrinsic importance of the topic, and because human nature was an important concern from the earliest time of philosophy, we turn immediately in Chapter 2 to the discussion of human nature, a discussion that raises several issues more fully treated in later chapters. Then, because Chapter 2 raises many metaphysical and religious issues, we turn to metaphysical issues in Chapter 3 and then to discussions of God and religion in Chapter 4. These issues, of course, were of passionate concern during the medieval and early modern periods of philosophy. Chapters 5 and 6 focus on questions of epistemology, which historically followed on the heels of the early modern interest in metaphysical issues. Chapters 7 and 8 are devoted respectively to ethics and social philosophy, topics that have preoccupied many philosophers during the late modern and contemporary periods. Chapter 9, the final chapter, focuses on art and the meaning of life, issues that have become particularly prominent during the contemporary period.

But no historical period has a monopoly on any of these topics. Consequently, each chapter moves back and forth from classic historical discussions of issues to contemporary discussions of the same or related issues. The chapter on metaphysics, for example, moves from the early modern controversy between materialism and idealism, to current discussions of antirealism that harken back to idealism.

## SPECIAL FEATURES

This text is unique in many ways and includes the following special features:

1. **Historical Showcases.** Substantial summaries of the life and thought of major philosophers, including female and non-Western philosophers, are placed near the end of each chapter. These historical discussions feature large selections from the works of philosophers who have addressed the issues treated in the chapter. Arranged in chronological order, the Historical Showcases provide a clear and readable overview of the history of philosophy and enables students to see philosophy as a “great conversation” across centuries.



**2. Philosophical readings by twentieth-century philosophers.** Every chapter contains highly accessible readings examining a philosophical question raised in the text. These questions are as diverse as “Should actual events affect religious belief?” “Do we have moral obligations toward animals?” and “Is the use of force ever justified?”

**3. Literature readings.** At the end of every chapter is a short selection of literature that raises the issues discussed in the chapter. These readings provide a friendly entry into philosophy for readers who are unaccustomed to traditional philosophical style.

**4. Many “Philosophy and Life” discussions** scattered throughout the text. These inserts show the impact of philosophy on everyday life or its interesting connections to current issues, such as animal rights, medical dilemmas, sociobiology, psychology, and science.

**5. Marginal “Critical Thinking” boxes.** These boxes help the reader identify and criticize the underlying assumptions on which the arguments in the text depend.

**6. Extended selections from primary sources.** Primary source material is included not only in all the Historical Showcases but is liberally introduced into the main text, where it is always carefully explained. To make these materials accessible to beginning undergraduates, new, simplified translations of several texts (Plato, Aristotle, Aquinas, and others) have been prepared and several standard translations (such as Max Mueller’s translation of Kant) have been simplified and edited.

**7. Section on logic.** The major aspects of formal and informal logic are introduced in an appendix to Chapter 1. This appendix includes a step-by-step method of analyzing philosophical arguments.

**8. Chapter bibliographies.** At the end of each chapter is an annotated list of works that expand on the themes of the chapter.

**9. End-of-section questions.** To encourage students to think philosophically, questions and ex-

ercises are provided at the end of every section within a chapter.

**10. Main points.** Each chapter ends with a summary of the main points that have been covered, which is helpful as a review.

**11. Modular organization.** To ease understanding, each chapter is divided into numbered sections organized as modules that can be assigned for single class meetings.

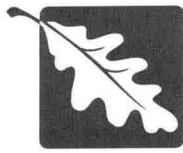
**12. Marginal definitions and glossary of terms.** Unfamiliar philosophical terminology is explained in the text and defined in the margin; the definitions are collected in an alphabetized glossary at the end of the book for easy reference.

**13. Historical time line.** On the inside of the front and back of the cover is a time line that locates each philosopher in his or her historical context.

I have always found that working to revise this text is an enormously satisfying and exciting experience because of the new perspectives and ideas it leads me to confront. I hope that readers will be just as excited by their explorations and journeys into these many visions of what it is to be a human being in today’s changing world.

## ACKNOWLEDGMENTS

For their helpful comments and suggestions on the revision of this and earlier editions of the text, I offer sincere thanks to Ronald Barnette, Valdosta State University; David Crawford, University of Detroit Mercy; Timothy Davis, Essex Community College; Anis Deeb, Truckee Meadow Community College; Anne DeWindt, Wayne County Community College; Emily Dial-Driver, Rogers State College; Garth Gillan, Southern Illinois University at Carbondale; Cynthia Kirchoff, Pennsylvania State University, Harrisburg; Achim Koddermann, State University of New York College at Oneonta; Isabel Luengo, Mira Costa College; Jennifer McErlean, Siena College; Thomas R. Ryckman, Lawrence University; and Wanda Teays, Mount Saint Mary’s College.



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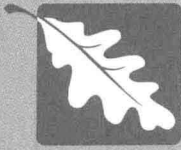
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## PART I

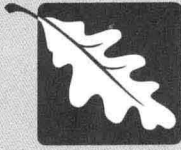
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# Introduction

The word *philosophy* comes from the Greek words *philein*, meaning “to love,” and *sophia*, meaning “wisdom.” Philosophy is the love of wisdom. It is the pursuit of wisdom about what it means to be a human being, what the fundamental nature of God and reality is, what the sources and limits of our knowledge are, and what is good and right in our lives and in our societies.

This book is divided into four parts. In this first part we devote the initial chapter to looking more closely at what philosophy is and the second chapter to discussing what it is to be a human being. We begin with these topics because they raise fundamental issues that affect our overall approach to the study of philosophy. Part II contains chapters examining our basic beliefs about reality and God. The third part is composed of a chapter on knowledge and a chapter on truth. The fourth part contains a chapter on ethics and one on the normative issues raised by life in society. We close with a chapter on art and the meaning of life.





## CHAPTER 1

---

# The Nature of Philosophy

*The feeling of wonder is the mark of the philosopher, for all philosophy has its origins in wonder.*

PLATO

*Philosophy traditionally has been nothing less than the attempt to ask and answer, in a formal and disciplined way, the great questions of life that ordinary men put to themselves in reflective moments.*

TIME MAGAZINE, 7 JANUARY 1966

- 1.1 Introduction: What Is Philosophy?
- 1.2 The Traditional Divisions of Philosophy
- 1.3 An Example of Philosophy: Socrates
- 1.4 The Value of Philosophy
- 1.5 Chapter Summary and Conclusions
- 1.6 Historical Showcase: The First Philosophers
- 1.7 Readings
- 1.8 Appendix: A Look at Logic
- 1.9 Suggestions for Further Reading



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## 1.1 Introduction: What Is Philosophy?

Philosophy begins with wonder. Although many of us know very little about the jargon and history of philosophy, we have all been touched by the feeling of wonder with which philosophy begins. We wonder about why we are here; about who we really are; about whether God exists and what She or He is like; why pain, evil, sorrow, and separation exist; why a close friend was killed; whether science tells us all there really is to know about the universe, or whether intuition and feeling open us to realms of experience and reality that science cannot grasp; whether there is life after death; what true love and friendship are; what the proper balance is between serving others and serving ourselves; whether moral right and wrong are based merely on personal opinion; and whether suicide, abortion, or euthanasia is ever justified.

This wondering and questioning begin early in our lives. Almost as soon as children learn to talk, they ask questions: Where did I come from? Where do people go when they die? What's beyond the sky? How did the world start? Who made God? Why are one and one two and not three? From the very beginning of our lives, we start to ask the questions that make up philosophy.

Although philosophy begins with wonder and questions, it does not end there. Philosophy tries to go beyond the standard answers to these questions that we may have received when we were too young to seek our own answers. The goal of philosophy is to get us to answer these questions for ourselves—to make up our own minds about our self, life, knowledge, art, religion, and morality without simply depending on the authority of parents, peers, television, teachers, or society.

Many of our religious, political, and moral beliefs are beliefs that we accepted as children long before we could question them or understand the reasons behind them. Philosophy examines these beliefs. The aim is not to reject them but to learn why we hold them and to ask whether there are good reasons to continue holding them. In this way our basic beliefs about reality and life become our own: We accept them because we have thought them through on our own, not because our parents, peers, and society have conditioned us to believe them. In this way we gain a kind of independence and freedom, or what some modern philosophers call autonomy. The goal of philosophy, then, is

---

*The unexamined life is not worth living.*

SOCRATES

---

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*We can help one another to find out the meaning of life, no doubt. But in the last analysis the individual person is responsible for living his own life and for "finding himself." Others can give you a name or a number, but they can never tell you who you really are. That is something you yourself can only discover from within.*

THOMAS MERTON

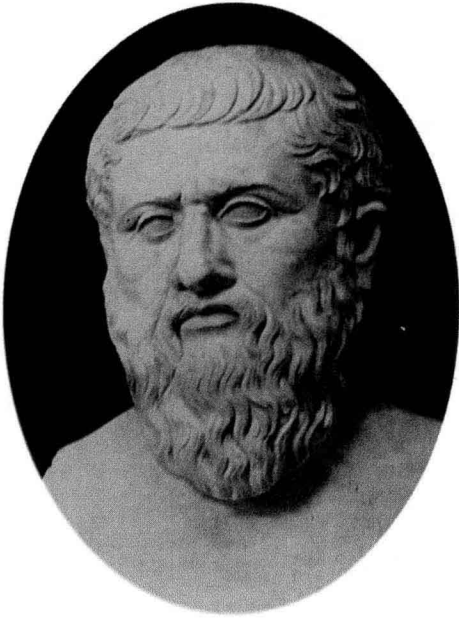
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*It was philosophical reflection that brought me to the conclusion that our evidence for what we have been told in a religious way—of creation and salvation and all that—needed more evidence.*

W. V. O. QUINE

---



Plato: "And the climb upward out of the cave into the upper world is the ascent of the mind into the domain of true knowledge."

**autonomy:** the freedom of being able to decide for yourself what you will believe in by using your own reasoning abilities.

Plato, one of the earliest and greatest Western philosophers, illustrated how philosophy aims at freedom with his famous parable the Myth of the Cave. The Myth of the Cave is a story Plato tells in *The Republic*, his classic philosophical work on justice. Here is an edited and simplified translation of the Myth of the Cave, which Plato wrote in his native Greek:

Now let me describe the human situation in a parable about ignorance and learning. Imagine there are men living at the bottom of an underground cave whose entrance is a long passageway that rises through the ground to the light outside. They have been there since childhood and have their legs and necks chained so that they cannot move. The chains hold their heads so that they must sit facing the back wall of the cave and cannot turn their heads to look up through the entrance behind them. At some distance behind them, up nearer the entrance to the cave, a fire is burning. Objects pass in front of the fire so that they cast their shadows on the back wall where the prisoners see the moving shadows projected as if on a screen. All kinds of objects parade before the fire, including statues of men and animals whose shadows dance on the wall in front of the prisoners.

Those prisoners are like ourselves. The prisoners see nothing of themselves or each other except the shadows each one's body casts on the back wall of the cave. Similarly, they see nothing of the objects behind them, except their shadows moving on the wall.

Now imagine the prisoners could talk with each other. Suppose their voices echoed off the wall so that the voices seem to come from their own shadows. Then wouldn't they talk about these shadows as if the shadows were real? For the prisoners, reality would consist of nothing but the shadows.

**autonomy** the freedom of being able to decide for oneself by using one's own rationality

---

**Plato is philosophy and philosophy Plato.**

RALPH WALDO EMERSON

---

Next imagine that one prisoner was freed from his chains. Suppose he was suddenly forced to stand up and turn toward the entrance of the cave. Suppose he was forced to walk up toward the burning fire. The movement would be painful, and the glare from the fire would blind him so that he would not see clearly the real objects whose shadows he used to watch. What would he think if someone explained that everything he had seen before was an illusion, that now he was nearer to reality and that his vision was actually clearer?

Imagine he was then shown the objects that had cast their shadows on the wall and he was asked to name each one—wouldn't he be at a complete loss? Wouldn't he think the shadows he saw before were more true than these objects?

Next imagine he was forced to look straight at the burning light. His eyes would hurt. The pain would make him turn away and try to return to things he could see more easily. He would think that those things were more real than the new things they were showing him.

But suppose that once more someone takes him and drags him up the steep and rugged ascent from the cave. Suppose someone forces him out into the full light of the sun. Won't he suffer greatly and be furious at being dragged upward? As he approaches the light his eyes will be dazzled and he won't be able to see any of this world we ourselves call reality. Little by little he will have to get used to looking at the upper world. At first he will see shadows on the ground best, next perhaps the reflections of men and other objects in water, and then maybe the objects themselves. After this he would find it easier to gaze at the light of the moon and the stars in the night sky than to look at the daylight sun and its light. Last of all he will be able to look at the sun and contemplate its nature. He will not just look at its reflection in water but will see it as it is in itself and in its own domain. He will come to the conclusion that the sun produces the seasons and the years and that it controls everything in the visible world. He will understand that it is in a way the cause of everything that he and his fellow prisoners used to see.

Suppose the released prisoner now recalled the cave and what passed for wisdom among his fellows there. Wouldn't he be happy about his new situation and feel sorry for them? They might have been in the habit of honoring those among themselves who were quickest to make out the shadows and those who could remember which usually came before others so that they were best at predicting the course of the shadows. Would he care about such honors and glories or would he envy those who won them? Wouldn't he rather endure anything than go back to thinking and living like they did?

Finally, imagine that the released prisoner was taken from the light and brought back into the cave to his old seat. His eyes would be full of darkness. Now he would have to compete in discerning the shadows with the prisoners who had never left the cave while his own eyes were still dim. Wouldn't he appear ridiculous? Men would say of him that he had gone up and had come back down with his eyesight ruined and that it was better not even to think of ascending. In fact, if they caught anyone trying to free them and lead them up to the light, they would try to kill him.

I say, now, that the prison is the world we see with our eyes; the light of the fire is like the power of our sun. The climb upward out of the cave into the upper world is the ascent of the mind into the domain of true knowledge.<sup>1</sup>

#### CRITICAL THINKING

Does Plato assume that it is better to know the truth and be unhappy than to be happy but ignorant? Would this assumption be correct?

<sup>1</sup>Plato, *The Republic*, from bk. 7. This translation copyright © 1987 by Manuel Velasquez.