|  |  |
| --- | --- |
| **Name (in Romaji):** | 🡪 |
| **Student Number:** | 🡪 |
| **Class Day + Period (examples: Monday 2, Friday 3):** | 🡪 |

**Philosophy Quiz 23 – The Process Philosophers**

**ONLY** write or type the letter or letters of your answer (for example: A, B, C, etc.) for each question to the right of the arrows. **DO** **NOT** include anything else for your answer.

(23.1) 🡪

(23.2) 🡪

(23.3) 🡪

(23.4) 🡪

(23.5) 🡪

(23.6) 🡪

(23.7) 🡪

(23.8) 🡪

(23.9) 🡪

(23.10) 🡪

(23.11) 🡪

<> <> <> <> <> <> <> <> <> <> <> <> <> <> <> <> <> <>

Score: \_\_\_\_\_\_\_ / 11

|  |  |  |  |
| --- | --- | --- | --- |
| (23.1) |  | Whitehead thought that God’s power was unlimited. | |
|  |  | [A] | True |
|  |  | [B] | False |

|  |  |  |  |
| --- | --- | --- | --- |
| (23.2) |  | Which is NOT an attribute of actual process philosophy entities or actual occasions? | |
|  |  | [A] | They are self-determined and intrinsically active. |
|  |  | [B] | They are fundamental substances and are “the final real things of which the world is made up.” |
|  |  | [C] | Individual actual entities may aggregate together to form larger societies. |
|  |  | [D] | They are interdependent and internally and externally related. |

|  |  |  |  |
| --- | --- | --- | --- |
| (23.3) |  | What role does God play in Whitehead’s philosophy? | |
|  |  | [A] | God is the final cause toward which all the actual occasions are striving. |
|  |  | [B] | God is the entity that provides forms of definiteness for the actual occasions, organizing the world but does not determine the path those things take. |
|  |  | [C] | God is the being that determines all of life for people, animals, plants, and inanimate objects by presenting forms of definiteness in specific ways. |
|  |  | [D] | Whitehead’s philosophy is non-theist, so he plays no role. |

|  |  |  |  |
| --- | --- | --- | --- |
| (23.4) |  | Bergson believed that we should: | |
|  |  | [A] | restrict free will to let process take control. |
|  |  | [B] | let process rule, but only when free will helps to shape the results. |
|  |  | [C] | define what process is before we let it take control. |
|  |  | [D] | allow free will to unfold automatically and in an unpredictable manner. |

|  |  |  |  |
| --- | --- | --- | --- |
| (23.5) |  | For Bergson, it is very important to be: | |
|  |  | [A] | outside the process. |
|  |  | [B] | in the moment. |
|  |  | [C] | on time. |
|  |  | [D] | inside yourself. |

|  |  |  |  |
| --- | --- | --- | --- |
| (23.6) |  | According to Bergson, it is impossible to plan for the future because: | |
|  |  | [A] | time presents unforeseen possibilities. |
|  |  | [B] | plans work out the way you expect anyway. |
|  |  | [C] | God will always change the results of your plan. |
|  |  | [D] | God cannot interfere with the plans of human beings. |

|  |  |  |  |
| --- | --- | --- | --- |
| (23.7) |  | It was de Chardin who conceived of the: | |
|  |  | [A] | Alpha Point. |
|  |  | [B] | Beta Point. |
|  |  | [C] | Gamma Point. |
|  |  | [D] | Omega Point. |

|  |  |  |  |
| --- | --- | --- | --- |
| (23.8) |  | For de Chardin, evolution: | |
|  |  | [A] | can only be fully explained if God is the one creating evolution’s power. |
|  |  | [B] | only partially explains why human beings have lost faith in God. |
|  |  | [C] | is not random, but is directional and unfolding in a meaningful way. |
|  |  | [D] | is the story of history that is based upon faith. |

|  |  |  |  |
| --- | --- | --- | --- |
| (23.9) |  | Which process philosopher wanted to replace regular English with a form of basic English in order to make it easier to understand? | |
|  |  | [A] | Whitehead |
|  |  | [B] | Rubrecht |
|  |  | [C] | Ogden |
|  |  | [D] | Cobb |

|  |  |  |  |
| --- | --- | --- | --- |
| (23.10) |  | Hartshorne believed that there was no first event to the universe. Thus, the universe must be: | |
|  |  | [A] | a multiple regression |
|  |  | [B] | an interesting idea |
|  |  | [C] | a closed loop |
|  |  | [D] | an infinite reality |

|  |  |  |  |
| --- | --- | --- | --- |
| (23.11) |  | The process philosopher John B. Cobb lost his faith in religion because: | |
|  |  | [A] | he believed more in environmental ethics. |
|  |  | [B] | he was born in Japan and not in the United States. |
|  |  | [C] | he placed more attention on educational matters. |
|  |  | [D] | he learned of the criticisms against Christianity. |