



Name: \_\_\_\_\_

Date: \_\_\_\_\_

**Words to know:**ethereal (*heavenly, airy*), spectrum (*a range of varied but related ideas*)

A big question in philosophy is: how do I recognize different instances of something as all belonging to a \_\_\_\_\_?

**PLATO: RADICAL REALISM**

In Plato's understanding, there is one truest expression of each kind which he calls the \_\_\_\_\_. It exists apart from matter in a kind of ethereal realm. Everything in this world only participates in those \_\_\_\_\_ forms.

This extreme view we might call \_\_\_\_\_: Universals exist in themselves \_\_\_\_\_ from this world.

**NOMINALISM (OCKHAM): REJECTION OF REALISM**

Nominalists hold that nothing \_\_\_\_\_ connects the Chihuahua and the Great Dane. They don't share a common \_\_\_\_\_. We just refer to them by the same name to organize our speech.

**ARISTOTLE AND ST. THOMAS: MODERATE REALISM**

Aristotle and St. Thomas Aquinas teach that universals do exist but that they exist first \_\_\_\_\_ the things themselves.

So, a \_\_\_\_\_ is simply what makes a thing to be what it is. It gives shape and intelligible unity to a thing.

Ex. A dog is composed of dog \_\_\_\_\_ and \_\_\_\_\_, with the dog form making it to be a dog and arranging and animating the \_\_\_\_\_ accordingly.

These forms also exist in our \_\_\_\_\_. So when we apprehend a dog, we abstract its form, generating an intentional or conceptual form of “dog.”

<b>AGAINST PLATO:</b>  St. Thomas insists that the universals are first _____ the things themselves.	<b>AGAINST OCKHAM:</b>  Real connections exist among generically similar things and we can actually _____ and name them.
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**Comprehension questions:**

Imagine that you tell your little brother that his pet goldfish and a shark are both fish. He is confused because they seem so different from each other.

How would Plato explain this to him?

How would William of Ockham and the Nominalists explain it to him?

How would you, using St. Thomas, explain to him what the goldfish and the shark have in common?