

Name: _____

I. Definitions (1pt each)

1. Define "active engagement" as used by Susan Wolf in her discussion of a meaningful life.
2. Explain the concept of "absurdity" as presented by William Lane Craig in the context of life without God.
3. Define "subjective fulfillment" according to John Cottingham.
4. What does Susan Wolf mean by "projects of worth"?
5. Explain the term "transcendence" as it relates to Cottingham's view on the meaning of life.

II. Multiple Choice (2pts each)

1. According to Susan Wolf, which of the following is NOT a necessary component of a meaningful life?
 - A. Active engagement
 - B. Projects of worth
 - C. Subjective happiness
 - D. Material wealth
2. William Lane Craig argues that without God, human life lacks:
 - A. Ultimate purpose
 - B. Lasting value
 - C. Objective moral standards
 - D. All of the above
3. John Cottingham argues that a purely subjective view of life's meaning requires:
 - A. Nihilism
 - B. Moral relativism
 - C. The bald denial of a transcendent dimension to human life
 - D. All of the above
4. Which author explicitly argues that a meaningful life requires active engagement in projects of worth that one subjectively values?
 - A. William Lane Craig

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- B. John Cottingham
 - C. Susan Wolf
 - D. None of the above
5. Cottingham contends that a purely subjective account of life's meaning ultimately fails because:
- A. It cannot provide a basis for objective moral values.
 - B. It leads to nihilism.
 - C. It cannot account for the human desire for transcendence.
 - D. All of the above.
6. Craig's argument for the absurdity of life without God hinges on the claim that:
- A. Without God, there can be no objective morality.
 - B. Without God, there can be plenty of objective morality.
 - C. Without God, the universe itself can provide objective meaning.
 - D. All of the above.
7. Which author's view most closely aligns with the idea that meaning is found in actively shaping one's life and contributing to something larger than oneself?
- A. William Lane Craig
 - B. John Cottingham
 - C. Susan Wolf
8. According to Cottingham, transcendence is necessary for a meaningful life because:
- A. It provides a sense of connection to something larger than oneself.
 - B. It offers a source of objective value and purpose.
 - C. It allows for the possibility of life after death.
 - D. All of the above.
9. In Craig's view, the possibility of an afterlife is crucial because:
- A. It offers the prospect of finite happiness.
 - B. It provides a context in which human actions can have lasting significance.
 - C. It guarantees that justice will ultimately be served.
 - D. It allows for the possibility of reunion with loved ones.
10. Wolf argues that a life filled with purely subjective pleasures, even if deeply satisfying to the individual, might still be considered meaningless if it lacks:
- A. Active engagement.
 - B. Connection to others.
 - C. Objective value or worth.
 - D. All of the above.
11. Which of the following best captures Cottingham's stance on the relationship between the meaning of life and religious belief?
- A. Religious belief is necessary for a meaningful life.
 - B. Religious belief is sufficient for a meaningful life.

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- C. Religious belief can contribute to a meaningful life but is not strictly necessary.
D. Religious belief is irrelevant to the question of life's meaning.
12. Craig's concept of "absurdity" is best characterized as:
- A. A feeling of angst or despair.
 - B. A conflict between human aspirations and the reality of a purposeless universe.
 - C. The inherent meaninglessness of human existence.
 - D. A state of confusion or bewilderment.
13. In Wolf's view, the primary difference between a meaningful life and a happy life is that:
- A. A meaningful life is necessarily happy, but a happy life is not necessarily meaningful.
 - B. A happy life is necessarily meaningful, but a meaningful life is not necessarily happy.
 - C. A meaningful life involves active engagement in projects of worth, while a happy life may not.
 - D. There is no difference; the two concepts are synonymous.
14. Which of the following scenarios best exemplifies Wolf's notion of a life lacking in meaning, despite potential subjective fulfillment?
- A. A person dedicates their life to amassing wealth and material possessions.
 - B. A person spends their days pursuing fleeting pleasures and indulging in trivial activities.
 - C. A person lives a solitary life, detached from any meaningful connections with others.
 - D. All of the above.
15. Cottingham argues that the human longing for transcendence can be manifested in various ways, including:
- A. Ritualistic expression.
 - B. Stifling our desire for the transcendent.
 - C. Taking PHIL1010.
 - D. All of the above.
16. Which author's view most directly challenges the notion that a meaningful life can be achieved solely through individualistic pursuits and personal happiness?
- A. William Lane Craig
 - B. John Cottingham
 - C. Susan Wolf
17. In Craig's view, the atheist is committing a kind of inconsistency. What is it?
- A. The atheist seeks to defend any action that humans take since there is no objective morality.
 - B. The atheist seeks to promote objectively bad actions.
 - C. The atheist refuses to take a stance on the moral goodness or badness of actions.
 - D. The atheist appeals to objective morality to condemn certain actions despite

denying objective morality.

18. Wolf's concept of "projects of worth" implies that:
- A. Meaningful activities must have some objective value or contribute to the greater good.
 - B. The value of an activity is entirely determined by the individual's subjective assessment.
 - C. Only certain types of activities, such as artistic pursuits or scientific endeavors, can be considered meaningful.
 - D. The pursuit of personal happiness is incompatible with a meaningful life.
19. If Wolf is correct, which of the following activities could potentially contribute to a meaningful life, even if they don't directly benefit society or produce tangible results?
- A. Pursuing a personal passion for art or music.
 - B. Cultivating deep and meaningful relationships with loved ones.
 - C. Engaging in activities that promote personal growth and self-discovery.
 - D. All of the above.
20. Craig argues that objective moral values can only exist if:
- A. God exists.
 - B. Humans are inherently good.
 - C. Society establishes a set of agreed-upon moral codes.
 - D. There is an afterlife where good deeds are rewarded and evil deeds are punished.

III. Short Answer (3 prompts, choose 2; 20pts each)
Please write *legibly*.

1. Compare and contrast Craig's and Cottingham's views on the role of God in providing meaning to life.

2. Explain Wolf's concept of "active engagement" and its significance for her overall argument.

3. Critically evaluate one potential objection to Cottingham's argument that the naturalist cannot explain our yearning for transcendence.