

# Pitt State Pathway

(Undergraduate Course Numbers through 699)

Please check only one:

- Course is **currently** a “General Education” course
- Course is listed in the current catalog, but is **NOT** a “General Education” course
- New course that is **NOT** listed in the current catalog and has **NOT** been legislated through PSU Faculty Senate and/or KBOR
- A. Submission date: **December 18, 2018**
- B. Department: **HPSS**
- C. College: **Arts and Sciences**  
If two or more Colleges, please indicate which Colleges will be involved in teaching the course:  
**Click or tap here to enter text.**
- D. Name of faculty member on record for the course (may be Coordinating Professor or Chair):  
**Bonnekessen**  
*(As faculty of record, I verify all sections agree to address the Core or Essential Studies Element and corresponding Learning Outcome as indicated below.)*
- E. Course prefix: **PHIL**
- F. Course number: **103**
- G. Credit hours: **3**
- H. Title of course: **Introduction to Philosophy**  
Is this a change in the title of the course? **No**  
*(If “Yes,” a Revision to Course form will need to be completed and uploaded to the Preliminary Briefcase and will go through the legislation process.)*
- I. Will this course require a new course description? **No**  
*(If “Yes,” please insert new course description here. A Revision of Course form will need to be completed and uploaded to the Preliminary Briefcase and will go through the legislation process.)*  
**Click or tap here to enter text.**
- J. Does this course include a co-requisite laboratory course: **No**  
If “Yes”, please provide the co-requisite course name and number:  
**Click or tap here to enter text.**
- K. Will this course be available on-line: **Yes**  
If “Yes”, please provide a detailed explanation: **Course is available online at least once per year**
- L. Semester(s) course will be offered (choose all that apply): **Fall - Spring - Summer**
- M. Prerequisite(s): **none**
- N. Co-requisite(s) —other than lab course named above: **none**

O. Select the *Pitt State Pathway* **Core Element** or **Essential Studies Element** based on the identified Learning Outcome to be covered in the course (choose only **one** set):  
(Refer to definitions, hierarchy, and rubrics in the *Pitt State Pathway* document)

Select Only One Element

- Communication
  - **Written Communication** ..... 
    - Students will communicate effectively.
- Communication
  - **Verbal Communication** ..... 
    - *Students will communicate effectively.*
- Quantitative/Analytic Methods and Scientific Literacy
  - **Quantitative/Analytic Methods** ..... 
    - *Students will analyze data logically.*
- Global Understanding and Civic Engagement
  - **Human Experience within a Global Context** ..... 
    - *Students will explore global systems conscientiously.*
- Global Understanding and Civic Engagement
  - **Human Systems within a Global Context** ..... 
    - *Students will explore global systems conscientiously.*
- Global Understanding and Civic Engagement
  - **Natural World within a Global Context** ..... 
    - *Students will explore global systems conscientiously.*
- Personal and Professional Behavior
  - **Wellness Strategies** ..... 
    - *Students will model productive behaviors purposefully.*

P. Will the course address a **Companion Element**? **Yes**  
(Refer to definitions, hierarchy, and rubrics in the *Pitt State Pathway* document.)

If “Yes,” please select one: Diverse Perspectives within a global context

Q. What is the highest anticipated level of student achievement for the stated learning outcome(s) common across all sections of the course? Note: Sample assessment strategies will be submitted on the representative syllabus. Milestone II  
(Refer to definitions, hierarchy, and rubrics in the *Pitt State Pathway* document.)

R. Please submit course syllabus as an attachment, highlighting the following items: course objectives related to Learning Outcome(s), assessment strategies (e.g. exams, course project, etc.), and assessment tool(s) to be used to measure student achievement.

**Legislative Process**  
**Authorization and Notification Signatures**  
(Electronic signatures accepted)

**Department Chairperson** .....  ..... Approved  Not Approved   
\_\_\_\_\_ **20. Dec., 2018**  
Department Chairperson Signature Date

**Faculty Senate General Education Committee** ..... Approved  Not Approved   
\_\_\_\_\_ Date  
Faculty Senate General Education Chairperson Signature

**Faculty Senate** ..... Approved  Not Approved   
\_\_\_\_\_ Date  
Faculty Senate Recording Secretary Signature

Note: Each College curriculum representative will notify their respective College and Department(s) of the completion of the approval process.

\*Originating Department: Please **complete** the entire form, acquire the Chairperson's signature, and save as **PSP.ABC123.Form**. Save the syllabus to be attached as **PSP.ABC123.Syll**. Email the completed form and attachments to [psupathway@pittstate.edu](mailto:psupathway@pittstate.edu).

Naming convention: **PSP.ABC123.Form**  
PSP = Pitt State Pathway.  
ABC123 = Course abbreviation and number

**Syllabus for *Introduction to Philosophy*, PHIL 103  
Pittsburg State University**

Professor:  
email:

Office Hours:  
Office:

**Course Description**

Mindful of the place of philosophy in the regimen of liberal studies at any university, the purpose of this course is to encourage students to develop an appreciation of philosophy. The course is an invitation to enter into dialogue with some of philosophy's premier representatives and to explore, in a critical but charitable spirit, some of its problems, methods, and systems of thought. Following the advice of A. N. Whitehead, the course is designed not so much to *cover* the subject as to *uncover* it. In other words, no attempt is made to impart an encyclopedic knowledge of the field; the point, rather, is to spotlight philosophy's distinctiveness. The purpose is not to arrive at a set of beliefs acceptable to all people but to provide students with the tools for appreciating and reflecting in a mature and informed fashion on the questions of philosophy.

This course focuses upon how some of the central problems of philosophy—in metaphysics, epistemology, and axiology—were developed by philosophers, from the ancient, medieval, and modern periods: Plato (427-347 BCE), Boethius (427-525), René Descartes (1596-1650), David Hume (1711-1776) and Voltaire (1694-1778). These philosophers are well known, they represent very different points of view, and their writings are particularly well adapted for introductory use. Classics in philosophy, like classics in literature, but unlike many classics in science and more technical fields, have relevance beyond their historical value. The problems that philosophy addresses are perennial and the answers that philosophers give, even the answers from the ancients, are often as fresh and relevant today as they were when first formulated.

Philosophy has a long history and is, in important ways, the parent of many academic specialties, from artificial intelligence to zoology. For this reason, philosophy is ideal for building bridges among the various disciplines, to highlight their distinctiveness as well as their interdependence. Throughout history there have been those who would bring an end to philosophy by declaring it dead. One of the aims of this course is to present the evidence that philosophy is a living discipline that continues to be central in the quest for both self-understanding and an understanding of the world. The vitality of philosophy is demonstrated by the fact that it “always buries its undertakers,” as Étienne Gilson wryly observed.

**Required Texts and Supplemental Aids**

Plato, *Dialogues of Plato*, translated by Benjamin Jowett, supplementary material by Cory Reed (Simon & Schuster, 2010).

Boethius, *The Consolation of Philosophy*, translated by V. E. Watts (Penguin, 1969).

René Descartes, *Meditations and Other Metaphysical Writings*, translated by Desmond M. Clarke (Penguin, 2003).

David Hume, *An Enquiry Concerning Human Understanding*, second edition, edited by Eric Steinberg (Hackett, 1993).

*Note: It is not absolutely necessary that you acquire these specific editions or translations, but it is imperative that you acquire these works for they serve as the main readings for the course.*

There are three online sources with which you should familiarize yourself.

EpistemeLinks.com	This webpage is most useful for researching philosophy. There are links to the names of individual philosophers and to various philosophical topics.
iep.utm.edu	These two sources, the <i>Internet Encyclopedia of Philosophy</i> and the <i>Stanford Encyclopedia of Philosophy</i> , are reliable sources. All articles are refereed and are written by outstanding scholars in their fields of expertise.
plato.stanford.edu/	

### Overall Course Objectives

1. Students should gain an appreciation for the methods, subject matter, history, and arguments of philosophy. Empirical studies indicate that one retains little information from a class, but that attitudes about a class are more enduring. Students should appreciate philosophy as it contributes to the living of life in all of its fullness.
2. Students should (a) understand that philosophers form a community with common concerns and (b) have tools for researching philosophical topics. To achieve these goals students will be encouraged to develop a familiarity with the main references sources, web sites, philosophical journals, and professional organizations of philosophy.
3. Students should appreciate the relation of philosophy to other academic disciplines such as psychology, sociology, anthropology, computer science, mathematics, and the study of religion. Understand the relation of philosophy to other disciplines aids in discriminating among disciplines and highlights the distinctiveness of the philosophical endeavor.
4. Philosophy is valuable for developing thinking, writing, and verbal skills—skills moreover that are transferable to other subjects and domains of life. The chief contribution that philosophy makes to the development of these skills is an exposure to the formal principles of reasoning codified in logic. Contrary to a popular misconception, not everything, even in philosophy, is merely a matter of opinion; the study of logic helps to correct this mistaken idea.
5. William James said that philosophy is the habit of always seeing an alternative. In this spirit, students should acquire new ways of thinking especially ways of thinking about what Robert Solomon calls “the big questions” (e.g. What is knowledge? What are the ultimate sources of knowledge? What is a person? What is free will? Is free will real or illusory? What is the good? What are the relationships between values and facts? Are there objective moral, aesthetic, or spiritual values? What are the possible meanings of “God”? Does God exist? Etc.).

### Course Requirements and Grading

*Instructor’s philosophy of grading:* Grades are *earned* by the student and *awarded* by the instructor on the basis of *merit*; therefore, students are neither clients nor customers. University degrees cannot legitimately be traded, sold, or purchased. A grade of A represents outstanding work; B means work of high quality; a grade of C is awarded when a student shows a basic grasp of the material; D is for work of substandard but passing quality; F means failure.

1. Students are responsible for *all* material covered in class, whether or not the student attends the class. Attendance is mandatory if one desires to obtain the full benefit of the course.
2. The final grade is composed of eight *quests* (longer than a quiz, shorter than a test). Quest dates will be announced at least a week in advance. The final is a *take-home* and is *not* comprehensive. **Extra credit** points will be included in each quest.

3. The final grade is figured as a percentage of the total points earned on quizzes and exams (90% and above = A; 80-89% = B; 70-79% = C; 60-69% = D; 59% and below = F). Students may examine their current standing in the course by checking their scores on Canvas.

4. Grammar, spelling, and the quality of reasoning that goes into a student's work are all relevant to the grade awarded. The instructor is much more fussy about grammar and spelling on take-home exams; this is because modern technology—grammar and spell checks—has made it much easier to avoid grammatical and orthographical errors. So far, there are no “fallacy check” programs in computers to check for mistakes in reasoning. Nevertheless, this serves as the most important aspect of the instructor's evaluation of student work.

5. Reading assignments follow the historical order of the figures and periods studied. Ancient philosophy, readings from Plato; Medieval philosophy, Boethius; Modern Philosophy, readings from Descartes, Hume, and Voltaire.

6. Discussion in class is encouraged, although the instructor demands that the atmosphere and decorum appropriate to a university classroom be maintained. To be explicit: *please be courteous to one another and to me by not monopolizing class discussion, by avoiding excessive whispering and snoring, by not texting, by not reading newspapers, and by being prepared and alert in class. If you have a cell phone, please turn it off during the class period.*

### **Academic Misconduct/Scholastic Dishonesty**

Any act that violates the rights of another student in academic work, is disruptive of proper class order, or that involves the misrepresentation of your own work, will result in penalties up-to and including dismissal from the course with a failing grade. Scholastic dishonesty and academic misconduct include, but are not limited to, cheating on assignments or examinations; plagiarizing (which means presenting the work of another as one's own work); submitting the same or substantially the same paper to meet the requirements of more than one class without the consent of all of the instructors involved; depriving another student of necessary course materials; interfering with another student's work; or disruptive classroom behavior. For the full PSU Official policy on academic integrity see attached syllabus supplement.

### **Notice of Nondiscrimination**

Pittsburg State University prohibits discrimination on the basis of race, color, religion, sex, national origin, sexual orientation, age, marital status, ancestry, genetic information, or disabilities. Address inquiries regarding the nondiscrimination policies to Director of Institutional Equity/Title IX Coordinator, 218 Russ Hall, 620-235-4189 or [equity@pittstate.edu](mailto:equity@pittstate.edu).

### **PSU Pitt State Pathway Outcomes**

PHIL 103: Introduction to Philosophy is part of the PSU Pitt State Pathway. It fulfills the requirement for the element Human Systems within a Global Context.

**Learning Outcome: Students will explore global systems conscientiously.**

Humans have developed complex systems that structure interaction. It is important to understand how and why these systems developed, change through time, vary by location, and are interconnected at all levels (local/regional/global), and the implications of that interconnectedness. Competency in this element means:

- *Analyzing* the structure, development, and change of human economic, political, social and/or cultural systems over time;
- *Analyzing* the individual's role and responsibility to society at all levels;
- *Evaluating* how human systems are interconnected at all levels.

Upon completion of this course, students will accomplish the following:

- *Analyzes* human organizational systems using a variety of disciplinary and interdisciplinary perspectives (Milestone II).

Companion Element: Diverse Perspectives in a Global Context

Valuing different perspectives and analyzing the interrelationships between them leads to global respect and understanding. Competency in this element means:

- *Applying* multiple perspectives to personal, social, cultural, disciplinary, environmental, race, ethnicity, gender, nationhood, religion, or class interactions;
- *Analyzing* connections between worldviews, power structures, or experiences of multiple cultures in a historical or contemporary context;
- *Analyzing* issues of diversity (i.e. religious, racial, sexual orientations, gender, or disabilities).

Upon completion of this course, students will accomplish the following:

- *Analyzes* the role of multiple worldviews and power structures in addressing significant global problems (Milestone II)

### **Kansas Board of Regents Core Competencies**

By its nature, Philosophy encourages diverse approaches to teaching, and so it is to be expected that different programs and different instructors can approach an Introduction of Philosophy course in very different ways. Consequently, a broad consensus on details of content is not to be expected. However, students in an Introduction to Philosophy course will become familiar with the basic concepts and methods of philosophy and those aspects of its rich history chosen as a focus by their particular instructors.

Students will:

- I. Recognize the significance of philosophy in a broader cultural and historical context.
  - a. Students will show familiarity with the development of various philosophical tradition during some of their major periods.
  - b. Students will recognize key characteristics of philosophical inquiry such as its emphasis on careful reasoning and analysis and how it differs from other kinds of inquiry.
- II. Demonstrate familiarity with and understanding of basic philosophical theories, terminology and concepts.
  - a. Students will show familiarity with a least one of the major division of Philosophy as determined by the individual instructor. Examples might include Epistemology, Metaphysics and Ethics.
  - b. Students will be able to explain key philosophical terms within historical periods (examples might include the Ancient Greeks, Romans, or Modern Philosophy), schools of thought (examples might include rationalism, empiricism, and existentialism), or problems in philosophy (examples might include the existence of God, the free will/determinism question, etc.).

- c. Students will demonstrate understanding of major philosophical theories within historical periods, schools of thought, or problems within philosophy as chosen by the instructor.
- III. Identify and develop in writing philosophical analyses and arguments based on philosophical reasoning.
  - a. Students will distinguish between valid and fallacious arguments and recognize examples of each.
  - b. Students will provide cogent reasons in support of contentious philosophical claims.
- IV. Evaluate in writing philosophical analyses, arguments, and texts and appreciate alternative points of view.
  - a. Students will show familiarity with some classic philosophical arguments within historical periods (examples might include Plato and Aristotle on the Theory of Forms), within schools of thought (examples might include Descartes and Hume on innate ideas), or within problems in philosophy (examples might include those for and against the reality of free will, the existence of God, the possibility of certainty, etc.).
  - b. Students will be familiar with a variety of philosophical positions on contentious issues such as the nature of the mind, the sources of knowledge, and the nature of the good.
  - c. Students will be able to evaluate competing theories and arguments, providing their own positions supported by valid arguments.

### Assessment

Assessment for Milestone II level will consist of exams (short essay) and in-class quizzes (multiple choice, true/false)

### First Exam

Answer two (and only two) of the following. Your essays should be in your own words and they should show familiarity with the readings and lectures. Essays should be typed, spell checked, and grammar checked. The essays should be long enough to adequately answer the questions and cover the material. Generally, essays of a single paragraph or even two paragraphs are not adequate (50 points each).

1. Who was Socrates? Imagine that someone who knows nothing of Socrates asks you this question. Answer the question with reference to the facts of his life, his view of himself, his view of his fellow citizens, his philosophy of life, and his character (don't forget his sense of humor). You may also wish to include information about the ways other Greeks, such as Aristophanes, saw him. Please be specific.

2. Give a Socratic critique of the bumper sticker that reads "God said it, I believe it, that settles it" (hint: use the *Euthyphro*). You should pay attention to Socrates' question to Euthyphro concerning the relation of piety and what the gods love and how this question was transformed in a monotheistic setting concerning the relation of goodness and divine commands.

3. In Aristophanes' *The Clouds*, Socrates and a country bumpkin named Strepsidades offer contrasting views on the causes of rain, thunder, and lightning. Although the conversation is meant to be humorous, it illustrates basic Greek ideas about explanation (e.g. "save the phenomena," provide a *logos* or rational account). Explain. What is the relevance of this

conversation, and of the explanations that Socrates offers in the play, for the charge that would later be made against him that he was guilty of impiety?

4. What do the allegory of the cave and the divided line tell one about (a) the possibility of gaining knowledge, (b) the nature of knowledge and how it is acquired, and (c) the importance of knowledge in the conduct of life?

Second Exam

Answer two (and only two) of the following, one from section A and one from section B. Your essays should be in your own words and they should show familiarity with the readings and lectures. Essays should be typed, spell checked, and grammar checked. The essays should be long enough to adequately answer the questions and cover the material. Generally, essays of a single paragraph or even two paragraphs are not adequate (50 points each).

### SECTION A

1. Diotima (through Socrates, through Plato) provides an entire philosophy (or at least the outlines of a philosophy) about the meaning of life based on the ideas of love and beauty. Explain this philosophy and how it would address the following questions: What is love? What is the object of love? What is it that we desire in life? What is the dilemma in which we find ourselves that seems to suggest that we cannot have what we most desire? How do we satisfy the longing that is called love?

2. Anders Nygren argues that *agape* and *eros* are two fundamentally different and incompatible ideas about love. In class—also in the article I distributed—I argue that Diotima’s views of *eros* cast doubt on Nygren’s claim. Explain (a) Nygren’s view and (b) how the ideas in Diotima’s speech on love do not exactly fit Nygren’s characterization of *eros* and could even be construed as a criticism of it.

3. Plato talks a lot about love, or *eros*. Both the *Phaedrus* and the *Symposium* are devoted to the subject. The ideas about love in the *Phaedrus* don’t always square with the ideas in the *Symposium*. Moreover, the *Symposium* contains seven speeches which present sometimes overlapping and sometimes conflicting views on love. How do the views on love in the *Phaedrus* and in other parts of the *Symposium* differ from the views expressed in Diotima’s speech?

### SECTION B

4. In the third century CE, Tertullian famously asked, “What indeed has Athens to do with Jerusalem?” Two centuries later, in Alexandria, Egypt the tensions that Tertullian identified between ‘Athens’ (philosophy) and ‘Jerusalem’ (religion) reached fever pitch. The dramatization of Hypatia’s life in the film *Agora* takes quite a few liberties with the historical facts as they are available to us from the most ancient sources. Nevertheless, Tertullian’s question echoes throughout the film, providing some understanding of the tragedy that unfolded in Alexandria. Explain how the characters of Hypatia, Orestes (the governor), Synesius, and Cyril (the Bishop) might have responded to Tertullian’s question.

5. How did Etienne Gilson characterize “the Medieval Synthesis”? How is the Synthesis illustrated in the concept of the Great Chain of Being?

6. Who was Boethius? Imagine that someone who knows nothing of Boethius asks you this question. Answer the question with reference to the facts of his life and his death. Explain the circumstances of his most famous book, *The Consolation of Philosophy*. Why does he need

consoling and who or what consoles him? It is known that Boethius was a Christian, so also address the question why Christianity seems to play little or no role in his most famous book.

### Third Exam

Answer two (and only two) of the following, one from section A and one from section B. Your essays should be in your own words and they should show familiarity with the readings and lectures. Essays should be typed, spell checked, and grammar checked. The essays should be long enough to adequately answer the questions and cover the material. Generally, essays of a single paragraph or even two paragraphs are not adequate (50 points each).

#### Section A

1. In the allegory of the cave and the divided line, Plato maintained that the objects of knowledge do not change. Boethius, through the figure of Lady Philosophy, argues in parallel fashion (echoing Diotima), that the object of our deepest desire does not change. What is Boethius's argument for this conclusion and how is it relevant to his predicament as one facing torture and an unjust punishment?

2. Lady Philosophy begins consoling Boethius by sending away the Muses and by reminding him of things he already accepts as true. Of what does she remind him? If Sigmund Freud were allowed to enter the discussion in Boethius' prison cell, what might he say based on what he wrote in his essay on the three blows to human narcissism?

3. The twentieth century philosopher-mathematician Alfred North Whitehead wrote: "the faith in the possibility of science, generated antecedently to the development of modern scientific theory, is an unconscious derivative from medieval theology." Explain this statement in light of class discussions concerning the dominant medieval concept of God and the doctrine of the *imago dei* in human beings.

#### Section B

4. In the film, *Creation*, Thomas Huxley is made to say that Charles Darwin has "killed God." What does he mean by this? What arguments can be made that this is, in some sense, true? Does Darwin agree? What relevance, if any, did Darwin's ideas about descent with modification (i.e. evolution) have to his ideas about religion and God?

5. Evolution seems to be such a wasteful and cruel process with countless creatures suffering and dying so that a few may thrive and survive. In the film, *Creation*, this is brought out effectively both with the photography and with things that Darwin says to his friends. This raises the question whether the facts of evolution can be reconciled with belief in an all-caring or all-loving deity who oversees and/or orchestrates what occurs in the world. In his own way, Boethius raises the same question, without however, ever mentioning evolution. Can Boethius' solution to this "problem of suffering" be maintained in light of the facts of evolution? Why or why not?

6. What is the argument Boethius considers for the incompatibility of God's knowledge of the future and human freedom? What is his response to this argument?

### Fourth Exam

Answer two (and only two) of the following. Your essays should be in your own words and they should show familiarity with the readings and lectures. Essays should be typed, spell checked, and grammar checked. The essays should be long enough to adequately answer the questions and

cover the material. Generally, essays of a single paragraph or even two paragraphs are not adequate (50 points each).

1. In class I argued that modern philosophy is characterized by a turn to epistemological questions. What were some of the major events discussed in class that occurred from the 15<sup>th</sup> through the 17<sup>th</sup> centuries (1400s through 1600s) that fueled skepticism and that led to this epistemological turn? (In your answer be sure to define what is meant by “skepticism” and “epistemology.”)

2. Skepticism was employed very differently by Montaigne and by Descartes. Explain the similarities and differences between their versions of skepticism in terms of the examples they used, the methods they employed, and the purpose to which each philosopher put his skeptical doubt.

3. What are the elements of Cartesian dualism? In your answer explain the expressions *res cogitans*, *res extensa*, thought, and extension. Why is Descartes’ theory sometimes referred to as the theory of “the ghost in the machine”? How do nonhuman animals fit or fail to fit into Descartes’ theory?

4. Time and again, Descartes’ theories about the universe and about the human body were found to be mistaken. Nevertheless, his influence is still strongly felt because of the emphasis he placed upon mechanical explanations. Explain how his theories about planetary motion and reflex action employ the mechanistic model. In what way or ways does Elizabeth of Bohemia’s question to Descartes bring one again to the question of mechanism?

5. In your own words, explain the concept or theory of “the Great Chain of Being.” What questions was this concept or theory meant to answer? What ideas about value are evident in the theory? Is this idea still workable in the twentieth century? In answering this question you might consider how advances in science fit or fail to fit into the traditional theory, specifically concerning our knowledge of the vast time scales of the universe and of our awareness of developmental processes as in evolutionary theory.

#### Fifth Exam

Answer two (and only two) of the following, one question from each section. Your essays should be in your own words and they should show familiarity with the readings and lectures. Essays should be typed, spell checked, and grammar checked. The essays should be long enough to adequately answer the questions and cover the material. Generally, essays of a single paragraph or even two paragraphs are not adequate (50 points each).

#### SECTION A

1. In class I distinguished two ways of drawing the distinction between rationalism and empiricism. What are they and, according to these ways of contrasting rationalism and empiricism, how should Plato, Aristotle, Descartes, and Hume be classified, as rationalist or empiricist?

2. Both rationalists and empiricists employ the distinction between primary and secondary qualities. What is the distinction and what problem or problems is it supposed to solve?

3. Explain Hume’s distinction between impressions and ideas. What problem or problems is the distinction supposed to solve?

4. Is Hume's distinction between impressions and ideas an empirical generalization or an *a priori* principle? How is Hume's example of the missing shade of blue relevant to answering this question?

5. Descartes says in *The Principles of Philosophy* that his method of radical doubt should not be extended to our daily lives (Part I, number 3). Hume says in the *Enquiry*, "Be a philosopher; but, amidst all your philosophy, be still a man." What implications might these two ideas have for the relevance of philosophical thought for everyday life?

## SECTION B

6. What are Hume's arguments against the idea that a person could survive the death of his/her body? William James offered a possible response to at least one of these arguments. What is it?

7. Hume claimed that it was unreasonable to believe that a miracle has occurred based on the testimony of others (including testimony in the Bible and elsewhere). What is Hume's argument? Does the logical force of this argument extend to supposed miracles that one believes oneself to have witnessed? (In your answer be sure to include what Hume means by "miracle.")

8. Hume and Descartes represent very diverse approaches to the questions of how we acquire or have the concept of God and how we know (or fail to know) that God exists. Explain.

9. Pascal distinguished the "God of the philosophers" and the "God of Abraham, Isaac, and Jacob." Explain the relevance of this distinction for the diverse approaches to the question of God's existence that one finds in Hume and Descartes.

10. Philosophers are apt to refer to Hume's *Dialogues* as undermining traditional versions of the Design Argument for God's existence. Scientists with an interest in religious questions view Darwinian evolutionary theory as the greater threat to traditional Design argument. Explain.