

**PHIL 220 Introduction to Philosophy (3 units)**  
**Azusa Pacific University, Spring 2007**  
 TR 2:45-4:10pm in Duke 125

- Instructor:** John McAteer, filmphilosopher@gmail.com
- Office Hours:** *By appointment only.* (But don't hesitate to email me: I am happy to meet with you for whatever reason.)
- Mission Statement:** Azusa Pacific University is an evangelical Christian community of disciples and scholars who seek to advance the work of God in the world through academic excellence in liberal arts and professional programs of higher education that encourage students to develop a Christian perspective of truth and life.
- Course Description:** This course helps students understand the world better by studying significant interpretations of self, the world, and God that have been offered by thinkers, past and present – the major concerns of philosophy. *Meets general studies core requirements in Heritage and Institutions.*
- Course Objectives:**
1. Students will be able to *read* with basic comprehension primary texts in philosophy.
  2. Students will be able to *articulate* a general understanding of the major positions in the history of philosophy: Platonism, Epicureanism, Stoicism, Skepticism, Scholasticism, Empiricism, Rationalism, Pragmatism, Existentialism, Postmodernism, etc.
  3. Students will be able to *evaluate* the major positions in the history of philosophy in order to develop their own reasoned opinions on the major issues in philosophy.
  4. Students will be able to *integrate* their reasoned philosophical views with their understanding of Christian doctrine in order to generate a single coherent worldview.
  5. Students will be prepared to *love* God with all their minds (Mark 12:30), being transformed both by the renewing of their minds (Rom. 12:2) and also by learning to take every thought captive to the obedience of Christ (2 Cor. 10:5).
- Disabilities:** Any student in this course who has a disability that might prevent him/her from fully demonstrating his/her abilities should meet with an advisor in the Learning Enrichment Center as soon as possible to initiate disability verification and discuss accommodations that might be necessary to ensure your full participation in the successful completion of course requirements.
- Attendance:** Because philosophy can only be learned through dialogue and discussion, regular attendance and class participation is expected.
- Grading:**
- 20 sets of Study Questions (2% each, 40% total)
  - 4 Essay Questions (10% each, 40% total)
  - Final Exam (20%)
  - Extra Credit (+5%)

**Study Questions:** *See attached Questions at the end of this syllabus.* Study Questions are due the first day we talk about the philosophers in class. *No late papers will be accepted.* Each set of Questions will be graded on a “check-mark” basis. A “check” is worth 1% of the student’s overall course grade; a “check-plus” is worth 2%; a “check-minus” is 0.5%. All Questions turned in on time will get at least a “check-minus”. A set of Questions that seems to make a good faith attempt to give correct answers (not just “B.S.”) will get at least a “check”. To get a “check-plus”, a set of Questions should show genuine understanding of the philosophers read and depth of thought on the student’s own part. Final Exam questions may be drawn from the Study Questions. (By the way, there are 21 sets of study questions, but only 20 are required so the student may choose one to skip without a grade penalty; or the student may complete all 21 for up to 2% extra credit.)

**Essay Questions:** Answer the following questions in 2-3 pages each. (NB: Think of these as open-book, take-home essay exam questions. You do not need an elaborate introduction; just jump right into the question.)

1. Explain in your own words what “the Euthyphro Dilemma” is, and then defend a philosophical response to this problem, explaining what you personally believe to be the relationship between God and morality. (Due 1/30)
2. Explain and critically evaluate John Sanders’s claims about the influence of Platonism on Christianity. Is Sanders right that Platonic assumptions influence the way we read the Bible? If not, then show where Sanders goes wrong. If Sanders is right, then what are the implications for the Church today? (Due 3/1)
3. Explain what you take to be the filmmaker’s attitude toward science and religion in the movie  $\pi$ , citing specific examples from the film to defend your interpretation. Then explain why you agree or disagree with the film’s apparent message. (Due 3/22)
4. Explain in your own words what the philosophy of “Fideism” believes, and then say why you believe this is or is not an appropriate attitude for a Christian to have. (Due 4/24)

**Academic Integrity:** The mission of Azusa Pacific University includes cultivating in each student not only the academic skills that are required for a university degree, but also the characteristics of academic integrity that are integral to a sound Christian education. It is therefore part of the mission of the university to nurture in each student a sense of moral responsibility consistent with the biblical teachings of honesty and accountability. Furthermore, a breach of academic integrity is viewed not merely as a private matter between the student and an instructor but rather as an act which is fundamentally inconsistent with the purpose and mission of the entire university. A complete copy of the Academic Integrity Policy is available in the Office of Student Life, the Office of the Vice Provost for Undergraduate Programs, and online. *Expectations for this course regarding academic integrity in this class:* The expectations are consistent with those outlined in the academic integrity policy. *Consequences for violations of academic integrity in this class:* Academic dishonesty harms the guilty student, classmates, and the institution, and will be dealt with severely. Any instance will result in an “F” for the entire course.

- Writing Center:** Students are encouraged to make use of the resources available at the Writing Center, offices located in the Marshburn Library on East Campus. The Writing Center is available to help students with all aspects of their writing projects.
- Final Exam:** There will be a cumulative, multiple-choice exam with questions drawn mostly from Study Question material (but also the commentary on that material provided in class lecture). The exam will be held Tuesday, May 1 from 12:45-2:15pm. According to University policy, the exam may not be taken early, so do not plan to leave for summer break before this date. Late make-up exams will be given only in case of documented serious illness.
- Extra Credit:** For up to 5% extra credit on your overall course grade, you may read the novel *That Hideous Strength* by C.S. Lewis and then write a 4-5 page paper explaining how it illustrates the themes of Lewis's nonfiction book *The Abolition of Man*. Due 4/19/06. No late papers will be accepted.
- Required Texts:** Cahn, Steven M. *Classics of Western Philosophy*, 6<sup>th</sup> ed. (Hackett, 2002)  
Lewis, C.S. *The Abolition of Man*. (HarperSanFrancisco, 2001)  
Sanders, John. "Historical Considerations", Chapter 2 of *The Openness of God* (IVP, 1994)

**Schedule:***Part I: Plato and the Foundations of Western Philosophy*

- 1/9 Intro to Course
- 1/11 What is Philosophy?
- 1/16 Socrates (Read *Euthyphro* and *Apology*, p. 20-42)
- 1/18 Plato (Read *Phaedo*, p. 49-81)
- 1/23 Plato, continued (Read *Symposium*, p. 82-113)
- 1/25 Plato, continued (Read *Republic*, Book IV-VII, p. 143-163)
- 1/30 In-class movie screening: *American Beauty*
- 2/1 Movie Discussion (Essay Question #1 Due)

*Part II: Classical Philosophy*

- 2/6 Epicurus vs. Epictetus (Read *Letter to Menoecus*, *The Principle Doctrines* and *Enchiridion*, p. 294-315)
- 2/8 Sextus Empiricus (Read *Outlines of Pyrrhonism*, p. 316-335)
- 2/13 Augustine (Read *On Free Choice of the Will*, p. 338-352)
- 2/15 Anselm (Read *Proslogion*, p. 379-399)
- 2/20 Aquinas (Read *Summa Theologiae*, p. 409-428)
- 2/22 Contemporary challenges to Classical Theism (Read Sanders “Historical Considerations” from *The Openness of God*, p. 59-87 and 96-100)
- 2/27 In-class movie screening: *Babette’s Feast*
- 3/1 Movie Discussion (Essay Question #2 Due)

*Part III: Modern Philosophy*

- 3/6 Descartes (Read *Meditations on First Philosophy*, p. 454-466 and 476-486)
- 3/8 Hobbes (Read *Leviathan*, p. 489-508)
- 3/13 Hume (Read *Enquiry Concerning Human Understanding*, p. 732-802)
- 3/15 Hume, continued (Read *Dialogues Concerning Natural Religion*, p. 830-849)
- 3/20 Hume, continued (Read *Dialogues*, p. 849-875)  
In-class movie screening: *π: Faith in Chaos*
- 3/22 Movie Discussion (Essay Question #3 Due)

*Part IV: Existentialism, Pragmatism, and Postmodernism*

- 3/27 Kierkegaard (Read *Concluding Unscientific Postscript*, p. 1009-1014)
- 3/29 Nietzsche (Read *Twilight of the Idols*, p. 1078-1094)
- 4/3 Easter Vacation: No Class
- 4/5 Easter Vacation: No Class
- 4/10 James (Read *The Will to Believe*, p. 1119-1140)
- 4/12 Sartre (Read *The Humanism of Existentialism*, p. 1169-1181)
- 4/17 C.S. Lewis (Read *The Abolition of Man*, p. 1-52)
- 4/19 Lewis, continued (Read *Abolition*, p. 53-101)
- 4/24 In-class movie screening: *Jesus of Montreal*
- 4/26 Movie Discussion (Essay Question #4 Due)
  
- 5/1 Final Exam: 12:45-2:15pm.

**PHIL 220 Introduction to Philosophy**  
**Azusa Pacific University, Spring 2007**  
*Study Questions*

I. PLATO

*Euthyphro*

1. Explain in your own words what Socrates wants to know when he says: “So tell me now, by Zeus, what you just now maintained you clearly knew: what kind of thing do you say that godliness and ungodliness are, both as regards murder and other things; or is the pious not the same and alike in every action, and the impious the opposite of all that is pious and like itself, and everything that is to be impious presents us with one form or appearance insofar as it is impious?” (See p. 21-22)
2. Explain in your own words why Socrates is not satisfied with defining piety as “what is dear to the gods”. (See p. 22-23)
3. Explain in your own words how Socrates tries to prove that “the god-loved is not the same as the pious”. (See p. 25)
4. After Euthyphro defines piety as that part of justice concerned with “service of the gods”, Socrates argues that service must aim at achieving some goal (13e). He says that just as generals aim at achieving victory in which their soldiers serve them, and farmers aim at producing food in which their farm hands serve them, so the gods must aim at something in which the pious serve them. Now Socrates seems to have some aim in mind that he’s trying to get Euthyphro (and us the readers) to see. What in your opinion does Socrates believe is the main aim of the gods? (See p. 27)

*Apology*

5. Explain in your own words Socrates’s “investigation” into the Oracle’s “riddle”. How does he go about investigating the riddle? What in the end is Socrates’s solution to this riddle? (See p. 31-32).
6. What does Socrates do as “assistance” or “service” to the gods? (see p. 32; compare also p. 35) How does this service relate to the discussion of piety as service to the gods in *Euthyphro*?
7. What is Socrates’s argument for his claim that “whenever a man has taken a position that he believes to be best, or has been placed by his commander, there he must I think remain and face danger, without a thought for death or anything else, rather than disgrace”? (See p. 35) How is this related to his claims that “I do not think it is permitted that a better man be harmed by a worse” (See p. 36) and that “a good man cannot be harmed either in life or in death” (See p. 41)?

*Phaedo*

1. What is the “prison” to which Socrates refers when he says “that we men are in a kind of prison, and that one must not free oneself or run away” (see p. 51)?
2. What is “the Equal itself”? How does the Equal itself relate to “equal things”? And when do we gain knowledge of the Equal itself? (see p. 58-59).
3. What does Socrates say is “the greatest and most extreme evil”? Explain in your own words why this is the greatest evil and what causes this evil (see p. 63-64).
4. What is a “misologue” and why does Socrates say it is an evil? How does he think one becomes a misologue? And how does he say we should respond to the temptation to become a misologue? (see p. 67)
5. What does Socrates say is the cause of something being beautiful? (see p. 72)
6. What are Socrates’s last words and what does he mean by them? (see p. 81)
7. Explain in your own words how Socrates defends the claim that “the one aim of those who practice philosophy in the proper manner is to practice for dying and death” (see p. 52-53; see also p. 62).

### *Symposium*

1. According to Phaedrus, how does love “impart guidance” on how to live? (see p. 85)
2. Explain in your own words what Pausanias refers to as “the two kinds of love”? And what makes “Heavenly” love better than “common” love? What does he think is the “one and only” reason for having sex”? (see p. 86-88)
3. What does Eryximachus mean when he says love “directs everything that occurs” in Nature? What does he think is “the origin of all impiety”? (see p. 89-91)
4. What does Aristophanes think “that the soul of every lover longs for”? And what does this have to do with his myth of the origin of human beings? (see p. 91)
5. How does Socrates try to prove that beauty is more important than love? And what does Socrates think true love is as it is “common to all human beings”? (See p. 97-98 and 101)
6. Explain in your own words the process by which (according to Diotima) a lover begins by “devoting himself to beautiful bodies” and ends up “catching sight of something wonderfully beautiful in its nature” (p. 104).
7. What do you think Plato wants us to learn from Alcibiades’s speech in praise of Socrates? (p. 107-111)

### *Republic*

1. What does Plato mean by the “spirited part” of the soul? How is the spirit related to the rational and appetitive parts of the soul? (see p. 151)
2. What is justice in the soul? How is justice like health? And why should we care about justice even if we could get away with injustice? (see p. 153-154)
3. What does Plato think is “the most important thing to learn about”? Why is this the most important subject? What do “the majority” think about this subject? (See p. 156)
4. What does Plato think is the difference between a “true opinion” and “knowledge”? (See p. 156)
5. What is the difference between being “visible” and being “intelligible”? (See p. 157)
6. What does Plato mean when he says that the characters in the myth of the cave are “like us”? (See p. 160)
7. Explain in your own words what Plato thinks “the present discussion ... shows” about education. How does Plato think we can achieve this sort of education? (see p. 162).

## II. EPICURUS vs. EPICLETUS

### *Letter to Menoeceus and The Principal Doctrines*

1. Why does Epicurus think it is irrational to fear death? What does he think would be the consequences of not fearing death? What does he say should be the wise person’s attitude toward life? (See p. 296.)
2. Which desires does Epicurus think are “necessary” and why does he think these are the only necessary desires? (See p. 297 and compare doctrine XXIX on p. 300.)
3. What is “the goal of living”? What kind of life does Epicurus think can best achieve this goal? Why? What is the greatest good? (See p. 297.)
4. What does Epicurus think is the purpose of “natural science”? (See p. 299)

### *Encheiridion*

5. Which things does Epictetus think are “up to us” and which things does he think are “not up to us”? What is the difference between a “desire” and an “aversion”? Which things does Epictetus think we should desire and which things should we be averse to? (See p. 304)
6. What does Epictetus say is truly “your own”? (See p. 305; compare Ch. 41, p. 312)
7. Explain in your own words what Epictetus thinks is the difference between a “grammarian” (literary critic) and a “philosopher” (see p. 314).

### III. SEXTUS EMPIRICUS

#### *Outlines of Pyrrhonism*

1. Explain in your own words the difference between the dogmatists, the Academics, and the Skeptics (see p. 318).
2. Explain in your own words the “ability” that Sextus Empiricus calls skepticism. (See p. 318-319.)
3. What does Sextus mean by “mental tranquility”? Why does he think some people need tranquility? How do skeptics try to attain tranquility? (See p. 319; cf. 321.)
4. How does Sextus respond to the objection that the skeptics are just as dogmatic as everyone else since they dogmatically believe that “everything is false” and that “nothing is true”. (In other words, why isn’t it self-refuting to say that “it is true that nothing is true”?) (See p. 319-320.)
5. Explain in your own words the way skeptics decide how to live everyday life (see p. 320-321).
6. Explain in your own words the skeptical argument that the fact that there are differences between animals means we should “suspend judgment” about external objects (see p. 322-323).
7. Explain in your own words why Sextus thinks that the very denial that all things are relative proves that all things are relative (see p. 333).

### IV. AUGUSTINE

#### *On Free Choice of the Will*

1. What two reasons does Augustine give to reject Evodius’s idea that evil is simply violating the Golden Rule to do unto others as you would have them do unto you? What does Augustine himself think evil is? (See p. 340)
2. What does Augustine say is wrong with killing someone out of fear? (See p. 340-341.)
3. Why does Augustine think God gave human beings free will? (See p. 342.)
4. What is the difference between a “natural movement” and a “voluntary movement”? (See p. 344-345.)
5. Why does Augustine think God’s foreknowledge does not necessitate our will? (See p. 346-348.)
6. Why does Augustine think “it is not possible for something that you conceive by right reason not to exist”? (See p. 349.)
7. How does Augustine think the instinctive “will to exist” can lead you to the knowledge and love of God? (See p. 351.)

### V. ANSELM

#### *Proslogion*

1. What does Anselm wonder if a “single argument” can prove? (See p. 379.)
2. How does Anselm try to prove that God truly exists? What does he think God is? (See p. 381-382.)
3. Why does Anselm think it is not psychologically possible to think God doesn’t exist? How can he explain the existence of atheists? (See p. 381-382.)
4. How can God be omnipotent if God can’t be corrupted or lie? (See p. 382-383.)
5. What does it mean to be “impassible”? Why does Anselm think God is impassible? How can God be impassible if God is also merciful and compassionate? (See p. 388.)
6. What does Anselm mean when he says God is wisdom itself and goodness itself? (See p. 385; cf. p. 388 where Anselm says that God alone is what he is.)
7. How does Anselm think lovers of God will become omnipotent? (See p. 389.)

## VI. THOMAS AQUINAS

### *Summa Theologiae*

NB: In the *Summa*, Aquinas adopts a unique way of writing. He breaks his discussion down into a series of yes or no questions (for example, “Whether X?”), so he can consider both sides to each issue. He always starts with the answer he rejects (“It seems to some people that Y is the answer to question X.”), presenting it in the form of two or three “*Objections*”. Then he presents the opposite answer (“*On the contrary*, other people think Z is the answer to question X”). Next Aquinas explains his own theory as to why the second answer is correct (“*I say that Z is correct because of reasons A, B, and C*”). Finally he explains his “*Reply*” to each of the objections that he started with (“Those who believe Y are wrong because of reasons D, E, and F”). You should read all the parts, but pay closest attention to Aquinas’s own theory in the section entitled “*I answer that...*”

1. According to Aquinas, how is it possible to study God when “we cannot know the essence of God”? (See p. 413)
2. According to Aquinas it is not possible to prove the “articles of faith” (e.g., things like the Resurrection of Jesus), so how does he think Christians should respond to someone who denies these things? (See p. 414)
3. In Objection 2 of the Article “Whether the Existence of God is Self-Evident?” Aquinas says that Anselm’s “ontological argument” seems to prove that God’s existence is self-evident (see p. 417). But Aquinas himself believes that God’s existence is not self-evident. Explain in your own words how Aquinas responds to this objection (see p. 418, Reply to Objection 2).
4. Explain in your own words the argument that we cannot prove that God exists from his effects since “He is infinite and His effects are finite” (see p.418, Objection 3 of Article 2). Then explain in your own words what Aquinas’s reply is to this argument (see p. 419, Reply to Objection 3).
5. Explain in your own words Objection 2 of the Article “Whether God Exists?” (see p. 419) and Aquinas’s reply to this objection (see p. 420). (Be sure to explain why “all things that are changeable and capable of defect must be traced back to an immovable and self-necessary first principle”.)
6. What is the difference between “univocal” and “equivocal” (you may need to look these up in the dictionary)? Explain in your own words why Aquinas rejects *both* the idea that we can “univocally” say that God and man are both wise *and* the idea that we are being purely “equivocal” when we say such things. What is Aquinas mean by “analogical” as a third option between univocal and equivocal? (See p. 422-423.)
7. What does Aquinas say would happen to human beings if God “altogether withdraws His providence from them” (see p. 426)?

## VII. JOHN SANDERS

### *The Openness of God*

1. What does Sanders say is the difference between Greek philosophy and Greek religion? And where does he say the philosophers got their concept of God? (See p. 61.)
2. According to Sanders, why did Plato think a perfect being can not change? And what three implications did Plato draw from the perfection and unchangeability of God? (See p. 63.)
3. According to Sanders, what did Aristotle mean by an “unmoved mover”? And how did he think this being moves the universe? (See p. 65.)
4. According to Sanders, what led the Greek philosophers to make a distinction between “being and becoming”? (See p. 68.)
5. According to Sanders, how did Philo interpret biblical verses that say God changes his mind? (See p. 70-71.) And why did Origen say it is impossible for God to change his mind? (See p. 75.)
6. Explain in your own words why (according to Sanders) Augustine thought God can have no “real relationship” to human beings (see p. 83-84).
7. What does Sanders mean by the Greek phrase *theoprepes* and the Latin phrase *dignum Deo*? And how does he think these ideas affect the way theologians interpret the Bible? (See p. 61, 69, 79, 82, 86, 87, 95, and 99.)

## VIII. DESCARTES

*Meditations on First Philosophy*, Synopsis, Meditations I-II and V-VI

1. What does Descartes think has been “the foundations for the sciences ... until now” (See p. 457; cf. 460).
2. What does Descartes say is “the goal” of the *Meditations*? (See p. 459)
3. What does Descartes think he can accomplish by withholding consent from opinions “that are not completely certain and indubitable”? And how does imagining an “evil genius” help him accomplish this? (See p. 460 and 462)
4. Why does Descartes think it is impossible to doubt the opinion “I exist”? (See p.463.)
5. Why does Descartes think “I do not grasp what this wax is through the imagination [i.e., the senses]; rather, I perceive it through the mind alone”? (See p. 465)
6. Why does Descartes think it is impossible to doubt that God exists? (See p. 478)
7. Why does Descartes think “it is certain that I am really distinct from my body, and can exist without it”? (See p. 482)

## IX. HOBBS

*Leviathan*, Introduction and Chapters I-VI, XI, and XIII-XIV

1. What does Hobbes say “life” is? To what does he compare the human body? (See p. 489)
2. How does Hobbes say we can gain “wisdom” and “know what are the thoughts and passions of all other men”? Why does he think we can’t know other people’s thoughts simply by observing their actions? (See p. 489)
3. What does Hobbes say a “thought” is? And where do all thoughts originate? What does Hobbes mean by a “sensible quality” and what does he think these are made of? How do we have knowledge of them? (See Ch. p. 490)
4. Explain in your own words what Hobbes means when he says we cannot “conceive” of God. Why does he think this? What, then, do we mean by the word “God”? (See p. 495)
5. Explain in your own words what Hobbes thinks happens any time we choose to move our body. When is an action “voluntary”? What is a “desire”? What is “good” or “evil”? What is “pleasure”? What is “deliberation” and “will”? (See p. 495-497 and 499)
6. Explain in your own words why Hobbes thinks that “it is manifest that during the time men live without common power to keep them all in awe [i.e., when there is no civil government], they are in that condition which is called war, and such a war as is of every man against every man”? And why does he think that nothing could be considered right or wrong in this war? (See p.501-503)
7. Explain in your own words the reasoning that leads Hobbes to conclude that the fundamental Law of Nature is that we ought to seek peace. (See p. 503)

## X. HUME

*An Enquiry Concerning Human Understanding*, Sections I-VII and XII

1. How does Hume think philosophy can “free” us from superstition? (See p. 737)
2. For Hume, what is the difference between a “perception”, an “impression”, and an “idea”? Where do our ideas come from? How does Hume recommend that we “remove all dispute” about the reality of our ideas? (See p. 739-741.)
3. Explain in your own words the difference between what Hume calls “relations of ideas” and “matters of fact”. How does Hume think we can have knowledge of these two kinds of things? (See p. 742-743)
4. What is Hume’s argument for the claim that “our conclusions from the experience of the operations of cause and effect, our conclusions from that experience are *not* founded on reasoning or any process of the understanding”? (See p. 746)
5. How does Hume think we come to believe in cause and effect if not through reason? And how do we come to believe in the physical world? (See p. 750 and 796.)
6. Why does Hume reject Pyrrhonism? (See p. 799-800)
7. What is the “mitigated skepticism or academical philosophy” that Hume recommends? (See p. 800-802.)

*Dialogues Concerning Natural Religion, Parts I-V*

1. How does Philo [the Humean skeptic] say we can “prevent the profane liberty” of those who use the principles of philosophy to undermine religious doctrines? What does Pamphilus mean when he says that Cleanthes [the rationalist philosopher] “perceived some raillery or artificial malice” in these ideas of Philo? (See p. 831-832.)
2. What is Philo’s argument that we can never know the “incomprehensible nature of the Supreme Being” (p. 837).
3. Explain in your own words how Cleanthes tries to prove “at once the existence of a Deity and his similarity to human mind and intelligence” (see p. 837).
4. Explain in your own words Philo’s objection to this Cleanthes’s argument: “But can a conclusion, with any propriety, be transferred from parts to the whole?” (see p. 839).
5. Explain in your own words Philo’s objection: “But how this argument can have place where the objects, as in the present case, are single, individual, without parallel or specific resemblance, may be difficult to explain” (see p. 840).
6. Why does Demea [the religious traditionalist] think there is “some danger” in Cleanthes’s comparison of the world to a book written by God? (See p. 843.) What reason does he give that God cannot be compared to a human mind? (See p. 844.)
7. Explain in your own words why, according to Philo, does Cleanthes’s analogy between human and divine creation mean that he must “renounce all claim to infinity in any of the attributes of the Deity” (see p. 847).

*Dialogues Concerning Natural Religion, Parts VI-XII*

1. What is Philo’s argument that Cleanthes’s argument from analogy should conclude that the world is an animal (whose soul is God), not that it is a machine? (See p. 850)
2. What is Philo’s argument that the world might have evolved by random chance as Epicurus said? (See p. 854.)
3. What response does Philo suggest is the “only reasonable resource” in the face of the “great and insuperable difficulties” generated by “all religious systems”? (See p. 856.)
4. Explain in your own words Cleanthes’s argument that “there is no being whose existence is demonstrable” [i.e., provable by logic alone without appealing to sensory evidence] (see p. 857).
5. Explain in your own words “Epicurus’ old questions” as stated by Philo (see p. 861). What is Cleanthes’s reply to these questions? (See p. 862.)
6. According to Philo what are the “four circumstances on which depend all or the greatest part of the ills that molest sensible creatures”? (See p. 864-866.)
7. What do you think is the significance of the narrator Pamphilus saying that he thinks Cleanthes’s theories are “nearer to the truth” than Philo’s? (See p. 875.)

XI. KIERKEGAARD

NB: This reading is by far the most difficult reading of the course. You may find it helpful to read the whole thing through once and then go back and read it again slowly, thinking about the study questions. I know it is hard; just do your best.

*Concluding Unscientific Postscript*

1. Explain in your own words the point of Kierkegaard’s story of the mental patient who escapes from the insane asylum and tries to convince people he is sane by “saying continuously: ‘Bang, the earth is round!’” Does Kierkegaard think this person is actually sane or insane? What does this have to do with the “*Privatdocent*” (i.e., a philosophy professor)? How does this story help illustrate the difference between subjective truth and objective truth? (See p. 1009-1010.)
2. What does Kierkegaard mean by “the absence of inwardness”? (See p. 1009)
3. What does Kierkegaard mean when he says that “the notion of truth as identity of thought and being is a chimera [i.e., an illusion] of abstraction”? And what reason does he give for believing this claim? (See p. 1010-1011.)

4. According to Kierkegaard why does truth become a paradox when viewed with passionate inwardness? (See p. 1012).
5. Explain in your own words what Kierkegaard means when he says “When the question of the truth is raised subjectively, reflection is directed subjectively to the nature of the individual’s relationship; if only the mode of this relationship is in the truth, the individual is in the truth even if he should happen to be thus related to what is not true” (see p. 1012; cf. the story of the passionate prayer to an idol and the statement that “The objective accent falls on WHAT is said, the subjective accent falls on HOW it is said”, both on p. 1013).
6. Explain in your own words Kierkegaard’s two ways of seeking God: the way of “approximate truth” gained through “objective deliberation” vs, the subjective way of passionate inwardness (see p. 1012-1013).
7. How does Kierkegaard think Socrates’s “bit of uncertainty” about immortality “help” him in a way that absolute proof would not? (See p. 1013) How does this point relate to Kierkegaard’s definition of “truth” as a belief held with passionate inwardness and his definition of “faith” as subjective commitment to an objective uncertainty (see p. 1014).

## XII. NIETZSCHE

### *Twilight of the Idols*

1. What does Nietzsche mean when he says that Socratic philosophy and Christianity are “misunderstandings”? (see p. 1082)
2. What does Nietzsche mean by “that which is, does not *become*; that which becomes *is* not”? (See p. 1083)
3. According to Nietzsche, why do philosophers like Plato reject the senses? (see p. 1083)
4. Explain in your own words Nietzsche’s theory about the origin of the concept “thing” (see p. 1084).
5. Why does Nietzsche think Christian morality is “anti-natural”? (see p. 1086)
6. What does Nietzsche think is the origin of the concept of free will? (see p. 1091)
7. How does Nietzsche think we can have eternal life? (see p. 1094).

## XIII. WILLIAM JAMES

### *“What Pragmatism Means”*

1. What is the “pragmatic method” and how does it help solve the debate about whether “the man goes around the squirrel or not”? (See p. 1119)
2. Explain in your own words what James means by “Our conception of these effects, whether immediate or remote, is then for us the whole of our conception of the object, so far as that conception has positive significance at all”? And how does this principle help us solve scientific debates like the one about “tautomerous bodies”? (See p. 1120.)
3. What does James say people *used to* think “mathematical, logical, and natural” laws were? And what does he say modern scientists think these things are? (See p. 1121)
4. What does James mean when he says that a new idea “makes itself true, gets itself classed as true, by the way it works”? (See p. 1124; cf. 1135)

### *“The Will to Believe”*

5. What is a “live option”? What is a “forced option”? What is a “momentous option”? What makes an option living or dead for us? (See p. 1129-1130 and 1132).
6. What is the difference between “the empiricist way” and “the absolutist way” of believing in truth? (See p. 1133).
7. What does James mean by faith “creating a fact”? What does James mean by the possibility that the “evidence might be forever withheld from us unless we met the hypothesis half-way”? (See p. 1138-1139).

## XIV. SARTRE

*The Humanism of Existentialism*

1. Explain in your own words what Sartre means by the phrase “existence precedes essence”. Then explain in your own words what Sartre means by “subjectivity”. How is the phrase “subjectivity must be the starting point” synonymous to the phrase “existence precedes essence” (see p. 1170-1171).
2. What does Sartre mean by he says we must take responsibility for ourselves? And in what way do we take responsibility “for all men” when we take responsibility for ourselves? (See p. 1171.)
3. What does Sartre mean by the phrase “man is condemned to be free” and how does he think this condition results from the fact that God does not exist? (See p. 1172-1173.)
4. Why can neither ethical values nor instinctive feelings help us decide how to act? (See p. 1173-1174.)
5. What does Sartre mean by the phrase “you are nothing else than your life”? (See p. 1176.)
6. What does Sartre mean when he says that even though there is no universal “human nature”, there is still a universal “human condition”? What’s the difference? (See p. 1177).
7. According to Sartre, what gives life meaning? (See p. 1180.)

XV. C.S. LEWIS

*The Abolition of Man*, Chapters 1-2

1. What does Lewis think is so dangerous about the way Gaius and Titius “debunk” the cruise advertisement? What kind of person does Lewis mean by “trousered ape” and the “urban blockhead”? What does Lewis mean by “men without chests”? (See p. 6-11; cf. 24-26.)
2. How does Lewis think emotions can be reasonable or unreasonable? (See p. 18-19; cf. 14-15.)
3. Why does Lewis say “I had sooner play cards against a man who was quite skeptical about ethics, but bred to believe that ‘a gentleman does not cheat’, than against an irreproachable moral philosopher who had been brought up among sharpers”? (See p. 24.)
4. What does Lewis mean by “the Tao”? (See p. 18; cf. 43.)
5. Why does Lewis think that if we accept Gaius and Titius’s theory, then a rational choice between egoism and altruism turns out the impossible since “neither choice is rational – or irrational – at all”? (See p. 31-32).
6. On what basis does Lewis say we should accept the principles of the Tao? What does Lewis think is the difference between his defense of the Tao and the “Innovator’s” appeal to “instinct”? (See p. 40-41.)
7. What would Lewis say in response to the objection that so-called “Traditional Morality” changes over time? What is the difference between internal and external criticism? (See p. 45-48.)

*The Abolition of Man*, Chapter 3 and Appendix

1. How does Lewis think a present generation can reduce the power previous generations have over it while also increasing the power it will have over future generations? (See p. 56-57.)
2. Explain in your own words the problem the “Conditioners” face when they have to decide what kind of morality (conscience, sense of duty, etc.) in the new human nature they are creating. (See p. 60-62.)
3. What does Lewis mean by the phrase “The Abolition of Man”? What does he think makes us human? (See p. 64; cf. p. 25)
4. What does Lewis argue must in fact be the motive of the “Conditioners”? And how does this ironically turn out to be “Nature’s conquest of Man”? (See p. 65-68.)
5. What does Lewis say is the difference between “wisdom” and “applied science”? (See p. 77.)
6. Explain in your own words Lewis’s vision for a “regenerate science” and how he thinks this would protect us from the impending disaster he describes in Chapter 3 (See p. 79.)
7. What is the point of the Appendix? (See p. 83-101.)

*Personal Information Questionnaire*

Name:

Email address (that you check regularly):

Hometown:

Religious/denominational background:

Major:

Year:

Career plans:

What was the last book you read on your own (not for a class)?

What TV show(s) do you try not to miss?

What was the best movie you saw in the last 6 months?

What do you think “philosophy” is?

Why take philosophy?

What do you hope to learn from this course?

What grade do you (realistically) expect to get in this course?

Is there anything else I should know about you?