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Total points: 10

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Consider the following passage from Hume's 'Of the Influencing Motives of the Will' in *A Treatise of Human Nature*.

It is not contrary to reason for me to choose my total ruin, to prevent the least uneasiness of an Indian, or person wholly unknown to me. It is as little contrary to reason to prefer even my own acknowledged lesser good to my greater, and have a more ardent affection for the former than the latter. A trivial good may, from certain circumstances, produce a desire superior to what arises from the greatest and most valuable enjoyment; nor is there anything more extraordinary in this, than in mechanics to see one pound weight raise up a hundred by the advantage of its situation. In short, a passion must be accompanied with some false judgment, in order to its being unreasonable; and even then it is not the passion, properly speaking, which is unreasonable, but the judgment.

Answer the following questions.

- (1) What does Hume mean by 'reason'?
- (2) What is it for something to be contrary to reason, according to Hume? Construct your own example to illustrate this.
- (3) In 'Moral Distinctions Not Derived from Reason', Hume classifies false judgements that can accompany a passion into two types. What are they?
- (4) Do you think Hume's classification of false judgements is exhaustive? Are there any other types of false judgements that accompany our passions which can be said to make passion unreasonable? Explain.

(2 + 3 + 2 + 3 = 10 points)