

**HUM 102: INTRODUCTION TO PHILOSOPHY**

**SUMMER 2022**

**FINAL TAKE-HOME ESSAYS**

1. Please **answer TWO (2)** of the following essay questions – **one from each section**. Each essay should be between 1200-1500 words. Each answer is worth fifty percent (50%) of the assignment grade;
2. All answers must be **double-spaced** and typed in Times Roman 12 font;
3. This is an open-book assignment. You can consult your course readings, lectures, and class notes to write your essays. You can, but do not have to, consult outside materials;
4. You will be graded on your mastery of the course materials, and your own independent and critical thinking. Please ***provide citations any texts that you quote*** from the readings or outside source. ***I am interested in your views and answers, written in your own words***;
5. Any evidence of plagiarism from readings, outside sources, or another student’s answers will be penalized; The cut-off point for the “Similarity Report” of your submission should be less than 10%.
6. The take-home assignment will have to be submitted by 11:30 p.m. **on Thursday, September 8, 2022, in Turnitin software**. Note that Turnitin will not accept any submission at any time after this deadline.

**SECTION ONE**

Please answer **One (1)** of the following questions:

1. Discuss how Kant’s response to Hume’s “problem of induction” contributes to his own philosophy of “transcendental idealism.” Begin with a brief overview of the dilemma posed by Hume’s problem of induction for Kant’s philosophy of reason. You can start with a brief mention of Kant’s understanding of the categories of our sensibility and understanding (the two components of the mind) structure our experiences. Next, discuss Kant’s criticism that Hume does not provide an adequate understanding of a priori reason. Then, provide a brief explanation of each of the four types of judgment or knowledge, with examples. Make sure to explain the distinctions between analytic and synthetic reasoning, and between a priori and a posteriori knowledge. Importantly, explain Kant’s category of “synthetic a priori reasoning,” showing how Kant relies on this robust notion of a priori reason to reconcile empiricist and rationalist thought, and allegedly overcome Hume’s problem.
2. Provide a detailed explanation of the British Empiricists’ (Locke and Hume) claim that all ideas/knowledge stem from our experiences, and show how this leads to Hume’s “problem of induction.” First, discuss Locke’s two arguments against Descartes notion of *innate ideas*, and then present Locke’s views about the two sources of our ideas that arise from our experiences. Next, discuss how Hume seeks to explain the origin of our ideas (distinguish between simple and complex ideas). Next, contrast Hume’s formulations of the “relations of ideas” and “matters of fact by giving examples of your own. Next, discuss Hume’s identification of the “problem of induction” and how this arises from examining the relations of causation (cause-and-effect). Finally, provide a very brief (1-2 paragraphs) overview of how Kant seeks to overcome the dilemma posed by Hume’s postulated problem of induction.

**SECTION TWO:** Please answer ONE (1) of the following questions.

1. How did Hobbes and Locke differ in their understanding of the origins and nature of social contract formed by free and rational human beings in the state of nature?

First, provide a detailed account of Hobbes’ conception of the “state of nature” and its main characteristics.

Why and how does Hobbes think that human beings can get beyond this harmful state of nature?

How does Locke’s conception of the state of nature differ from Hobbes’ version?

Do natural laws exist or operate in Locke’s notion of the state of nature? If so, what “inconveniences” in the state of nature lead human beings to form a social contract.

Finally, compare and contrast their views on the nature of government formed by the social contract. In other words, why does Hobbes think that a social contract requires the coercive power of the state and absolute sovereign? Contrast this with the sort of government recommended by Locke.