



**Welcome to the Website of
 Philosophy 141,
 Introduction to Philosophy (Honors),
 Spring Semester 2004,
 University of Kansas
 Dr. Christian Lotz**

Tentative Schedule (last UPDATE: 04/12/2004)

Number	Date	Topic	Reading	Information	Group Assignments (Oral Presentations)	General Assignments
1	Jan 23	Intro	Intro	Intro	Intro	Intro
2	26	Intro	Intro	Intro	Intro	Intro
3	28	Intro	Intro	Intro	Intro	Intro

Segment I: Socrates as the Essential Philosopher

4	30	Rhetoric	Presocratics, Gorgias,	Socrates		
5	Feb 2	Rhetoric	Aristotle, Rhetoric	Plato		
6	4	Socrates	Plato, Apology, 17a-19a	Aristotle		
7	6	Socrates	Plato, Euthyphro, 2e-9a			
8	9	Socrates	Plato, Euthyphro, 2e-9a			
9	11	Socrates	Plato, Euthyphro, 9e-16a			
10	13	Socrates	Plato, Apology, 19a-34b			
11	16	Socrates	Plato, Apology, 34c-42a	Socrates, Martha Nussbaum explores the legacy of Socrates (Audio)	Jen, Meghann	

Segment III: Theoretical Philosophy: Knowledge and Reality

12	18	Knowledge and Reality	Russell, Problems of Philosophy, chapter I+II	Bertrand Russell		
13	20	Knowledge and Reality	Russell, Problems of Philosophy, chapter III			
14	23	Knowledge and Reality	Russell, Problems of Philosophy, chapter IV		Anne Marie, Katie(chapter III+IV)	
15	25	Knowledge and Reality	Russell, Problems of Philosophy, chapter III-IV			
16	27	Knowledge and Reality	Russell, Problems of Philosophy, chapter V		Jennifer D., Janel	
17	Mar 1	Knowledge and Reality	Russell, Problems of Philosophy, chapter V			
18	3	Knowledge and Reality	Russell, Problems of Philosophy, chapter VI			

Segment IV: Ethics: The Moral Law versus Utility

19	5	Action	Kant, Groundwork, 1-6	Immanuel Kant		
20	8	Morality	Kant, Groundwork, 7-24		Joel, Josh	
21	10	Morality	Kant, Groundwork, 7-24			
22	12	Categorical Imperative	Kant, Groundwork, 7-24			
23	15	Categorical Imperative	Kant, Groundwork, 24-36		Rose, Gideon	
24	17	Categorical Imperative	Kant, Groundwork, p4-36			
25	19	Freedom	Kant, Groundwork, 36-51			
26	22	Spring Break	Spring Break	Spring Break	Spring Break	Spring Break
27	24	Spring Break	Spring Break	Spring Break	Spring Break	Spring Break
28	26	Spring Break	Spring Break	Spring Break	Spring Break	Spring Break
29	29	Freedom	Kant, Groundwork, 52-66			
30	31	exam I	exam I	exam I	exam I	exam I
31	Apr 2	Utilitarianism	Mill, On Utilitarianism, chapter I+II			
32	5	Utilitarianism	Mill, On Utilitarianism, chapter I+II		Ning, Allison	
33	7	Utilitarianism	Mill, On Utilitarianism, chapter I+II			

Segment V: Ethical Application: Morality and War

34	9	War	Anscombe, War and Murder, Nagel, War and Massacre	"War and Murder," in <i>Ethics, Religion, and Politics</i> , by G.E.M. Anscombe (University of Minnesota Press, 1981).		
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35	12	War	Brandt, Utilitarianism and the Rules of War, Nagel, War and Massacre	Download Brandt's article		
36	14	War	Brandt, Utilitarianism and the Rules of War, Nagel, War and Massacre	Download Nagel's article		
37	16	War	Brandt, Utilitarianism and the Rules of War, Nagel, War and Massacre			
Segment V: Social and Political Philosophy: Marx						
38	19	Philosophy and Emancipation	Marx, Selected Writings, 171-174	Marx mock interview		
39	21	Criticism and Social Critique	Marx, Selected Writings, 124-133	Karl Marx		
40	23	Labor and Alienation	Marx, Selected Writings, 83-95		Alexis, Pat	
41	26	Labor and Alienation	Marx, Selected Writings, 83-95			
42	28	Private Property	Marx, Selected Writings, 95-104	Karl Marx, Marx's biographer When considers his life and philosophy (Audio)	Katy, Jennifer E.	
43	30	Private Property	Marx, Selected Writings, 95-104			
44	May 3	Ideology	Marx, Selected Writings, 175-184			
45	5	History	Marx, Selected Writings, 184-198			
46	7	exam II	exam II	exam II	exam II	exam II
47	10	Production of Consciousness	Marx, Selected Writings, 175-198			
48	12	Wrap Up	Wrap Up	Wrap Up	Wrap Up	class essay due

Class Meetings:

Days: MWF
 Time: 8:30 AM - 9:20 AM
 Place: Wescoe 3097

Office:

Phone: 864.2322
 Place: 3050
 Hours: MWF (7:45am-8:15am; 9:30am-10:00pm), M 6:00pm-7:00pm, by appointment and by phone
 (see home phone)

Exceptions: TBA

Other Contact:

E-mail: lotz@ku.edu

Home Phone: 785.832.1674 (please do not hesitate to call me, if you do not have time to stop by my office)

Webpage

URL: <http://www.people.ku.edu/~lotz/>

(Please check the webpage *regularly* for the current schedule)

Box

You will find my box in Wescoe Hall, 3090 (and in front of my office)

Course Description:

This course is offered as an introductory course in Philosophy, the focus of which is to prepare students for reading philosophical texts as well as for thinking and writing philosophically. We will spend most of our time closely analyzing: [1] Socrates' idea of philosophy, [2] Bertrand Russell's accessible introduction to philosophy, [3] Immanuel Kant's concept of freedom and morality, and finally, [4] Marx's idea of society and history. The course has four parts: [1] We will begin by studying the problem of truth and opinion, which will be facilitated by considering two of Plato's dialogues as well as how Socrates may be characterized as the *eidōs* (paradigmatic exemplar) of a philosopher. [2] We will then discuss theoretical philosophy by reading the first part of Bertrand Russell's "Problems of Philosophy." [3] In the third part of the class we will consider ethical philosophy, which will be facilitated by reading Kant's "Groundwork" as well as debating the connection between morality and war [4] Finally, in the class' fourth part, we will turn to Marx's approach to considering political and social philosophy, which will be facilitated by reading selections from his early "humanistic" writings. Reading and intensively studying *primary* texts is the absolute focus of this class.

General Description of Course Goals

Intellectual growth in philosophy is fundamentally cumulative and integrative, and is not achieved by a mere succession of isolated analyses of texts or issues. Knowledge of ideas and texts has limited value without the capacity to use it in addressing specific philosophical problems; and a capacity to use it in addressing specific philosophical problems; and a capacity to use philosophical methods, if isolated from knowledge of the history and problems of philosophy, can be sterile in application. This class emphasizes effective and critical reading, writing, and speaking; and the study of philosophy deals with the interpretation of texts, the balanced exposition and examination of issues, the construction and appraisal of arguments and explanations, and the *criticism of doctrines and things commonly taken for granted*. Through the consideration and discussion of well-selected readings and problems, and through exams that are carefully and constructively criticized, students can and should develop all of these capacities. After completing philosophy courses, students should possess developed skills in formulating questions, reading philosophical texts, constructing and evaluating philosophical arguments, and discussing philosophical ideas. They should have a reasonably extensive knowledge of at least some important figures, fields, and problems; and they also should have engaged in some self-conscious reflection on philosophical inquiry itself, its methods, and its role in human life, culture and society. There is, however, no one kind of product that should emerge from a philosophy class, just as there is no single subject or style appropriate for all good science, art or literature.

Note

Philosophical learning further is not properly measured by multiple-choice tests; and there is no specific content of a sort that might be covered in standardized examinations, and that every student in philosophy should be expected to master. Instead, you will - hopefully - recognize after some time that philosophy deals with *your dignity as human beings* and *your* intellect and reason, which is expressed in a form of learning that is based on *understanding* and *insight*, but not mere learning by heart; see a general evaluation of what philosophy does below ([excerpt from Russell's chapter 15](#))

Specific Course Goals:

- Awaken you to philosophical assumptions in your everyday views, attitudes, beliefs, and practices, and encourage you to critically examine these views from a philosophical, that is to say, general human perspective.
- Help you to become skilled readers, writers, and speakers.
- Stimulate the view that philosophy (and therefore human reality) has to do with the *passion* of thinking and the *passion* of *understanding* of our world.

Course Requirements

The course will be organized such that, ideally, each class period will include [i] "interactive" lecture, [ii] oral presentations (group assignment, active learning part I) or [iii] either discussion time (active learning part II) [iv] or *group* assignments (active learning part III). Students will be asked to [a] read a certain text or part of a text for the next class period and [b] give oral presentations (*group* presentations). There will be five exams and an oral presentation.

Oral presentations

a) Handout/Paper

The oral presentations must in principle be about the *readings* for class. Every team, which gives a short presentation, must submit (to the class) a *detailed* handout *one class before* the presentation is given, otherwise the team loses points. The handout must *at least* contain [i] two pages with *detailed* explanations of *selected* points of your presentation/text *plus* [ii] a *third* page with an outline of your presentation. A mere outline is *not* sufficient. The handout *should not have more than 3 pages* and it should help us to prepare our class sessions. It will lead to an ongoing reflection on our class topics. In addition, it will help *you* to prepare the exams.

b) Presentation

The purpose of the assignment is (i) to give you practice in public speaking, (ii) to give you a chance to pick the topics that deserve class time, (iii) to share your reading with the whole class and not just me, and (iv) to raise consciousness about the dynamics and difficulties of a good presentation and discussion. If past evaluations are any guide, even students who don't enjoy speaking in front of others, or who do so poorly —perhaps especially such students— are glad of the opportunity to practice. The presentation should offer a reading of the text for that day. To offer a reading is to take a stand on what the author is saying, and how the author argues it, not merely to point out the presence of certain themes, to ask certain questions, or to give your own views on the same topics. There is one condition for the success of a presentation: The proposed analysis should try to *understand* a text or portion of a text. Your presentation should take up to 20 minutes. During this time, you should do all the talking. Wait until you're finished to ask the class questions and lead discussion. Note: do not try to present all points in a text. Choose your issues carefully, and try to explain these in depth. In addition, I am interested in evaluating how you work as a team/group.

Extra Credit

1. Every student is asked to submit questions and a short summary of every oral presentation that is given in class. It is hoped that this will stimulate the main discussion. The students who present will address selected questions one class *after* they give the presentation.

[Click here to download the document for extra credit](#) (Word document, I will only accept answers that are given on this form)

2. Students who actively participate in class will receive additional points at the end of the quarter. Students who do not actively participate in class will *not* lose points.

Exams

There are four exams, in which I will raise simple questions about the reading, quote parts of the texts

that have to be interpreted and in addition, I will raise questions that will further focus on your comprehension. Reading and studying the primary texts is the absolute focus of this class. If you carefully read the texts, then you will easily master the exams.

Class Essay

Every paper must contain a writer's and an editor's checklist. Papers must be submitted in class *and* by email (either Rich Text Format or MS Word). Every student has an "editor" (who is a student in *this* class!) who reads and evaluates the paper before it is turned in. *Writing is a process* and it is hoped that students will revise papers as well as critically explore and reflect on their own writing. *I will mark down papers that do not contain a writer's and an editor's checklist.* The final essay topics must be [1] connected to one of the texts in class as well as [2] to one of our topics. After the midterm I will pass out a list of topics.

Reviewing (editor's and writer's checklist)

[Click here to download the editor's and writer's checklist](#) (Word document)

General Note

You should be aware that I expect excellent class essays. Thus do not think that you can write your essay - although it is supposed to have "only" four pages - one day before it is due. I recommend that you stop by my office to have a discussion about your ideas and the concrete structure of your paper. I will be happy to assist you any time.

Pay attention to these questions

Did you support sufficiently your important points with reference to the text? When you cited the text, did you give me a long, useless quotation or did you hit the nail on the head with a short segment of a quotation? Did you consider the opposite position to the one you argue for? Could you have given an example or counterexample to clarify points? Did you explain the philosophical concepts? Did you neglect to support your unusual interpretation with the text? Did you write an unnecessary summary instead of a focused, philosophical discussion? Did you simply cut & paste from the text without clarifying things at length in your own words? Don't beat around the bush, don't be evasive, don't be literary or flowery or cute. We're not belletrists and we're not English majors. In this class you are thinkers, and we have better things to do in life than read cute introductions or conclusions that attempt to make sweeping generalizations about humanity, life or philosophy. There is only one goal of writing scholarly papers: clarity. If you become geniuses later in your life, then you can change it.

Exams

There are two exams, in which I will raise simple questions about the reading, quote parts of the texts that have to be interpreted and in addition, I will raise questions that will further focus on your comprehension. Reading and studying the primary texts is the absolute focus of this class. If you carefully read the texts, then you will easily master the exams.

Course Evaluation

You will be evaluated on the basis of:

- 2 exams 50 points
- 1 oral presentation 25 points (presentation 10, paper/handout 15 points);
- 1 class essay 25 points (4-5 pages)
- = 100 points
-
- + 3 (possible) points (6 extra credit sheets)

Grading:

- A (superior performance): 100 – 90
- B (good performance): 89 – 80
- C (adequate performance): 79 – 70
- D (poor performance): 69 – 60
- F: below 60

Grading Criteria

[Click here to see my grading criteria for oral presentations](#) (MS Word document)

[Click here to see my grading criteria for papers](#) (MS Word document)

Plagiarism I

In any essay or exam answer submitted for assessment, all passages taken from other people's work must be placed within quotation marks, with specific reference to author, title and page. *No excuse* can be accepted for any failure to do so, nor will inclusion of the source in a bibliography be considered inadequate acknowledgement. If the marker decides that plagiarism has occurred, the student may be judged to have failed the class.

Plagiarism II

The issue of digital plagiarism has raised concerns about ethics, student writing experiences, and academic integrity. KU subscribes to a digital plagiarism detection program called Turnitin.com, which may be used to check papers submitted in this course. You may be asked to submit your papers in a digital format (email attachment, BlackBoard™ digital drop box or on disk) so that your paper can be checked against Web pages and databases of existing papers. Although you may never have engaged in intentional plagiarism, many students do incorporate sources without citations; this program can alert me to your academic needs.

Helpful information about oral presentations, paper writing and plagiarism

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Writing Center Information

Most colleges and universities have a writing center, a place for students to talk about their writing with trained peer consultants. At KU, we call our student writing centers Writer's Roosts. When you visit, bring your work in progress and an idea of what you would like to work on--organization, support, documentation, editing, etc. The Roosts are open in several different locations across campus; check the website at www.writing.ku.edu for current locations and hours. The Roosts welcome both drop-ins and appointments, and there is no charge for their services. For more information, please call 864-2399 or send an e-mail to writing@ku.edu

The Value of Philosophy

Bertrand Russell, *The Problems of Philosophy*, Oxford UP 1997, chapter 15.

HAVING now come to the end of our brief and very incomplete review of the problems of philosophy, it will be well to consider, in conclusion, what is the value of philosophy and why it ought to be studied. It is the more necessary to consider this question, in view of the fact that many men, under the influence of science or of practical affairs, are inclined to doubt whether philosophy is anything better than innocent but useless trifling, hair-splitting distinctions, and controversies on matters concerning which knowledge is impossible.

This view of philosophy appears to result, partly from a wrong conception of the ends of life, partly from a wrong conception of the kind of goods which philosophy strives to achieve. Physical science, through the medium of inventions, is useful to innumerable people who are wholly ignorant of it; thus the study of physical science is to be recommended, not only, or primarily, because of the effect on the student, but rather because of the effect on mankind in general. Thus utility does not belong to philosophy. If the study of philosophy has any value at all for others than students of philosophy, it must be only indirectly,

through its effects upon the lives of those who study it. It is in these effects, therefore, if anywhere, that the value of philosophy must be primarily sought. But further, if we are not to fail in our endeavor to determine the value of philosophy, we must first free our minds from the prejudices of what are wrongly called 'practical' men. The 'practical' man, as this word is often used, is one who recognizes only material needs, who realizes that men must have food for the body, but is oblivious of the necessity of providing food for the mind. If all men were well off, if poverty and disease had been reduced to their lowest possible point, there would still remain much to be done to produce a valuable society; and even in the existing world the goods of the mind are at least as important as the goods of the body. It is exclusively among the goods of the mind that the value of philosophy is to be found; and only those who are not indifferent to these goods can be persuaded that the study of philosophy is not a waste of time. Philosophy, like all other studies, aims primarily at knowledge. The knowledge it aims at is the kind of knowledge which gives unity and system to the body of the sciences, and the kind which results from a critical examination of the grounds of our convictions, prejudices, and beliefs. But it cannot be maintained that philosophy has had any very great measure of success in its attempts to provide definite answers to its questions. If you ask a mathematician, a mineralogist, a historian, or any other man of learning, what definite body of truths has been ascertained by his science, his answer will last as long as you are willing to listen. But if you put the same question to a philosopher, he will, if he is candid, have to confess that his study has not achieved positive results such as have been achieved by other sciences. It is true that this is partly accounted for by the fact that, as soon as definite knowledge concerning any subject becomes possible, this subject ceases to be called philosophy, and becomes a separate science. The whole study of the heavens, which now belongs to astronomy, was once included in philosophy; Newton's great work was called 'the mathematical principles of natural philosophy'. Similarly, the study of the human mind, which was a part of philosophy, has now been separated from philosophy and has become the science of psychology. Thus, to a great extent, the uncertainty of philosophy is more apparent than real: those questions which are already capable of definite answers are placed in the sciences, while those only to which, at present, no definite answer can be given, remain to form the residue which is called philosophy.

This is, however, only a part of the truth concerning the uncertainty of philosophy. There are many questions—and among them those that are of the profoundest interest to our spiritual life—which, so far as we can see, must remain insoluble to the human intellect unless its powers become of quite a different order from what they are now. Has the universe any unity of plan or purpose, or is it a fortuitous concourse of atoms? Is consciousness a permanent part of the universe, giving hope of indefinite growth in wisdom, or is it a transitory accident on a small planet on which life must ultimately become impossible? Are good and evil of importance to the universe or only to man? Such questions are asked by philosophy, and variously answered by various philosophers. But it would seem that, whether answers be otherwise discoverable or not, the answers suggested by philosophy are none of them demonstrably true. Yet, however slight may be the hope of discovering an answer, it is part of the business of philosophy to continue the consideration of such questions, to make us aware of their importance, to examine all the approaches to them, and to keep alive that speculative interest in the universe which is apt to be killed by confining ourselves to definitely ascertainable knowledge.

Many philosophers, it is true, have held that philosophy could establish the truth of certain answers to such fundamental questions. They have supposed that what is of most importance in religious beliefs could be proved by strict demonstration to be true. In order to judge of such attempts, it is necessary to take a survey of human knowledge, and to form an opinion as to its methods and its limitations. On such a subject it would be unwise to pronounce dogmatically; but if the investigations of our previous chapters have not led us astray, we shall be compelled to renounce the hope of finding philosophical proofs of religious beliefs. We cannot, therefore, include as part of the value of philosophy any definite set of answers to such questions. Hence, once more, the value of philosophy must not depend upon any supposed body of definitely ascertainable knowledge to be acquired by those who study it.

The value of philosophy is, in fact, to be sought largely in its very uncertainty. The man who has no tincture of philosophy goes through life imprisoned in the prejudices derived from common sense, from the habitual beliefs of his age or his nation, and from convictions which have grown up in his mind without the co-operation or consent of his deliberate reason. To such a man the world tends to become definite, finite, obvious; common objects rouse no questions, and unfamiliar possibilities are contemptuously rejected. As soon as we begin to philosophize, on the contrary, we find, as we saw in our opening chapters, that even the most everyday things lead to problems to which only very incomplete answers can be given. Philosophy, though unable to tell us with certainty what is the true answer to the doubts which it raises, is able to suggest many possibilities which enlarge our thoughts and free them from the tyranny of custom.

Thus, while diminishing our feeling of certainty as that, -what things are, it greatly increases our knowledge

as to what they may be; it removes the somewhat arrogant dogmatism of those who have never traveled into the region of liberating doubt, and it keeps alive our sense of wonder by showing familiar things in an unfamiliar aspect.

Apart from its utility in showing unsuspected possibilities, philosophy has a value—perhaps its chief value—through the greatness of the objects which it contemplates, and the freedom from narrow and personal aims resulting from this contemplation. The life of the instinctive man is shut up within the circle of his private interests: family and friends may be included, but the outer world is not regarded except as it may help or hinder what comes within the circle of instinctive wishes. In such a life there is something feverish and confined, in comparison with which the philosophic life is calm and free. The private world of instinctive interests is a small one, set in the midst of a great and powerful world which must, sooner or later, lay our private world in ruins. Unless we can so enlarge our interests as to include the whole outer world, we remain like a garrison in a beleaguered fortress, knowing that the enemy prevents escape and that ultimate surrender is inevitable. In such a life there is no peace, but a constant strife between the insistence of desire and the powerlessness of will. In one way or another, if our life is to be great and free, we must escape this prison and this strife.

One way of escape is by philosophic contemplation. Philosophic contemplation does not, in its widest survey, divide the universe into two hostile camps— friends and foes, helpful and hostile, good and bad— it views the whole impartially. Philosophic contemplation, when it is unalloyed, does not aim at proving that the rest of the universe is akin to man. All acquisition of knowledge is an enlargement of the Self, but this enlargement is best attained when it is not directly sought. It is obtained when the desire for knowledge is alone operative, by a study which does not wish in advance that its objects should have this or that character, but adapts the Self to the characters which it finds in its objects. This enlargement of Self is not obtained when, taking the Self as it is, we try to show that the world is so similar to this Self that knowledge of it is possible without any admission of what seems alien. The desire to prove this is a form of self-assertion and, like all self-assertion, it is an obstacle to the growth of Self which it desires, and of which the Self knows that it is capable. Self- assertion, in philosophic speculation as elsewhere, views the world as a means to its own ends; thus it makes the world of less account than Self, and the Self sets bounds to the greatness of its goods. In contemplation, on the contrary, we start from the not-Self, and through its greatness the boundaries of Self are enlarged; through the infinity of the universe the mind which contemplates it achieves some share in infinity.

For this reason greatness of soul is not fostered by those philosophies which assimilate the universe to Man. Knowledge is a form of union of Self and not-Self; like all union, it is impaired by dominion, and therefore by any attempt to force the universe into conformity with what we find in ourselves. There is a widespread philosophical tendency towards this view which tells us that Man is the measure of all things, that truth is man-made, that space and time and the

world of universals are properties of the mind, and that, if there be anything not created by the mind, it is unknowable and of no account for us. This view, if our previous discussions were correct, is untrue; but in addition to being untrue, it has the effect of robbing philosophic contemplation of all that gives it value, since it fetters contemplation to Self. What it calls knowledge is not a union with the not-Self, but a set of prejudices, habits, and desires, making an impenetrable veil between us and the world beyond. The man who finds pleasure in such a theory of knowledge is like the man who never leaves the domestic circle for fear his ward might not be law.

The true philosophic contemplation, on the contrary, finds its satisfaction in every enlargement of the not-Self, in everything that magnifies the objects contemplated, and thereby the subject contemplating. Everything, in contemplation, that is personal or private, everything that depends upon habit, self-interest, or desire, distorts the object, and hence impairs the union which the intellect seeks. By thus making a barrier between subject and object, such personal and private things become a prison to the intellect. The free intellect will see as God might see, without a here and now, without hopes and fears, without the trammels of customary beliefs and traditional prejudices, calmly, dispassionately, in the sole and exclusive desire of knowledge—knowledge as impersonal, as purely contemplative, as it is possible for man to attain. Hence also the free intellect will value more the abstract and universal knowledge into which the accidents of private history do not enter, than the knowledge brought by the senses, and dependent, as such knowledge must be, upon an exclusive and personal point of view and a body whose sense-organs distort as much as they reveal.

The mind which has become 'accustomed to the freedom and impartiality of philosophic contemplation will preserve something of the same freedom and impartiality in the world of action and emotion. It will view its purposes and desires as parts of the whole, with the absence of insistence that results from

seeing them as infinitesimal fragments in a world of which all the rest is unaffected by any one man's deeds. The impartiality which, in contemplation, is the unalloyed desire for truth, is the very same quality of mind which, in action, is justice, and in emotion is that universal love which can be given to all, and not only to those who are judged useful or admirable. Thus contemplation enlarges not only the objects of our thoughts, but also the objects of our actions and our affections: it makes us citizens of the universe not only of one walled city at war with all the rest. In this citizenship of the universe consists man's true freedom, and his liberation from the thralldom of narrow hopes and fears.

Thus, to sum up our discussion of the value of philosophy; Philosophy is to be studied, not for the sake of any definite answers to its questions, since no definite answers can, as a rule, be known to be true, but rather for the sake of the questions themselves; because these questions enlarge our conception of what is possible, enrich our intellectual imagination and diminish the dogmatic assurance which closes the mind against speculation; but above all because, through the greatness of the universe which philosophy contemplates, the mind also is rendered great, and becomes capable of that union with the universe which constitutes its highest good.

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