Course information:

-------------------

1. Course name: History of Western Philosophy: Modern

2. Department: PHL

3. Number: 222

4. Cluster requirement: Human Questions and Contexts

Faculty information:

--------------------

5. Name: Jennifer Mulnix

6. Email: [jmulnix@umassd.edu](mailto:jmulnix@umassd.edu)

7. Phone: 508-910-6869

Required components:

--------------------

8. Master syllabus: [http:///webroots/www.umassd.edu/genedchecklist/holding/mastersyllabusforphl222universitystudiesproposalforcluster4a.docx](http://webroots/www.umassd.edu/genedchecklist/holding/mastersyllabusforphl222universitystudiesproposalforcluster4a.docx)

9. Course overview statement:

The goal of this course is to introduce students to seventeenth and eighteenth century philosophy. This course covers a period roughly from the Renaissance and Reformation to the Enlightenment. Some of the most important intellectual events in the history of Western culture occurred during this time period. Students learn about philosophical movements, schools, positions, and arguments, which are still of general interest to philosophers. The course explores questions such as: What can I know? What is the nature of reality? What is the nature of the self? It seems rather clear, therefore, that the content of the course directly addresses the outcomes of 4A. This is made all the more clear by the course specific learning outcomes. The course addresses all parts of 4A-1, but in particular sections of the course support 4A-1(a) by asking students to think carefully about the nature of personal identity and human nature. 4A-1(b) is met with the focus on moral and political questi

ons. 4A-1(c) is of extraordinary concern to the modern era of philosophy in which thinkers were shaping fundamental approaches to epistemology (the study of the nature and sources of knowledge) and metaphysics (the nature of reality). The course meets criterion 4A-2, as the modern era was also the source of much of the framework for contemporary theories of justice and political obligation, especially in terms of the social contract theory of justice offered by Thomas Hobbes, John Locke and John-Jacques Rousseau. Additionally, these philosophers discuss the nature of different human relationships, including our relations to people as our fellow moral beings, as exemplified in particular by the moral writings of David Hume, Baruch Spinoza, and Immanuel Kant. The course robustly encourages synthesizing information from a variety of sources and to carefully consider arguments offered by others regarding these issues, which meets outcomes 4A-3 and 4A-4. Moreover, as made clear b

y the course specific outcomes, students are specifically required to develop their own views and engage in critical evaluation of the views of their peers. Thus, PHL 222 “History of Western Philosophy: Modern” supports and addresses the outcomes of cluster 4A.

10. Signed faculty and chair sponsor sheet: sent separately.

11. Official course catalog description for the course:

A study of the major philosophical movements (rationalism, empiricism and critical philosophy) in the 17th and 18th centuries. Philosophers studied include Descartes, Spinoza, Leibnitz, Locke, Berkeley, Hume, Kant. In addition to these major philosophers, consideration will also be given to the work of Rousseau, Pascal, Malebranche, the French Enlightenment.

12. Course approval form: not entered.

**Master Syllabus for University Studies Course Proposal for Cluster 4A**

**PHL 222: History of Western Philosophy: Modern**

**Course Overview:**

The goal of this course is to introduce students to seventeenth and eighteenth century philosophy. This course covers a period roughly from the Renaissance and Reformation to the Enlightenment. Some of the most important intellectual events in the history of Western culture occurred during this time period. You will learn about philosophical movements, schools, positions, and arguments, which are still of general interest to philosophers. We will be exploring questions such as: What can I know? What is the nature of reality? What is the nature of the self? What grounds my obligation to obey the state?

**Official Course Description:**

A study of the major philosophical movements (rationalism, empiricism and critical philosophy) in the 17th and 18th centuries. Philosophers studied include Descartes, Spinoza, Leibniz, Locke, Berkeley, Hume, Kant. In addition to these major philosophers, consideration will also be given to the work of Rousseau, Pascal, Malebranche, the French Enlightenment.

**Learning Outcomes:**

**Course Specific Learning Outcomes:**

After completing this course, students will be able to:

1. Summarize and critically evaluate philosophical positions.
2. Read and write philosophically.
3. Understand the main philosophical issues within Western Early Modern philosophy.
4. Discuss issues in a focused and informed way with others in the class.
5. Develop one’s own views on the issues discussed in the course in concert with the discussion and criticism of other students.

**University Studies Learning Outcomes:**

After completing this course, students will be able to:

**Cluster 4A:**

1. Explain different perspectives on: a) what is means to be human and how the significance of human existence has been understood; b) the nature of human relationships and how these relationships are evidenced in regard to the broader world; or c) how knowledge is obtained, maintained and changed, as well as how individuals come to understand and think about the world around them.

2. Recognize ethical issues in complex contexts and evaluate the ethical positions taken by themselves and others.

3. Locate, analyze, summarize, paraphrase, and synthesize material form a variety of sources.

4. Evaluate arguments made in support of different perspectives on human questions and contexts.

**Examples of Possible Texts and/or Assigned Readings:**

Rene Descartes’ *Meditations on First Philosophy*

G.W. Leibniz’s *Discourse on Metaphysics and Other Essays*

Baruch Spinoza’s *Ethics*

Nicolas Malebranche’s *Search After Truth*

John Locke’s *Essay Concerning Human Understanding*

George Berkeley’s *Three Dialogues between Hylas and Philonous*

David Hume’s *An Enquiry Concerning Human Understanding*

John-Jacques Rousseau’s *On the Social Contract*

Immanuel Kant’s *Collected Works*

**Sample Course Outline:**

Week 1: Introduction to the Course

Week 2: Seventeenth and Eighteenth Century Background

Personal Identity Unit:

Week 3: Descartes

Week 4: Locke

Week 5: Hume

Exam 1

Justice and Ethics Unit:

Week 6: Hobbes and Locke

Week 7: Rousseau

Week 8: Hume

Week 9: Kant

Exam 2

Metaphysics/Epistemology Unit:

Week 10: Descartes

Week 11: Leibniz and Spinoza

Week 12: Locke

Week 13: Berkeley

Week 14: Hume

Exam 3

Finals Week: Final paper due

**Sample Assignments: Please note that different instructors will each design their own equivalent assignments to satisfy each of the University Studies Learning Outcomes. The following assignments are merely examples or templates for how an assignment might satisfy the outcomes.**

**Sample 1: Essays, either as a foundation for a paper assignment or as components of an exam**

**(satisfies University Studies Learning Outcome 4A: 1, 2, 3, and 4)**

Students are asked to write long essays over specific discussion prompts. These essays should take several pages, and they should be well-structured and written clearly. In these essays, students describe various theories and ideas in clear terms, and also discuss objections and arguments to the position under consideration into a continuous coherent essay. These essays also require that students take a position and evaluate the views, providing their own opinion and personally engaging with the material, taking as its starting point the arguments of the philosophers we’ve studied.

*Examples of Possible Essay Prompts:*

1. Descartes: (1) What is Descartes’ overall project in the Meditations? In answering this question, explain the purpose of Meditation One. (2) In Meditation One, what are the three types of doubt Descartes presents in order to cause us to doubt what we had previously believed? What specific beliefs are called into doubt by each type? How does each type of doubt call into question more of our beliefs than its predecessor? (3) What does Descartes conclude is the one belief that would still be immune from even the most severe type of doubt, and why? (4) Do you agree with Descartes, and why or why not? Critically evaluate.

2. Descartes: (1) What is the point of Descartes’ discussion of the piece of wax in Meditation Two? That is, why does he talk about it? Be sure to actually explain the wax analogy in your discussion. (2) What conclusions does Descartes draw from the wax regarding our knowledge of things? (3) In Meditation Two, what does Descartes think he can know about himself and what does he think he cannot yet know about himself, and why? (4) Do you agree with Descartes, and why or why not? Critically evaluate.

3. Rationalism vs. Empiricism – innate ideas and the sources of knowledge: (1) Explain the difference between rationalism and empiricism with respect to what we can know and how we can know it. In answering this part of the essay, be sure to include an explanation of innate ideas or principles. (2) Explain Locke’s argument against innate principles utilizing the discussion of universal assent. (3) Explain Locke’s argument against the idea that innate truths are those that all men know and assent to when they come to the use of reason. (4) What is Locke’s picture of the mind and how it is furnished with ideas? (5) Do you agree with rationalism or empiricism, and why or why not? Critically evaluate.

4. Locke vs. Berkeley – primary and secondary qualities and abstract ideas: (1) Explain Locke’s argument that our ideas of secondary qualities do not resemble objects in the external world. (2) How does Berkeley use Locke’s argument that secondary qualities are perceiver dependent to argue that primary qualities are also perceiver dependent? Explain. (3) What is Berkeley’s argument from the impossibility of abstracted primary qualities (i.e. that primary qualities are inseparable from secondary qualities)? (4) Locke held that there were abstract general ideas. How does Berkeley use the distinction between general words and abstract general ideas to undermine Locke’s claim? In answering this part of the essay, explain Berkeley’s reasons for denying the existence of abstract general ideas. (5) Which of the two philosophers do you agree with (if either), and why? Critically evaluate.

5. In this essay you will show how Berkeley argues that there are no unthinking things (material substance) that exist independently of human perception. To do so, answer the following parts: (1) What is representative realism, and how does it differ from Berkeley’s direct idealism? What is materialism, and how does it differ from Berkeley’s immaterialism? (2) Present and explain Berkeley’s “Master Argument” against matter. (3) Present and explain Berkeley’s argument from the likeness of ideas against matter. (4) Present and evaluate TWO different objections to Berkeley’s position, AND present and evaluate Berkeley’s responses to these objections. (5) Do you agree with Berkeley, and why or why not? Critically evaluate. In answering this part of the essay, be sure to offer actual supporting substantive reasons\* for your opinion, rather than simply stating that you either like it or dislike it.

6. Hume on cause and effect: (1) What is the difference between impressions and ideas, and to what use does Hume put this distinction? (2) What is the difference between relations of ideas and matters of fact, and why does Hume think that all reasoning regarding matters of fact is based on cause and effect? Explain. (3) Present and explain TWO distinct arguments that Hume makes for his claim that our knowledge of cause and effect is not a priori, or discoverable by reason. (4) What does Hume ultimately think is the explanation for our causal inferences? (5) Do you agree with Hume, and why or why not? Critically evaluate.

7. Hume argues that all reasoning concerning matters of fact depends on the relation of cause and effect, and all reasoning concerning cause and effect is founded on experience. But what is the foundation of all conclusions from experience? Hume essentially argues that there is no philosophical foundation. In this essay, you will show how Hume argues that the conclusions we draw from experience are not intuitively certain, or even rationally defensible. To do so, answer the following parts: (1) What is the difference between relations of ideas and matters of fact? (2) What is induction, and what principle does it rely upon, according to Hume? (3) Why is the argument offered to prove this principle actually a circular argument, or an argument that commits the fallacy of begging the question? (4) Do you agree with Hume, and why or why not? Critically evaluate.

8. Descartes: (1) Present two different arguments that Descartes makes for substance dualism (the distinction between mind and body as two separate substances). (2) Present an objection against *each* of these two arguments, as well as a possible reply on behalf of Descartes. In answering this part of the essay, be sure not only to present each objection, but to also offer a response to each objection. (3) Do you agree with Descartes, *and why or why not*? Critically evaluate.

9. Locke: (1) Present two different arguments that Locke makes for the claim that our personal identity consists in memory and not the sameness of a substance. (2) Present two objections to Locke’s memory view, as well as a possible reply on behalf of Locke for each objection. In answering this part of the essay, be sure not only to present two objections, but to also offer a response to each of your two objections. (3) Do you agree with Locke, *and why or why not*? Critically evaluate.

10. Hume: (1) Present two different arguments that Hume makes for the claim that we have no self. (2) Present two objections to Hume’s no-self view, as well as a possible reply on behalf of Hume for each objection. In answering this part of the essay, be sure not only to present two objections, but to also offer a response to each of your two objections. (3) Do you agree with Hume, *and why or why not*?Critically evaluate.

**Sample 2: Homework Assignments**

**(satisfies University Studies Learning Outcome 4A: 1, 2, 3, and 4)**

The homework assignments will either be over the assigned readings, videos, or specified philosophical issues. Homework questions require short answers that present, explain, and evaluate a particular issue, view, or argument.

*Examples of Possible Homework Assignment Questions:*

On Descartes’ *Meditations*:

1. Descartes is interested in figuring out which of his beliefs are true and which are false. He can question some of his beliefs on the grounds that there is some reason for doubting them. So, he goes through ways or reasons for why we might doubt or question certain kinds or categories of beliefs. The first way to doubt the truth of some of our beliefs is by questioning the reliability of our senses.

Elaborate on this type of doubt, by explaining what beliefs would be called into question by this, AND what beliefs would still be immune from doubt at this point. That is, if our senses do sometimes deceive us, what would we *not* be able to know, and what might we still know?

2. The second way to doubt the truth of some of our beliefs is by questioning whether we might be dreaming.

Elaborate on this type of doubt, by explaining what beliefs would be called into question by this, AND what beliefs would still be immune from doubt at this point. That is, if we might be dreaming, what would we *not* be able to know, and what might we still know?

3. This question has two parts: The third way to doubt the truth of some of our beliefs is by questioning whether we might be the victim of a malicious, powerful, cunning demon. (1) Explain why this possibility is the strongest type of doubt. (2) What particular *belief* would still be immune from this type of doubt, according to Descartes, *and why*?

4. What does Descartes think he can *know* about himself in Meditation Two? In answering this question, think about what Descartes claims he *cannot* yet know about himself.

5. What is the point of the wax analogy? That is, what conclusion does Descartes draw after discussing the wax?

6. From Page 27: First, how does Descartes explain the difference between *imagination* and *understanding*? Second, how does Descartes use this distinction to suggest (only as a *probability*) that the body exists?

7. Descartes then wonders whether the things that are perceived by his senses can provide him with a *sure* argument for the existence of bodies. Present and explain argument (1) for the existence of bodies from page 28.

8. We can remember from Meditation One that Descartes doubts whether bodies actually exist on the basis of his three types of doubt: senses, dreaming, and the evil genius [this is what Descartes is summarizing in his argument (2) from page 29.] However, in Meditations Two through Five, Descartes believes he has proved that an evil genius *cannot* exist, and that God – who is all-powerful, good, and non-deceptive – *must* exist. Returning to Meditation Six, now that Descartes can appeal to God’s non-deceptive nature, he next formulates argument (3) for the conclusion that even if bodies do exist, they must be *separate* from his mind. Present and explain argument (3) for the claim that mind and body must be distinct things from page 29.

9. On the very bottom of page 29 through page 30, Descartes formulates another argument for the claim that bodies exist, on the basis that his ideas represent those bodies. Present and explain this argument.

10. In the last paragraph on page 32, Descartes presents another argument for the claim that mind and body must be *distinct* things. Present and explain this argument.

On Locke’s *Essay*:

11. Page 3: Chapter ii: No innate speculative principles in the mind: Section 1:

Locke says that it is an established opinion that there are in the understanding certain innate principles. (1) How does Locke describe *innate principles*? (2) What does he think is sufficient to show this opinion false?

12. Pages 3-4: Chapter ii: No innate speculative principles in the mind: Sections 2-5:

What are two distinct arguments that Locke gives against innate principles utilizing the discussion of universal consent? Use the example of children and idiots.

13. Pages 4-5: Chapter ii: No innate speculative principles in the mind: Sections 6-11:

Locke offers arguments against the idea that innate truths are those that all men know and assent to when they come to the use of reason. What is Locke’s argument against interpretation 2 of this claim: “that the use and exercise of men’s reason assists them in the discovery of these truths, making them known with certainty”?

14. Pages 5-6: Chapter ii: No innate speculative principles in the mind: Sections 12-14:

Locke offers arguments against the idea that innate truths are those that all men know and assent to when they come to the use of reason. What is Locke’s argument against interpretation 1 of this claim: “that as soon as men come to the use of reason these supposedly innate truths come to be known and observed by them”?

15. Pages 18-19: Chapter i: Ideas in general and their origin: Sections 1-5:

How does Locke think the mind is furnished with ideas? There are two ways. Explain.

16. Page 30: Chapter viii: More about simple ideas: Sections 8-10:

How does Locke distinguish between an *idea* and a *quality*? And how does Locke distinguish between *primary qualities* and *secondary qualities*?

17. Pages 31-32: Sections 14-17: Explain the difference between our ideas of primary qualities and of secondary qualities with respect to their relationship to the bodies themselves.

18. Page 32: Sections 18-21: How does Locke use the examples of (a) manna, (b) porphyry, and (c) water to illustrate this point?

19. Section 9: Explain how Locke defines: (a) ‘*person*’ and (b) ‘*personal identity*’.

20. Section 13: Explain how Locke answers the question, “If the thinking substance is changed, can it be the same person?”

21. Section 14: Explain how Locke answers the question, “Can it be different persons if the same substance does the thinking throughout?”

22. Section 15: Explain how Locke distinguishes the notion of ‘*same man*’ from ‘*same person*’.

23. Section 20: Explain how Locke answers the objection: “Suppose I wholly lose the memory of some parts of my life beyond any possibility of retrieving them, so that I shall never be conscious of them again; aren’t I still the same person who did those actions, had those thoughts that I once was conscious of, even though I have now forgotten them?”

On Berkeley’s *Dialogues*:

24. Sections 1-8: Why does Berkeley think that the claim - all perceptible objects really exist independently of being perceived by the understanding - involves an obvious contradiction? In answering this question, be sure to explain the following two claims: (1) to exist is to be perceived; (2) the only thing an idea can resemble is another idea.

25. Section 10: In this section: What is Berkeley’s argument for the claim that primary qualities are not mind-independent?

26. Sections 18-20: In these three sections: Materialists argue that material substance is the explanation for our ideas we have of bodies. What are Berkeley’s arguments against this claim?

27. Sections 22-23: In these two sections: Explain the argument Berkeley makes against the possibility that ideas or objects can exist outside the mind.

28. Sections 25-26: In these two sections: Explain Berkeley’s argument that ideas must be caused by a spirit rather than by other ideas or by material substance.

On Hume’s *Enquiry*:

29. Section 2 (pages 7-9): This question has two parts: (1) Explain the distinction between *impressions* and *ideas*, AND give one example of each. (2) To what use does Hume put the distinction between impressions and ideas?

30. Section 3 (pages 10-11): Hume argues that the mind’s ideas are inter-connected in a systematic way, such that there is an order and regularity in how one idea leads to another. Explain the three different *principles of association of ideas*, AND give one example of each.

31. Section 4, Part 1 (pages 11-12): Explain the distinction between *relations of ideas* and *matters of fact*, AND give one example of each.

32. Section 4, Part 1 (pages 12-14): Explain TWO arguments offered by Hume for his claim that our knowledge of cause and effect is not *a priori*, or discoverable by reason.

33. Section 4, Part 2 (pages 15-18): Hume claims that all of our reasonings concerning matters of fact are based in reasonings about cause and effect. He also claims that all of our reasonings about cause and effect are based on experience. But, now Hume wonders: What are our inferences from experience based on? He answers that they rely on inductive inference (probable reasoning). However, Hume has a philosophical problem with relying on inductive inference. *Explain this problem.* (In answering this question, discuss why Hume does *not* think one can infer (2) ‘I foresee that other objects which appear similar will have similar effects’ from (1) ‘I have found that such and such an object has always had such and such an effect’. *Hint*: What assumption would we first have to make in order to infer the second proposition from the first, and how could we prove that assumption?)

34. Pages 132-133: Why does Hume think that, strictly speaking, there is no such thing as personal identity? What does he think we are instead? Explain and evaluate.

35. Pages 133-136: If we are mistaken in thinking there is a self, as Hume claims, then how does he explain how we make this mistake? Explain and evaluate.

36. Pages 136-137: How does Hume answer the question: Is personal identity something that really binds together our various perceptions, themselves, or does it only associate the ideas of them in the imagination? Explain and evaluate.

37. Pages 137-138: In his account of personal identity, Hume argues that memory both “produces” and “discovers” identity. Explain how memory does both produce and discover identity, and explain further the role of the relations of causation and resemblance in these processes. Evaluate.

**Sample 3: Online Discussion Assignments**

**(satisfies University Studies Learning Outcome 4A: 1, 2, 3, and 4)**

Students are asked to participate in online discussions with their classmates. For each discussion post assignment, students are asked to compose multiple posts, including at least one original post and at least one thoughtful reply to a classmate. The reply post contains an original contribution, and is not merely a restatement of what the other person said or a restatement of what the original post said. Students are expected to read most of the postings by their classmates. The discussion assignment is graded according to level of participation in the forum, as well as the length of the posts, and whether the posts are well thought-out, original, and the ideas are clearly and thoroughly explained.

*Examples of Possible Discussion Assignments:*

(1) Begin by going to the following website in order to view a short video on some important developments of the scientific revolution:  
  
http://www.youtube.com/watch?v=uuDdOCLcYag  
  
After reflecting on the video, as well as the PowerPoint handouts and discussions from class, now compose a post over the following question: How can Descartes' Meditations be seen as a reaction to the scientific revolution?

(2) Compose a post that answers the following questions: What is the point of Descartes’ discussion of the piece of wax in Meditation Two? (That is, why does he talk about it?) What conclusions does Descartes draw from the wax discussion? Can you come up with a different example that illustrates the same point?

(3) Compose a post over the following prompt: Use Locke’s arguments concerning primary and secondary qualities to answer the following question: If a tree falls in a forest and no one is around, does it make a sound? Be sure to explain why you think Locke would answer that way, and whether or not you agree with him and why.

(4) First, being by viewing the PowerPoint slide presentation of Julian Beever’s pavement chalk drawings (in the PowerPoint folder on the main course page). After reflecting on the drawings, as well as the reading, PowerPoint handouts, and discussions from class, now compose a post over the following prompt:

Do you agree or disagree with Berkeley’s arguments that primary qualities are also perceiver-dependent? (These arguments include the argument from the variation of primary qualities as well as the argument from the impossibility of abstracted or separated primary qualities from secondary qualities) Why or why not? Be specific.

(5) How can Hume’s argument concerning causation (that our knowledge of cause and effect is not *a priori*) and Hume’s account of causation (that cause and effect is not necessary connection, but just constant conjunction) be seen as a criticism of rationalism, and even of his fellow empiricists? Be specific.

(6) Begin by watching the following video:

<http://closertotruth.com/video-profile/Why-is-Consciousness-so-Mysterious-Colin-McGinn-/787>

After watching the video, compose a discussion post that answers the following question: How can McGinn’s remarks relate to the philosophers we have studied so far (either as similar or different)? Be specific.

(7) After reflecting on the readings, PowerPoint handouts, and discussions from class, now compose a post over the following prompt: Which do you find more compelling, and why? Hobbesian reductive materialism (physicalism) or Cartesian substance dualism? Be specific.

(8) After reflecting on the readings, PowerPoint handouts, and discussions from class, now compose a post over the following prompt: Both materialists and immaterialists agree that the universe contains (or is built out of) many substances, all of one kind, but they disagree on the nature of that substance. How does Spinoza's view differ from both the materialists and the immaterialists? Be specific.

(9) Begin by watching the following video interview with Chalmers:

<http://closertotruth.com/video-profile/Is-Consciousness-Fundamental-David-Chalmers-1-of-2-/372>

Be sure to watch the entire video, as Chalmers discusses at least 3 different views. After watching the video, and reflecting on the reading, PowerPoint handouts, and discussions from class, now compose a discussion post that answers the following question: How can Chalmers’ remarks relate to Leibniz’s view? Be specific.

Outcome #3

PHL 222 History of Western Philosophy: Modern meets the third learning outcome: "locate, analyze, summarize, paraphrase, and synthesize material from a variety of sources" through assessments designed to familiarize students with the database dedicated to research in Philosophy–the Philosopher’s Index. In PHL 221 students acquire familiarity with the Perseus Digital Library and PHL 222 provides them with experiencing searching and locating secondary sources in the Philosopher’s Index for research.

Sample Assessment: Creating a Bibliography Using the Philosopher’s Index

1. Classroom demonstration of using the Philosopher’s Index (fining it on our library website, running searches, refining search terms, reading abstracts).
2. Assignment: Steps
3. Select one philosopher we have studied this semester so far –for example, Descartes, John Locke, David Hume.
4. Go to the Philosopher’s Index
5. In the first field, enter the name of the philosopher you have selected.
6. In the field below, leave “and” and enter one component of this philosopher’s view that you find most interesting. For example:

Locke, John

Secondary Qualities

1. Examine the result list carefully, reading the abstracts. Not every article in the list will be as directly concerned with the specific topic. For example, the fourth article listed “Primary and Secondary Qualities” By: Allen, Keith. *Locke Studies: An Annual Journal of Locke Research*, 11, 155-171, 17 p. 2011, seems exactly the kind of article on the topic you are seeking.
2. Do you need to add an additional search term to further refine your search? Try adding other relevant keywords. For example:

Locke, John

Secondary Qualities

Primary Qualities

1. Compose a list of five (5) articles you think are “most important,” and a list of five (5) articles that are “possibly important.” Very briefly explain why the top five seem important and what makes you hesitate about the other five. Bring a hard copy of your bibliography to class.