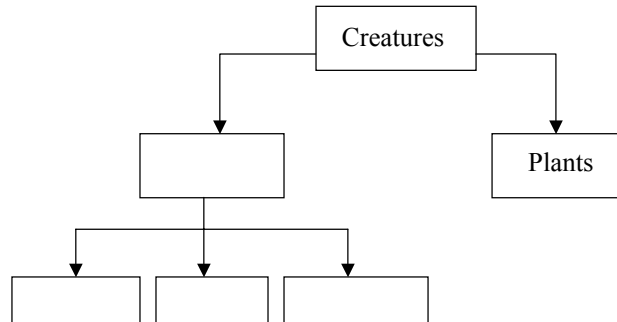


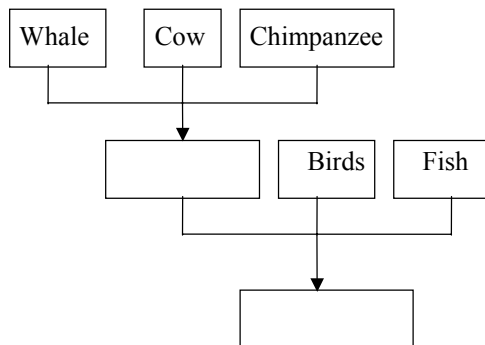
Classification and Division

1. How do you visualize the notion of division and classification?

A.



B.



2. What is the purpose of division and classification?

3. What is the classifier? What does it mean to say that “the categories used must have different and **mutually exclusive characteristics**”? Do you need to list all the classifiers that exist? Can you provide examples to illustrate “mutually exclusive characteristics”? Bring in the examples you “produce” at home.

4. How closely do you think **classification** and **definition** are related?

5. In classification, one seems to compare and contrast. Can you illustrate this assumption?

6. How many different ways do you think a writer can organize his materials by means of classification?

Consider the following description and present your comments in class:

A writer organizing by classification will sometimes see in the subclasses a **progression in time**, **importance**, **quality**, or **degree**. If one is discussing the subclasses of municipal taxes a family in a given area has to pay, for example, he may arrange the subclasses according to the **dates** when the taxes were imposed or according to their **importance** (from the most expensive to the least, or *vice versa*). If he is discussing types of fur coats available for men, he may organize the subclasses according to **quality**, as suggested by price. If he is discussing childhood diseases, he may organize the subclasses according to **degrees of seriousness**.

7. Try to read the following passage and see how classification works in this example. Try to define the “ruling principles” of this passage and create a “tree” of the classified materials (Homework).

One meaning of “faith” is “confident belief.” With respect to God, faith is frequently contrasted with knowing, so that faith means “confident belief without the ordinary types of evidence.” Through such faith people commit themselves to God without any of the objective reasons they might have for believing in everyday facts.

Religious thinkers have attempted to justify this faith in several different ways. Some claim that in the face of uncertainty about God’s existence, even a slight chance of eternal reward or punishment should outweigh the benefits in this life of disobeying God’s commands. Because it would be eternal, reward or punishment in an afterlife should be given more importance than temporary benefits in this life. According to Blaise Pascal’s (1623-1662) Wager, it is in people’s rational self-interest to do whatever they can to get themselves to believe sincerely in God. This is because an infinite reward or punishment multiplied by the finite probability that one will receive that reward or punishment is greater than the finite benefits of an irreligious life multiplied by the much higher probability that one will receive those benefits. A weighing of the risks and rewards shows that it is prudent to believe, so that people should try to get themselves to believe. Critics reply that one cannot know the probability of receiving any reward or punishment after death.

Another defense of faith is that people live better in this life with faith rather than without it. Faith brings emotional rewards, such as a sense of contentment, security, and joy. The absence of faith, on the other hand, is likely to produce a sense of meaninglessness and insignificance (see *The Meaning of Life*, below).

A third type of justification is the claim that God is basically mysterious. Because God is so different from humans and the natural world, people should not expect to know God by rational means. As Søren Kierkegaard (1813-1855) emphasized, all humans can do is commit themselves to the mysterious God; humans must take the blind “leap of faith.” Critics reply that if God were so mysterious, humans could have no idea about God’s nature and would have no way to determine what God wants humans to do.

From Introduction to Philosophy, by Peter K. McInerney