

1. In *Hiroshima mon Amour*, how does the French woman, as a Knight of Resignation, relate to her memories? Considering the Japanese man's claim that the French woman doesn't know what memory is, give an account of what memory must be for him. How does his experience of memory reveal what memory must mean for the Knight of Faith?
2. Why are the actions of a tragic hero, like Agamemnon killing his daughter, still ethical? In what sense is the ethical a consolation for the tragic hero, and in what sense is it a temptation for the Knight of Faith? Why does Kierkegaard say the Knight of Faith must resist the ethical?
3. What does Kierkegaard mean by faith? How does faith enable a lover or anyone with a defining commitment to resist the temptation of resignation and of the ethical?
4. Discuss the anguish felt by the Knight of Faith in the Preamble, and in Problems I and II. What does the anguish of the Knight of Faith as described in the Preamble have to do with the anguish felt by the Knight of Faith in Problems I and II?
5. "In *Hiroshima mon Amour*, why does the French woman say to the Japanese man, "You destroy me/you're so good for me..."?"
6. Does Kierkegaard's account of the Knight of Faith leave room for the possibility of a Knight of Faith who is reprehensible or evil? Why or why not? How would an evil Knight of Faith differ from a fanatic? You may consider specific historical or fictional examples.
7. Can we view Harry Lime as a Knight of Faith suspending the ethical? Can we view Anna as one? (Answer either question or both.)
8. If you disagree that either *Hiroshima mon Amour* or *The Third Man* can be given a Kierkegaardian reading, or if you have another Kierkegaardian reading of either film that is different from the one Professor Dreyfus gave, you may write a paper defending your alternative interpretation. (If you choose this topic, you must discuss the details of your proposal with your GSI in advance.)

NOTE: You are encouraged to write on a topic of your own, but before you begin you must have the approval of your GSI. Don't wait until the last minute to propose a topic to your TA.

LENGTH: Approximately 5 pages. Please use Times New Roman 12 pt. font, 1-inch margins, number your pages.

DUE: Mon, February 27th by 5:00 PM in The Howison Philosophy Library. One increment of grade (for example A to A minus) will be taken off for each lecture a paper is late, e. g. if you turn in an "A" paper on Tues. the 2nd you will get an "A minus," and on the 4th a B +.

Suggestions: 1) Raise a specific question. Make your paper clearly an answer to this specific question. 2) Avoid jargon, e.g. "Death of God" and "meaninglessness", etc. In using words such as "commitment", "absurdity", and "faith", make sure to make clear the author's use of the term. 3) Avoid summary comparison. Show differences as well as similarities in any comparisons you make. 4) Avoid merely repeating what was said in lectures and sections. 5) Support your arguments with specific details from the relevant text and/or phenomenon. In film papers quote from the scenario. 6) Keep a copy of your essay.

PUT THE TOPIC AT THE TOP OF YOUR PAPER AND YOUR GSI'S NAME AND SECTION DAY AND TIME IN THE UPPER RIGHT-HAND CORNER.
BE SURE TO KEEP A COPY OF YOUR PAPER.