

Questions for the Final

For the final exam, you will be asked to respond to a subset of the questions listed here. While these questions are mainly focused on the work of individual philosophers, attempts to assimilate the work of several philosophers will be appreciated. Try to contextualize your responses with reference to philosophical themes (e.g. free will, the self, the nature of mind) while responding directly to the question. The quality of your writing will factor into your grade.

1. How can we determine, according to Hume, whether a philosophical term is meaningless?
2. Distinguish relations of ideas from matters of fact. How do we learn propositions that are solely concerned with relations of ideas?
3. How does Hume argue that the contrary of every matter of fact is still possible?
4. How do we learn to connect specific causes with their effects? How can we not learn this, according to Hume?
5. How does Hume argue that effects can not be discovered by examining their causes?
6. "Thus the observation of human blindness and weakness is the result of all philosophy..." (Hume, AW 544b). Explain. Why does Hume make this conclusion?
7. According to Hume, what do inferences about the future presuppose, as their foundation? Why can't experience establish this premise?
8. According to Hume, what is the role of custom, or habit, in our understanding of cause and effect?
9. "The conclusions which [reason] draws from considering one circle are the same which it would form upon surveying all the circles in the universe. But no man, having seen only one body move after being impelled by another, could infer that every body will move after a like impulse" (Hume, AW 549b-550a). How does Hume explain this difference? What does it show?
10. According to Hume, how do we respond when a general cause and effect rule fails to apply in a particular instance? Do we assume that nature is irregular?
11. Distinguish conjunction from connection. According to Hume, of which do we have knowledge?
12. According to Hume, why do we call some objects causes and others effects? What gives us the feeling that there is a connection between the two?
13. How does the distinction between certainty and necessity help Leibniz account for free will? Consider the Caesar example.
14. According to Hume, how does the determinacy of human actions differ from that of other physical interactions?
15. How does Hume define liberty? How does this definition make the debate over free will merely verbal?
16. Is 'liberty' (or 'freedom') the opposite of 'necessity' or 'constraint'? Explain.
17. Why do we believe in an external universe, according to Hume?
18. According to Hume, can experience verify the existence of a physical world?
19. "The great subverter of Pyrrhonism or the excessive principles of scepticism, is action, and employment, and the occupations of common life" (Hume, AW 597b). Explain.
20. Describe Reid's case of the old general. Why is it a problem for Locke's account? Be specific.
21. How does Locke confuse personal identity with evidence for personal identity? Consider Reid's stolen-horse example.
22. "I am not thought, I am not action, I am not feeling; I am something that thinks, and acts, and suffers" (Reid, 344). Explain.
23. Do we have an idea of our selves? What does Hume say that we think about when we think about our selves?
24. What is the self? How is the self an exemplar of diversity?

25. For Kant, does our cognition conform to objects, or do objects conform to our cognition? Explain.
Consider Copernicus's revolution.
26. Why, according to Kant, are topics like God, freedom, and immortality inaccessible to reason? How does Kant deny knowledge in order to make room for faith?
27. Distinguish analytic and synthetic judgments. Why are experiential judgments all synthetic?
28. How is 'every effect has a cause' synthetic? How is it *a priori*?
29. How are some mathematical propositions synthetic *a priori*?
30. How does Kant disagree with Hume about mathematics? How does the disagreement provide hope for mathematics?
31. For Kant, what are intuitions? How do they differ from concepts?
32. Is space an abstraction from outer experiences? How, according to Kant, does it underlie outer experiences?
33. What is a transcendental exposition of a concept? How does Kant provide a transcendental exposition of space?
34. Are things-in-themselves in space? Explain.
35. "Thoughts without content are empty; intuitions without concepts are blind" (Kant, A51/B76, AW 737b). Explain.
36. How does Kant praise and criticize Locke regarding a deduction of pure concepts of the understanding?
37. "[The categories] are concepts of an object in general whereby the object's intuition is regarded as *determined* in terms of one of the *logical functions* in judging" (Kant, B128, AW 745b). Explain.
38. What is a combination of the manifold of representations? How is it missing from a merely sensible intuition?
39. Describe the principle of the synthetic unity of apperception. How is it the supreme principle of human understanding?
40. How does absolute time differ from relative time? Characterize each.
41. How does absolute space differ from relative space? Characterize each. What is the difference between place and space?
42. Describe Newton's bucket experiment. What does it show, and how?
43. For Leibniz, what does it mean that space and time are "merely relative" (LIII.4)?
44. How does Leibniz use the principle of sufficient reason to object to absolute space? How does he use that principle to object to absolute time?
45. Contrast the thesis and antithesis of Kant's first antinomy, concerning whether the universe is infinite in space.
46. How does Kant argue that the universe has a beginning in time? How does he argue that it does not have a beginning in time?
47. How does Kant argue that the universe is spatially bound? How does he argue that it is spatially infinite?
48. What is Kant's distinction between a logical predicate and a real predicate? Why is 'is omnipotent' a real predicate, while 'exists' is merely a logical predicate?
49. "A hundred real thalers do not contain the least coin more than a hundred possible thalers" (Kant, A599/B627, AW 822a). Explain. Why not?
50. How does Kant's distinction between logical and real predicates demonstrate a flaw in the ontological argument?