The final will take place from 8:00 to 10:00 a.m. on Wednesday, April 25th, in our usual classroom. It will be open book (i.e., you may bring your print out of the text), closed notes. If possible, please bring a blue book. (I guess their called “green books” these days.)

The test will consist of five essay questions, each worth 5 points. For the first four questions, you will choose from a list questions, but must include at least one question on each of Berkeley, Hume, and Kant. The fifth question will be chosen from cumulative questions covering all the material we have covered. (Questions 15—17 below are examples of cumulative questions.)

The following are tentative study questions. The wording on the test might be a bit more limited or qualified.

1. In his dialogue with Hylas, Philonous suggests that they should "admit that opinion for true, which, upon examination, shall appear most agreeable to common sense, and remote from skepticism." In other words, Berkeley thinks his idealism is closer to common sense, and a better defense against skepticism, than is Locke's representational realism. Explain why Berkeley might think this way.

2. Explain Berkeley's criticism of the notion of (material) substratum. He claims that we have neither a "positive" nor a "relative" idea of it. Explain what he means by both of these claims, and why he thinks so.

3. (In the so-called “Master Argument”) Berkeley argues that it is impossible to conceive of anything that exists "outside" of mind. Explain what his argument is, the effectiveness of this argument against a position such as Locke’s, i.e., what is it about Locke’s view that gives Berkeley the “ammunition” he needs to make this argument.

4. According to Berkeley, how do we distinguish between "real things" and "chimeras"? Why is this issue particularly pressing for someone who denies the existence of material substance? How does Berkeley characterize the similarities and differences on this matter between his views and Locke's? Why does this convince Berkeley that his views are indeed more "agreeable to common sense and less prone to skepticism than Locke’s Representational Realism?"

5. Explain the distinction Hume makes between ideas and impressions. Which one is dependent upon which? Why? Explain how these two concepts are relevant with respect to Hume's version of empiricism.

6. Explain the difference Hume draws between knowledge of the relations between our ideas and knowledge of matters of fact. Explain which variety of knowledge can lead to certainty, and why. Why is this important?
7. Explain what Hume has to say regarding our beliefs about causal relations. Why does he think that these beliefs cannot be justified by an appeal to our reason? Why does he feel they cannot be justified by an appeal to sense experience?

8. Explain what Hume has to say concerning our beliefs about "external objects." Does he think that such beliefs are justified? Why or why not?

9. Explain what Hume has to say about our knowledge of our selves. What is his "bundle theory" of personal identity? How does his position on this matter relate to his position about external objects?

10. Explain the difference Kant makes between analytic and synthetic judgments, and between a priori and a posteriori knowledge. Discuss the similarities and/or differences between these distinctions and Hume's distinctions between knowledge of the relations between ideas and knowledge of matters of fact. Why is it important for Kant's purposes to make two distinctions where Hume only made one?

11. Explain what Kant means when he says that space and time are transcendentally ideal, and yet empirically real. What does this mean, and why does he think so?

12. Explain what Kant means when he says (in the preface to second edition of The Critique of Pure Reason) that "reason has insight only into that which it produces after a plan of its own." How does this help explain the "Copernican Revolution" he is proposing in our understanding of the nature of knowledge?

13. Explain what Kant means when he says that space and time (and all the objects in them) are at once transcendentally ideal and empirically real.

14. Briefly explain Kant’s explanation of how synthetic a priori knowledge is possible. I’m not looking for a completely detailed answer here, but the broad outlines of the explanation that Kant gives.

Comprehensive Questions

15. Discuss the similarities and the differences between Locke’s Representational Realism and Kant’s Transcendental Idealism.

16. Discuss the similarities and differences between Berkeley’s idealism and Hume’s skepticism.

17. Explain the core beliefs of Rationalism and Empiricism, and then explain what aspects of each can be found in Kant’s Transcendental Idealism.