

A.8.1 FINAL EXAM – Study Guide

The final examination will take place on Monday, May 11., between 3:20 and 5:20 pm in JOUR 304. It is closed books, closed notes.

What the examination will be looking like

The examination will consist in

1. 10 definitions (5 point each)
2. 10 short questions (10 points each)

Your grade will count for 25% of your grade for the course. If you do significantly better on the final than on the other tests (that is to say, if your grade on the final is higher than the average of your grades on the previous tests), then your grade for the final will replace all your grades for the tests and so count for 50% of your grade for the course.

The definitions and questions will be chosen out of the list below.

I will choose 12 definitions, and 12 questions, you will have to choose and answer 10 definitions and 10 questions

- Most definitions are given in the course notes. You should give an *example* in order to show that you understand the definition. To get these points, you just have to learn and understand the definitions in the course notes...

- The questions are short and simple. Your answer should share both qualities. That said, you should aim at explaining yourself fully. Concretely, you should not expect to be able to answer with just one sentence. More than one paragraph, on the other hand, is probably too much. Always define the technical terms you use. Always provide examples to illustrate your point.

The questions are meant to check your knowledge of the material covered in class. You are not asked to know more than what was said in class and what is in the course notes.

Definitions and Questions

Definitions – Make sure to give examples:

1. Knowledge
2. Epistemology
3. Foundationalism
4. Metaphysics
5. Rationalism
6. Empiricism
7. Substance (for Spinoza)
8. Attribute (for Spinoza)
9. Mode (for Spinoza)
10. Anthropomorphism
11. Materialism
12. Idealism
13. Mind-body dualism
14. Adequate Idea (Spinoza)
15. Truth of reasoning (Leibniz)
16. Truth of Facts (Leibniz)
17. Methodological Naturalism
18. Ontological Naturalism
19. Historical Method
20. Representationalism
21. Hume's Copy Principle
22. Hume's principles of association of ideas (names, explanation and example)
23. Hume's Relations of ideas
24. Hume's matters of fact
25. Kant's critical method

26. A priori
27. A posteriori
28. Analytic judgment (Kant)
29. Synthetic judgment (Kant)
30. Noumena (Kant)
31. Phenomena (Kant)

Short Questions :

1. What are the main aims (explicit and implicit) of Descartes' *Meditations*?
2. Explain why Descartes decides to reject as false “*all* the opinions which [he] had formerly accepted” (my emphasis) even if he does not know for sure that they are all false.
3. What is the dream argument? what kind of belief does this argument allow Descartes to reject as false?
4. What is the evil genius argument? what kind of belief does this argument allow Descartes to reject as false? Why was the dream argument not enough to reject this kind of belief?
5. What is the main aim of the second meditation?
6. Explain how, according to Descartes in the Second Meditation, the proposition ”I think I exist” resists the argument of the evil genius.
7. Explain how Descartes is lead to the conclusion that he is ”a thing which thinks”. Explain in what sense and to what extent this conclusion can be challenged.
8. Concerning the discussion of the piece of wax: what is the conclusion to which this discussion leads? Reconstruct Descartes' argument for this claim.
9. What is the general rule for finding the truth that Descartes accept in the 3rd Meditation? How does he argue for the validity of such a rule?
10. Why does Descartes still need to prove the existence of God?

11. Explain how Descartes argues for the existence of God on the basis of the study of the various kinds of ideas we have, and of the various kinds of reality that these ideas have.
12. Explain Descartes' version of the Cosmological argument. Give one way in which it can be challenged.
13. Explain why it is essential for Descartes to explain the possibility for us to make mistakes, even concerning mathematics and logic.
14. What is the cause of our errors for Descartes? Explain how this theory of error makes it possible for Descartes to consistently hold that: (1) we can make mistakes; and (2) God is not a deceiver.
15. What is the sure method for finding the truth according to Descartes in the 4th meditation?
16. In what sense can Descartes say that indifference is the lowest state of freedom?
17. How does Descartes restore the truth of mathematical notions in the 5th Meditation?
18. Explain Descartes' version of the Ontological Argument. Explain one way in which it can be challenged.
19. Explain what the Cartesian Circle is. Give one way out of it.
20. What is the main aim of the 6th meditation?
21. How does the fact that we have a faculty of imagination indicate that our body exists?
22. What is Descartes' argument for his claim that the body is distinct from the mind? How do my body and my mind relate to each other according to Descartes? Do you find Descartes convincing on this point? Why / Why not?
23. Descartes seems to tell us that we are “taught by nature” that external bodies exist. In the first Meditation, however, Descartes had rejected the “teaching of nature” as reliable? What were his reasons for rejecting them? Why does he think he can discard these reasons now?
24. Spinoza's *Ethics* is written according to “geometrical order”. What does it mean? In which domains are we still using the geometrical order?

25. What are the relationships between substances, modes and attributes within Spinoza's philosophy? Give an example to illustrate.
26. According to Spinoza, did God create the world out of an arbitrary act of free will? Explain in what sense Spinoza's God is the cause, and the only truly free cause of everything that exists.
27. How does Spinoza conceive of the relationships between thought and extension? How does his view compare to Descartes'?
28. How do you understand the 7th proposition of the second book of the *Ethics*: "The order and connection of ideas is the same as the order and connection of things"?
29. What kind of being do humans have according to Spinoza? What are the relationships between the human body and the human mind according to Spinoza?
30. What is the conatus? To what does it correspond from the point of view of the attribute of extension?
31. How does Spinoza characterizes what an individual is?
32. What are the kinds of knowledge according to Spinoza? Which one is the source of error?
33. According to Spinoza, how can we hope to master our passions and reach a form of tranquility of the mind? How can we hope to reach the greatest happiness?
34. According to Leibniz, what kind of thinking and knowledge do humans share with animals? What kind of thinking and knowledge does distinguish humans from animals?
35. Does everything that happens in the universe happen necessarily according to Leibniz? Is there an element of chance in the universe? Explain.
36. Are the necessary truths of logic, mathematics and morals the results of God's decree according to Leibniz? How does he argue for his view on this point?
37. Explain Leibniz' criticism of Descartes' ontological argument. What is his own version of the ontological argument?

38. What does Leibniz understand by “best possible” when he claims that God has created the best possible world? In what sense is the world the “most perfect”? How does Leibniz explain the appearance of evil?
39. What are the most fundamental constituents of the world according to Leibniz? What are the characteristics of Leibniz’ notion of substance? What does it mean that substances are “self-contained”?
40. Why does Leibniz think that we should not despise the scholastic notion of substantial form? For which domain of knowledge can such a notion be useful? Why?
41. How do you understand Leibniz’s claim that: “every substance is a complete world and like a mirror of God or of the whole universe, which each one expresses in its own way”?
42. If each of us, being an individual substance, is a complete independent world, how come that we appear to be interacting in a common world?
43. How does Leibniz argue that we are free, even if we are self-contained substances? How does Leibniz argue that we are responsible for our actions, even if it is God who decided to create us as we are, that is, as self-contained substances, in the first place?
44. What does Locke mean when he says he will employ a “plain, historical method”. Why does he think it is sufficient for his purposes?
45. What are the two arguments that are usually given in favor of the existence of innate knowledge? What are the objections that Locke levels against these two arguments? Does Locke deny that there are self-evident, universal propositions?
46. Why is the idea that we have innate knowledge detrimental to morality according to Locke?
47. What are the two origins of all human knowledge according to Locke? Is the formation of ideas an active, or a passive process?
48. What are simple ideas? How do we construct complex ideas according to Locke? Provide an example.

49. What are qualities according to Locke? Explain the distinction between primary and secondary qualities. Provide examples.
50. What argument does Locke provide in support of the thesis that secondary qualities only exist in our mind, and not in the external objects.
51. What are the fundamental constituents of the world, according to Berkeley? In what sense do they “exist”?
52. Explain one argument that Berkeley provides in support of the thesis that secondary qualities do not exist outside of our minds.
53. Explain how Berkeley undermines the idea that, while secondary qualities only exist in our minds, primary qualities exist in the external objects.
54. Explain one of the objections that Berkeley levels against the notion of a unobservable mind-independent material substance that causes our sensations.
55. Why must we admit that God exist according to Berkeley? Why does he think that postulating the existence of an infinite mind – God –is better than postulating the existence of an independent material substance?
56. In what sense do ordinary object exist according to Berkeley? What does “to be is to be perceived” mean? To what extend can we know these objects?
57. Explain why, according to Berkeley, his philosophy is compatible with empiricism, while the philosophy of Locke is not.
58. Explain why, according to Berkeley, his philosophy does not lead to skepticism, while the philosophies of Descartes and Locke do.
59. Explain why, according to Berkeley, his philosophy is more compatible with common sense than the philosophies of Descartes and Locke.
60. By which mechanism are our ideas constructed according to Hume? Make sure to explain the distinctions between ideas and impressions and between sensation and reflection, as well as the copy principle.

61. Explain the thought experiment about the person who has never seen a particular shade of blue. Which difficulties does it raise for Hume's theory of ideas? How does Hume answer? Is his answer satisfactory? What other solution could you propose?
62. How does Hume propose to use the Copy Principle in order to settle philosophical controversies about abstract notions like the notion substance?
63. What is the difference between relations of ideas and matters of facts in Hume's philosophy? Give examples. What principle does Hume take to be the base of all our reasonings concerning matters of facts? Explain.
64. Explain Hume's argument that our expectation that the sun will rise tomorrow cannot be justified on any reasoning, either a priori or a posteriori.
65. If not by reasoning, explain how we come to believe that the sun will rise tomorrow?
66. Which argument(s) in favor of Skepticism does Hume take seriously? Why does Hume reject radical forms of skepticism? What kind of skepticism does he advocate instead?
67. How does Kant characterize the secured path of a science? Explain with an example. Has metaphysics entered such a secured path of science? Explain.
68. What is Kant's critical method? What will be the seemingly detrimental effects of the application of the critical method to metaphysics? What will be the positive effects? Which kind of metaphysics is legitimate according to Kant?
69. Kant proposes a change in viewpoint in metaphysics which is comparable, according to him, to the change in viewpoint that Copernic proposed in physics. Explain what such a change in viewpoint consists in.
70. What is the difference between analytic and synthetic judgments? What is the difference between a priori and a posteriori judgments? What is Kant's argument in favor of the thesis that the sciences contain synthetic a priori judgments?

71. What are the elements of the a priori framework through which we construct our objective experience?