1. Plato argued that there were two hierarchies of reality, the World of Becoming (The Realm of appearances) and the World of Being (The Realm of the Forms). Explain the difference between the two.

2. Why does Plato reject the material world as ultimately or independently real? Include in your answer the problem of change & the problem of perfection.

3. Explain why Plato held that the World of Becoming is dependent on the World of Being. In your explanation, include a description of his allegory of the cave. Is this a problematic relationship? Why or why not?

4. Explain Plato’s Forms (*Eidos*). What are they and what do they have to do with the individual objects in the world?

5. How does Plato argue for the forms as innate knowledge? Why change and illusion a problem for the kind of knowledge Plato is was looking for?

6. Why must the soul be immortal according to Plato? (Hint: it has to do with the nature of the realm of the Forms.)

7. Plato argued that art and theatre are not good pursuits for the true lover of wisdom. Given your understanding of his theory of the Forms and what we ought to pursue, why do you think he would say that? (Hint: It has to do with the fact that they are symbolic representations of the empirical world.)

8. Why did Aristotle call Plato’s notion that things in the material world “participate” in their corresponding forms, “poetic nonsense?” Why did he argue that Plato could not explain how things in the material world change?

9. Explain Aristotle's various definitions of "substance." How does he argue that substance must exist?

10. Given that Aristotle argued for a teleological picture of the world, why is having a good explanation of causality important?

11. Explain Aristotle's notion of causation. How does it differ from our modern notion of "cause?" Why did Aristotle claim that to know a thing necessarily involved knowing its causes?

12. We discussed the idea that Aristotle turned Plato's hierarchy of reality upside-down. Explain in your own words specifically what is being turned on top of what and why he did it.

13. Both Plato and Aristotle use the term *Eidos*. Explain the differences between Plato’s concept of the *Eidos* and Aristotle’s use of the same term.

14. Explain what Descartes’ goal was in his “Meditations.” Why did he start with the process of radical doubt?

15. Explain why Descartes rejects the empirical method (induction) in favor of rationalism (deduction).

16. Why does Descartes accept things like the principles of arithmetic & geometry as indubitable?

17. Explain how Descartes gets from his method of radical doubt to the conclusion that the material world exists. In other words, explain Descartes' argument for the reliability of our senses as a representation of the material world. (hint: there are several steps in the argument, including his argument for the existence of God).

18. Explain the wax metaphor in Descartes’ “Meditation II.” What conclusions did Descartes draw from the fact that all the properties of the wax were subject to alteration?
19. Explain what's dual about Cartesian dualism. What reasons does Descartes give for holding that reality is made up of two sorts of things? How does Descartes define “substance”?

20. Explain the problem of circularity with Descartes’ argument.

21. Both Plato and Descartes support the concept of innate knowledge. What is the difference between what Plato argued that we know and what Descartes held that we know innately?

22. Why does Locke reject the notion of "innate ideas" and instead argue for a “tabula rasa” picture of knowledge?

23. Explain Locke's argument for why we should rely on our senses to tell us about external objects in the world.

24. What is the relationship between the “quality” of objects and the ideas we have of them, according to Locke?

25. For Locke, why is it significant that we can distinguish between primary and secondary qualities? What conclusions did he draw about the nature of the material world from this distinction?

26. Why did Locke prefer induction over deduction?

27. How does Berkeley agree with Locke? Where did he disagree?

28. What is implied by Berkeley's "esse est percipi"? In other words, if a tree falls in the forest and no one is around to perceive it, did it make a noise? ... Did it really fall? ... Does it really even exist?

29. Explain Berkeley's argument claiming that a thing can exist only in the mind. Does this imply that I can just think anything into existence? Why or why not?

30. How do we know that the tree in the quad doesn't disappear when no one is around? If you answered because God sees it, then what assurance do we have that God is always around according to Berkeley?

31. Explain the key item of difference between Berkeley’s “subjective idealism” and Hume’s “skepticism.”

32. Explain "Hume's Fork." Why did he maintain that these were the only justifiable objects of knowledge?

33. In class, we discussed that the logical outcome of Hume's radical skepticism was in Hume's own words "philosophical melancholy and delirium." What three primary assumptions (or comfortable habits of the mind) are dismissed which lead Hume to this point? Why does he call them unjustifiable beliefs?

34. According to Hume, the principle of induction is founded on an assumption that what was true in the past will remain true in the future. Why does Hume argue that this is an unwarrantable assumption?

35. Explain Hume's idea of causality as nothing over and above a constant conjunction of perceptions. Why does he argue that we cannot claim to know the causes of things? If we agree with Hume, what sorts of things can we no longer hold to know?

36. Explain Nagarjuna’s rejection of causality and his explanation of sunyata (emptiness). What does Nagarjuna claim that we can know? Is there a difference between intellectual knowledge and experienced knowledge?

37. Explain Uma Narayan’s argument that oppressed people might have a clearer picture of reality than their oppressors.

Suggested Books for Additional Help:
Sophie's World, Jostein Gaarder, Berkeley Books 1996
Philosophy Made Simple, Richard Popkin and Avrum Stroll, Doubleday 1993
Does the Center Hold?, Donald Palmer, Mayfield 1991