

Previous Final Examinations Philosophy 174

Fall, 2007

1. What is the difference for Hume between an *idea* and an *impression*? Give an example of how Hume uses this distinction.
2. What are the three principles of the association of ideas, according to Hume? Give an example of a use of one of these principles.
3. What role does the principle that “nature is uniform” play in Hume’s explanation of causal inference?
4. What is the nature of belief, according to Hume?
5. What is the “vulgar system” of the relation of perceptions and objects, and why does it fail to explain why objects continue to exist when not perceived?
6. According to Hume, what is the basic reason that sceptical doubt arises, and how is it overcome?
7. What is the “double relation” that is supposed to account for the passion of pride?
8. How does Hume apply his account of causation to the question of the liberty of the will?
9. What is the role of action, motive, and character in moral evaluation, according to Hume?
10. What are the three “laws of nature” pertaining to justice, according to Hume? How do they conform to Hume’s claim that justice is an artificial virtue?

Spring, 2010

1. What did Hume have in mind when he described the project of the *Treatise* as a “science of man?”
2. Explain why it is the case that Hume claims that not all ideas are copies of impressions.
3. What are the three components of our idea of cause and effect, according to Hume?

4. What is the difference between the probability of chances and the probability of causes, according to Hume?
5. What role is the imagination supposed to play in the formation of our belief in the continued existence of unperceived objects?
6. What is Hume's solution to the skeptical doubts that he raises in Book 1, Part 4 of the *Treatise*?
7. How does Hume account for the feeling of sympathy that we have toward other animate beings?
8. What is Hume's distinction between natural and artificial virtues? Give an example of each.
9. How does Hume connect his doctrine of the passions with his account of virtue?
10. What are the limitations of the use of causal reasoning to establish the properties of the deity, according to Hume?

Winter, 2013

1. How did Hume distinguish between the ideas of memory and those of imagination?
2. What distinction did Hume draw between natural and philosophical relations?
3. What distinction did Hume make between knowledge and probability?
4. What did Hume conclude to be the basis for our belief in causal connections?
5. Why did Hume think that we believe in the continued existence of objects which we do not perceive?
6. What role is the imagination supposed to play in the formation of our belief in our personal identity?
7. Why did Hume believe that human actions are necessary?
8. What did Hume take to be the basis of the distinction between virtue and vice?
9. Why did Hume take justice to be an artificial virtue?
10. What did Hume take to be the primary objects of the virtues and vices, and how did

he describe the role of other things that might be called virtuous or vicious?

Fall, 2015

1. What did Hume take to be the difference between ideas of memory and of imagination?
2. What role do principles of association play in Hume's account of mental activity?
3. What kinds of things did Hume claim to be objects of knowledge (not probability)?
4. What was Hume's final definition of the relation of cause and effect?
5. Why did Hume think that there is a problem with our belief that objects continue to exist when they are not perceived?
6. What did Hume take to be the fictions of the ancient philosophy?
7. What did Hume take to be the solution to his extreme skeptical doubts?
8. How did Hume account for the phenomenon of sympathy?
9. What did Hume conclude is the basis of our attributions of virtue and vice to persons?
10. What circumstances did Hume claim to be the origin of the virtue of justice?

Winter, 2018

1. Under what conditions is a complex idea onto a copy of a complex impression?
2. What is the difference between natural and philosophical relations?
3. How do distinctions of reason arise?
4. Why can the imagination not have an idea of infinite division of extension?
5. What is the nature of belief?
6. What the defect in the "vulgar system" of the existence of bodies is supposed to be corrected in the "philosophical system" thereof?
7. What is the true nature of the self?

8. How did Hume account for sympathy?
9. How are moral judgments like judgments of taste (of beauty and disfigurement)?
10. What features of human nature make the establishment of rules of justice necessary?