

National University of Ireland, Galway
Ollscoil na hEireann, Gaillimh

SUMMER EXAMINATIONS 2004/5

PHILOSOPHY

SECOND ARTS EXAMINATION

Professor W. Desmond
Professor M.H. Woerner
Dr. T. Duddy

Time: Two (2) hours

PI216 History of Modern Philosophy

Answer two questions, one in Section A and one in Section B. Use different answer papers for each question.

Section A

1. The Copernican Revolution.

“The publication of Copernicus’ *De Revolutionibus Orbium Caelestium* in 1543 inaugurates the upheaval in astronomical and cosmological thought that we call the Copernican Revolution” (Th. Kuhn) In what sense was the Copernican Revolution revolutionary? Discuss.

2. “I believe the idea that Galileo’s trial was a kind of Greek tragedy, a showdown between “blind faith” and “enlightened reason”, to be naively erroneous” (A. Koestler). Is it? Discuss.
3. Write a critical essay on Francis Bacon’s Method of Science

OR

Write a critical essay on Bacon’s Theory of Idols

OR

Write a critical essay on Bacon’s Theory of Induction.

4. Discuss Cartesian Rules for Directing your Mind. How successful are they?

5. The idea of God and the Cartesian Trademark Argument for his existence (Meditation III): How convincing are they? Discuss.
6. Should we become Masters and Possessors of Nature? Discuss.

Section B

1. Attempt a general account, with as much detail as you consider necessary, of the two 'fountains of knowledge' as described by Locke in Book II of his *Essay concerning Human Understanding*.

OR

Explain and discuss Locke's claim that 'no proposition can be received for divine revelation if it be contradictory of our clear intuitive knowledge'.

2. Show how Berkeley uses the terms of empiricism to arrive at his radical anti-materialism.
3. Give an account of Hume's philosophy under the following headings: (i) impressions and ideas, (ii) substance and self, (iii) the idea of necessary connection.

OR

Outline and discuss Hume's case against the credibility of reported miracles.

4. Explain Kant's claim that sensibility and understanding never enable us to know 'things in themselves'. Outline the main considerations that lead him to this conclusion.