

**Final Exam Study Guide, or**  
**How to Ace the Final: Think hard about these questions**

Philosophy 100

Prof. B.C. Look

- (1) How does Descartes argue for the distinction of mind and body? What are the problems associated with 'substance dualism'? What do you think is the correct way to conceive of the relation of mind and body? Why?
- (2) According to Hume, we can have no knowledge of the necessary connection of cause and effect. Why not? What is the problem that he identifies in our reasoning about causation (or the way the future will resemble the past)?
- (3) What is Searle's 'Chinese Room' thought-experiment intended to show? What do you think: can a computer think? If not, why not? If so, what might that tell us about ourselves? What does it mean *to think* anyway?!
- (4) What is it like to be a bat? What does Mary not know? What are these arguments intended to show? Do you find them persuasive?
- (5) What is the 'I' that persists over time? Could it survive the death of the body? (Bonus: if I can survive my bodily death, can I acquire new knowledge without my body? If so, how?)
- (6) Consider the following arguments:

(P1) A person is free if and only if his actions are not determined.

(P2) All events in the natural world are causally determined.

(P3) An action is an event.

(P4) An action is causally determined.

(P5) Therefore, no person's actions are free.

(T1) A person is free if and only if his actions are not determined.

(T2) If an outcome is known prior its happening, it is determined.

(T3) God knows from all time what will happen in the world.

(T4) Therefore, no person's actions are free.

So, from both the point of view of the materialist (physical determinist) and the fatalist/theist, we are not free. Right? If not, what's wrong with these arguments? Can you preserve freedom in the apparent face of determinism? (If you agree, then how do you explain the *feeling* of freedom?)