

**ADVANCE INFORMATION ON FINAL EXAM  
PHILOSOPHY 1 SPRING, 2007**

The final examination will take place on Monday, June 11, from 11:30 a.m. to 2:30 p.m., in WLH 2207 (our regular classroom).

No use of books or notes will be permitted at any time during this exam.

The final exam will cover all course material, but will concentrate somewhat on material covered since the midterm exam.

The first hour and a half of the exam will consist of short-answer questions testing your understanding of course readings and other course materials (handouts and lectures). These questions will be similar in form to the short-answer questions that appeared on the midterm exam. (You may examine last year's final exam short-answer questions, which can be found at the course web page, to get some idea of what these short-answer questions will be like.) This section of the final exam will count for one-half of your exam grade.

The second hour and a half of the final exam will consist of essay questions drawn from the list below. On the actual exam, three questions will be posed, and you will be asked to write essays in response to two of them. This section of the exam will count for one-half of your exam grade, and each of your responses to an essay question counts equally for grading purposes.

1. One version of the type-type identity theory holds that just as we have good scientific reason to hold that lightning flashes are identical to electrical discharges between clouds, we have good scientific reason to hold that sensations and more broadly conscious mental experiences are identical to physical states of the brain. In a course reading J.J.C Smart asserts and defends this position. Summarize Smart's position and state some significant objection or objections against it. Defend Smart's view against the objections or the objections against Smart's view.
2. In his *Meditations on First Philosophy*, Rene Descartes asserts and argues for controversial positions on the nature and limits of human knowledge, the existence of God, and the relationship between minds and bodies. In a variety of ways, the other course authors surveyed in this course criticize Descartes's views on all three topics. In your view, on which of these topics (knowledge, God, or mind/body) do Descartes's views best stand up against the criticisms? On the topic you have selected, defend Descartes's views against some of these important criticisms. (If you think Descartes's views on all three topics are hopelessly wrong, explain and defend a view as to how he goes wrong.)
3. Expound the functionalist doctrine on the nature of mental states and explain how it differs from what Fodor calls "logical behaviorism." What are the implications of functionalism regarding the possible attribution of mentality to nonhuman creatures and things? State some significant criticism of the doctrine and defend or attack the doctrine in the light of this criticism.
4. In *The Structure of Scientific Revolutions*, Thomas Kuhn divides the history of a scientific discipline into periods of normal science and periods of revolutionary crisis that end with the substitution of one fundamental paradigm for another. Of these scientific revolutions, he writes, "When paradigms enter, as they must, into a debate about paradigm choice, their role is necessarily circular. Each group uses its own paradigm to argue in that paradigm's defense." Of any such circular argument he notes, "It cannot be made logically or even probabilistically compelling for those who refuse to step into the circle." Explain Kuhn's ideas of *paradigm*,

*normal science*, and *scientific revolution*, and defend or criticize his account of the nature of scientific revolution.

5. In his essay, "Conjectures and Refutations," Karl Popper proposes falsifiability as the test that separates science from pseudo-science. Elucidate Popper's falsifiability test and evaluate its success in distinguishing genuine scientific theories from bogus theories such as astrology. Does Kuhn's defense of what he calls "normal science" in *The Structure of Scientific Revolutions* provide good reason to modify or discard Popper's test? Does Popper's proposed test reveal an inadequacy in Kuhn's account?