PP111A: MIDTERM STUDY GUIDE

TAKING THE TEST: WHEN, WHERE & HOW:

- The test is remote: it is on **MyLearningSpace under Quizzes on Tuesday, November 2, at 4:30 PM**. This is the normal class time and you are expected to be available. Once you start the test you will have **45 minutes** to complete it. There is no Lockdown Browser or camera use.

IS IT OPEN BOOK?

- I do not prohibit you from accessing your textbook during the test. However, you will not have enough time to use the textbook effectively in order to answer most of the questions. Do not expect to rely on the textbook for answers during the test.

WHAT DOES THE MID-TERM COVER?

- Any topic from weeks 1 – 6 that was discussed or mentioned in the lecture, and any of the related textbook material. Review your class notes and relevant parts of the text. Bear in mind that there is usually more to the text than we covered in class. If there are topics in the textbook that I neither discussed nor mentioned in class, you will not be tested on these.
- The "Agenda" at the beginning of each week's PP slides gives a basic reminder of what we covered in each class, though does not capture the details. Nor are the slides alone sufficient for study purposes, though they may provide some guidance.

WHAT IS THE TEST FORMAT?

- The test consists of **25 multiple-choice questions**. You must choose ONE best answer for each of them. You can move backward as well as forward through the test, so you can check & change answers if needed.

WHAT ARE THE TEST QUESTIONS LIKE?

- There are a range of question types, and a range of difficulties. Together they are designed to test your knowledge of the following:

    - **Basic philosophical facts and understanding** (e.g. who held which view; or what claims did they accept or reject regarding a given topic; or what is the main challenge facing the view). This can involve knowing not just what a given philosopher said, but understanding the further implications of his/her view (e.g. you could be asked whether or not philosopher x would agree with a given view held by philosopher y).

- **Application of philosophical concepts and theories** (e.g. transitivity, coherentism, validity and soundness, the compatibility thesis, *to name just a few*). This can involve ability to apply a concept or theory (e.g. to be able to identify a valid argument, a Platonic form, a metaphysical reductionist statement, a case of numerical identity, *to name just a few*). Or it can involve ability to understand what follows from a certain philosophical position (e.g. the deprivation view) or what the point of a given example is (e.g. the evil genius).
- **Textual comprehension.** There will be several longer passages taken from the text. The author will be identified. You may then be asked to choose the best paraphrase, or to identify the main point of the passage. The exact passages may or may not be ones that we covered in class, but they will concern topics that we covered. Attention to the details of the text and knowledge of the broader view/context will be needed. Answering these will likely take longer than answering some of the other question types.

TECHNICAL ISSUES

- The Laurier exam tech team is available during the test time. If you encounter any technical issues email them at: examquestions@wlu.ca

IS THE INSTRUCTOR AVAILABLE DURING THE TEST?

- Yes, at kbehrendt@wlu.ca (note this is *not* the MLS email messaging function). I will monitor my Laurier email account throughout and can answer questions re. content. For tech help email the tech team.

EXAMPLE QUESTIONS

These questions are not necessarily on the midterm, but they resemble questions that are. There are more types of questions than are represented here; this is just a small sample.

1. Which one of the following would endorse the compatibility thesis?

(a) Zeno
(b) Parmenides
(c) Aristotle
(d) Heraclitus

2. "This also shows wherein the identity of the same *man* consists: viz. in nothing but a participation of the same continued life, by constantly fleeting particles of matter, in succession vitally united to the same organized body…. For if the identity of *soul alone* makes the same *man*; and there be nothing in the nature of matter why the same individual spirit may not be united to different bodies, it will be possible that those men, living in distant ages, and of

different tempers, may have been the same man: which way of speaking must be from a very strange use of the word man, applied to an idea out of which body and shape are excluded …. But yet I think nobody, could he be sure that the *soul* of [the emperor] Heliogabalus were in one of his hogs, would yet say that the hog were a *man* or Heliogabalus."
Which of the following best captures the *main point* Locke is making in this passage?

(a) Human beings, animals, and persons, all have their identity determined by the identity of their soul. If the same soul travels from one human to another, or even into the body of a different animal like a hog, we are still dealing with the same thing.
(b) The identity of persons is determined by their physical body and not by their soul. If "same soul" made for "same person" then we'd have to say that a hog with the *soul* of Heliogabalus is now a *person*. But we don't say that.
(c) It's impossible to be sure about the identity of men because their souls can migrate from one man to another, or even into the body of a hog. This happened once to the Emperor Heliogabalus, causing great confusion, and ultimately leading to the downfall of the Roman empire.
(d) The identity of human beings is determined by their physical body and not by their soul. If "same soul" made for "same human" then we'd have to say that a hog with the *soul* of Heliogabalus is now a *human being*. But we don't say that.

3. Which of the following relations is <u>not</u> transitive?

(a) Shorter than
(b) Worst enemy of
(c) Identical to
(d) Below

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