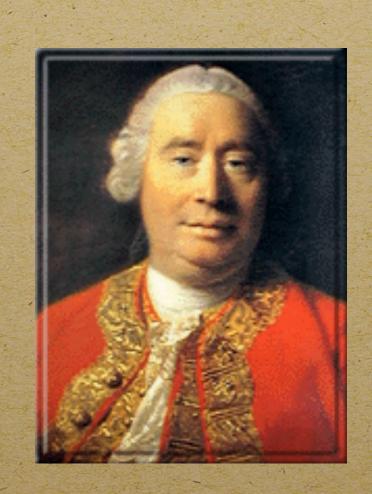
PHI 101 - Epistemology Lecture 5



David Hume's Epistemology

The Logical Consequences of Empiricism

I. Intellectual Background: the other British Empiricists

A. John Locke -

- 1. no innate ideas,
- 2. ideas derived from sensation,
- 3. distinction between primary and secondary qualities,
- 4. existence of matter

B. George Berkeley -

- 1. no distinction between primary and secondary qualities,
- 2. esse est percepi immaterialism

II. An Enquiry Concerning Human Understanding (1748):

- A. Hume's Distinction between mental operations (i.e., cognitions):
 - 1. Impressions (sensations) lively, vivid, strong
 - a. sensory data
 - b. emotions
 - c. desires/will
 - 2. Thoughts (ideas) faint, mediated, dependent
 - a. compounds
 - b. abstractions
 - c. imagination

- 3. Two Arguments for the distinction between Impressions and Thoughts:
 - a. Thoughts/Ideas are always compounded from simpler ideas (which derive from impressions)
 - b. Necessity of impressions for thoughts
- B. The Spheres of Human Reason (knowledge)
 - 1. Relations of Ideas the internal, logical organization of ideas in the mind
 - a. Evidence pure reason (logical relations)
 - b. demonstrable and certain
 - c. Examples: Geometry, Arithmetic, Algebra, tautologies, analytic propositions

- 2. Matters of Fact everything that does not fall into the previous category (the contrary of every factual proposition is logically possible)
 - a. Evidence Cause and effect
 - b. The Problem of Induction How do we know causation?
 - i. not a priori cause and effect are distinct observations with no logical connection.
 - ii. not a posteriori past effects do not necessarily
 - iii. determine future effects (the same phenomena may give rise to different consequences in the future)
 - c. There exists *no idea of causation*, only the mental **habit** of expecting the **Constant Conjunction** of phenomena in the mind.

Summary

- Locke was correct to:
 - Reject innate ideas
 - derive all ideas from sensory impressions
- Berkeley was correct to:
 - Reject the distinction between primary and secondary qualities
 - Reject the necessity of matter
- There are two distinct operations of the mind (regarding knowledge):
 - Matters of Reason the logical relationship between ideas
 - Matters of Fact determined by the way things are
- Since we cannot observe causation, our idea of it is only the mind's habit of expecting future observations to correspond with the past (there is no knowledge of matters of fact).