



British Philosophy

+ its political aspects
+ a little bit more

Session#9
George Berkeley, second session



George Berkeley - review:

- Anti-materialist,
- Sensible, objective ideas,
- Empiricist of ideas: paradoxical?
- Perceptionist,
- Skepticist.



Objective ideas: words and languages,

What we see and the sensible objects are not identical:

- Report of a medical case: distances,
- Different qualities: cannot add sum objects to each other, (non-homogeneity thesis)
- Ones who answer the Molyneux problem negatively are logically committed to the non-homogeneity thesis,
- What we see is color and light.



Critiques against Berkeley:

- We are imprisoned in our subjective world,
- Ideas are like pains: pain is subjective but ideas are not,
- But he says the ideas are in the mind, only because they are perceived by it; they are not subjective,
- “Lonliness” interpretation contradicts reason:
 - Only me, my ideas and the God as cause exist in the world,
 - Even if there are other accepted worlds it does not mean the actual world,
- Sometimes Berkeley tries to keep the independency and the existence of the objects: they are evidence of the existence of the God.



There was a young man who said "God/Must find it exceedingly odd/To think that the tree / Should continue to be / When there's no one about the quad." / Reply: / "Dear sir: Your astonishments's odd; / I am always about in the quad./ And that's why the tree / Will continue to be / Since observed by, Your faithfully God."



What about the quantity? Is the quantity of the trees that the God see same as every body does?



- **Mind** and **sprit** differ,
- There is no idea or experience **of the mind** itself,
- But why cannot we do the **same argument about the mind** itself?
- How does Berkeley make sure that **he himself produces the ideas**? How we can **percept the ideas**? Ideas are passive and cannot be experienced directly. If through other “things”, what “other things” exist except the ideas?



Thanks for your attention.