



British Philosophy

- + its political aspects
 - + a little bit more

Session#9
George Berkeley, second session



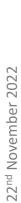


George Berkeley - review:

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



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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 percepted 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 indpendency and the existance of the objects: they are evidence of the existance 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.