

Candidate 2 evidence

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	<p>1. Hume was a Scottish philosopher and an empiricist. This means that he believed we gain our knowledge from experience rather than reason. This essay will argue that Hume's theory of impressions and ideas is successful.</p>	
	<p>Hume believed there are 2 types of perceptions: impressions and ideas. The Impressions come directly from our senses eg. the feeling of being burnt by a candle. Whereas our ideas are our memory or imaginings of previous impressions eg. remembering the feeling of being burnt by a candle. Ideas differ from impressions as they are far less vivid, lively and forceful. * (see page 20)</p>	
	<p>Hume believed our impressions and ideas can be either simple or complex. A simple perception is one that can't be broken down into any parts, for example, the colour red, whereas a complex perception can be broken down into further distinguishable parts for example, an apple is made up of its taste, smell, colour and shape.</p>	

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<p>Although at first it seems as though our imagination is unbound, on closer inspection it is clear that it can only do very limited things. Hume believed the imagination is only capable of four processes. Transposing is changing the position of something. Compound ^{Augmenting} is adding two or more things together. Diminishing is decreasing something in size eg. a tiny elephant. Finally, magnifying ^{augmenting} is increasing something in size eg. a giant mouse.</p>	
<p>This brings Hume to his copy principle which states that all our ideas come from the our previous impressions. They are then altered by one of the four processes of the mind. Hume gives two ^{reasons} examples to support this claim. The first</p>	
<p>The first reason is every idea he has can be traced back to an earlier impression. Even ideas which seem completely abstract and different from reality can be traced back. For example, Hume uses the example of god to support this. He believes the idea of god comes from witnessing</p>	

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<p>qualities associated with goodness, for example, wisdom, kindness and lovingness, and magnifying these concepts to infinity in one being.</p>	
<p>A criticism of this argument is it is inductive. Hume assumes that since every idea he has had can be traced back to an earlier impression, that this is true with all ideas. This is a problem as it is possible that there is an idea which Hume hasn't yet thought of which doesn't come from previous impressions. Additionally, the fact that this argument is inductive means it is impossible for it to prove the copy principle for certain. Hume may respond to this criticism by saying that the fact no philosophers have come up with an idea that definitively disproves the copy principle shows this is a strong inductive argument. Hume even challenges anyone who disagrees with him to come up with just one example to disprove his theory, however no philosophers have conclusively done so. In</p>	

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	<p>my opinion this is a very strong inductive argument due to the fact that there are no clear counterexamples. I myself am unable to think of an an idea I have which can't be traced back to an impression.</p>	
	<p>Hume's second argument for the copy principle is someone who hasn't experienced the impression will lack the corresponding idea. He gives three examples of where this is the case. Firstly, someone lacking an impression due to malfunctioning senses is unable to form an idea of what it would be like to have them functioning properly. For example, a blind man has no notion of colour. The second example is when someone is unable to form an idea due to a lack of the necessary experience. For example, someone who has never tasted wine won't know what have an idea of what it tastes like until they drink it. Thirdly, someone who lacks an impression due to species limitations are unable to form an idea of</p>	

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	<p>What these adaptations would be like. For example,</p>	
	<p>We as humans are unable to form an idea of</p>	
	<p>what it is like to experience echolocation.</p>	
	<p>However, Hume gives a counter-example which</p>	
	<p>goes against his copy principle, called the</p>	
	<p>Missing Shade of Blue. In this thought</p>	
	<p>experiment a man who has seen every shade</p>	
	<p>of blue apart from one is shown in front</p>	
	<p>of him every shade of blue, from lightest to</p>	
	<p>darkest, excluding the is shade he hasn't</p>	
	<p>seen. Hume makes two observations on what he</p>	
	<p>thinks the man could do. Firstly, he believes</p>	
	<p>the man would be able to test notice a</p>	
	<p>slightly bigger gap in colour between the</p>	
	<p>two shades in between where the missing</p>	
	<p>shade would be. Secondly, he thinks the</p>	
	<p>man would be able to imagine form</p>	
	<p>an idea of the missing shade without</p>	
	<p>having an impression of it. It is important</p>	
	<p>to keep in mind that each shade of blue</p>	
	<p>is a the separate simple idea, so therefore</p>	

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<p>it is not possible for the man to halve compounded the ideas of the two shades in between the missing shade to imagine the missing shade. the man However, Hume dismisses the missing shade of a certain blue as he believes it is a singular counterexample, and so it is not worth discarding the general rule (copy principle) over it.</p>	
<p>A criticism of the missing shade of blue is it is not really a singular example at all. The example could work just the same with any other colour, for example, the missing shade of red or yellow. It could also work with any other sensory experience that can be put on a scale. For example, the missing taste sweetness in taste or the missing note in sound. This is a big issue for Hume's theory as it would suggest the missing shade of blue is a bigger threat to his theory, so maybe it is worth changing his copy principle over. However, it does seem as though Hume</p>	

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was aware of this as in his writing he referred to the missing shade of blue as a 'class' of examples. This suggests that he still thought this wasn't sufficient reason to discard the copy principle as it only applies to specific sensory scales. However, I would actually disagree with the missing shade of blue entirely. I don't believe someone could form an idea of a shade without ever seeing it. ~~Similarly~~. This is because in other cases this applies. For example, if I had never drank Irn Bru I would be unable to form an idea of it, even if somebody explained its taste to me, and after I did taste it only then would I have a fully developed idea of it. I believe this same logic applies to the missing shade of blue. The man would only be able to form a very limited idea of the missing shade, and only after seeing it would he ~~have~~ be able to have a fully formed idea of it.

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	<p>In my opinion, the biggest issue with the missing Hume's theory of impressions and ideas is he fails to prove our impressions actually reflect an external world. This is a big problem as it means that our the impressions may not actually reflect an external world and may be completely inaccurate. For example, it could be possible that an evil demon is warping all our impressions, and our senses are completely wrong. I think However, *I think that if we apply this hyperbolic doubt to our impressions we will be unable to find any meaningful knowledge. Therefore, I believe that we should trust that our impressions reflect the real world.</p>	
	<p>*I believe this scepticism is inescapable and</p>	
	<p>In conclusion, I think that Hume's theory of impressions and ideas is successful. His first argument supporting the copy principle is</p>	

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Very plausible due to there being no counter examples. Additionally his second argument also seems very plausible. I would also argue that the missing shade of blue fails to discredit Hume's ~~copy~~ copy principle as it is ~~inferred~~ false. However, ultimately there is no way to prove whether the missing shade of blue is true or not. ~~I~~ I believe Hume's biggest problem is the possibility that our senses are deceiving us, however I think we must go under the assumption that they want to achieve any knowledge.

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1.	<p>A criticism of Hume's distinction between impressions and ideas are that impressions are always more lively than our ideas. For example, when we are drunk or high our ideas may be more lively and vivid than our impressions. This weakens Hume's theory as it shows that his distinction between impressions and ideas isn't always correct. Hume may respond by saying he is accounted for this by referring to when the mind is out of order due to madness being an exception. However there are also other exceptions, for example, a dream may seem just as lively as an impression despite and this is certainly not madness. Hume may respond that this is a specific scenario, and in general his rule still applies. However, I would argue this distinction is slightly weakened due to the number of exceptions, which could also include PTSD flashbacks and moments of derealisation.</p>	