1. What is Leibniz’s response to the problem of substance? What are these ‘monads’ and why are they ‘windowless’?

2. How did Leibniz’s view concerning space and time contrast with that of Newton?

3. Why does Leibniz think that this must be the best of all possible worlds?

4. What is Locke’s main thesis, the founding principle by which he inaugurates the enduring tradition of British empiricism? How does he arrive at this thesis?

5. How does Locke try to solve the epistemological problem set up by Descartes?

6. How is it that one can say that Locke’s treatment of the idea of substance is the beginning of the end either of empiricism or of the metaphysics of substance?

7. What aspects of Locke’s political theory is similar and in what ways is there a decisive break with Hobbes’ political theory?

8. What is Berkeley’s main thesis and how does this view contrast with that of Locke?

9. How does Berkeley arrive at his startling position of subjective idealism? Considering his idealist viewpoint, how does Berkeley think he can maintain the distinction between real existence of things on the one hand, and things merely dreamed, imagined, or hallucinated on the other?

10. What is meant by “Hume’s fork” and how does Hume use this fork to arrive at skeptical conclusions which threatened to undermine the Enlightenment?

11. What was Hume’s response to this skepticism? How did this view also shape his view of morality?

12. What was Hume’s devastating critique of the argument from design?

13. Explain the ‘Copernican Revolution’ in Kant. How by this revolution did Kant hope to rescue science and provide a solution to the problem of skepticism raised by Hume?

14. Explain what Kant meant by synthetic a priori knowledge? How were the forms of sensibility, space and time, examples of synthetic a priori knowledge?

15. What is Kant’s deontological position in ethics? What did he mean by the categorical imperative?