

Your name: _____

Your section day/time: _____

Metaphysics (or Epistemology) Exercise 5

Phil. 100B, Winter 2010. Due Thurs., Jan. 28.

1. The *cogito* argument is based on the assumption:
 - a. That God is the source of my thoughts.
 - b. That, by thinking, I create my own identity (it is not created for me by God or by society).
 - c. That I am not just a figment in someone else's dream.
 - d. That I am not deceiving myself. e. (b), (c) and (d).
 - f. None of the above.

2. After asking the question, "What am I?", the Meditator considers the answer that she is a body. She rejects this answer, at this point, because:
 - a. She can't see any reason the demon could not deceive her about this.
 - b. The *cogito* argument was based on the assumption that no bodies exist.
 - c. She is a rationalist (because Descartes is a rationalist). But bodies are empirical.
 - d. If you read carefully, you'll see that she doesn't really reject it; Descartes has her *say* this to avoid condemnation by the Church.
 - e. (a), (b) and (c).
 - f. All of the above.

3. In the eighth paragraph of the Second Meditation (p. 83), the Meditator proves that thinking includes "imagination" and "sense perceptions." Why might it be that these two cases are handled separately (after "doubting and understanding and willing")?
 - a. The Meditator previously took them to be functions of a body.
 - b. It is not completely clear that these faculties had to be used in carrying out the *cogito* argument.
 - c. One might seriously doubt whether it is "the same 'I'" who doubts, understands, and wills, on the one hand, and who imagines and senses, on the other.
 - d. Descartes is introducing a non-Aristotelian theory of sense perception.
 - e. (b) and (c).
 - f. Any/all of the above.