

Metaphysics (or Epistemology) Exercise 5

Phil. 100B, Winter 2011. Due Thurs., Jan. 27.

Note this is to be done on-line via Question Cloud if possible. However, if this proves impossible for some reason, please hand this in as a hard copy or e-mail your answers to your TA.

1. There would have to be something wrong with the *cogito* argument if we could show that:
 - a. It is not possible for there to be a powerful evil deceiver of the kind Descartes imagines.
 - b. Descartes never existed.
 - c. We are all just fictional characters in a novel by Cervantes.
 - d. We don't create our own identities—they are created for us by society.
 - e. The sentence "I exist" involves a misuse of the word "exist," such that it cannot be either clearly true or clearly false.
 - f. (b) or (c).

2. After asking the question, "What am I?", the Meditator first considers the answer that she is a body. She considers this answer first because:
 - a. Descartes thinks this is right answer; therefore, he puts it in her mouth immediately to get us used to it.
 - b. This was her old opinion.
 - c. This is the traditional (Aristotelian) answer.
 - d. This is the traditional (Christian) answer.
 - e. This answer seems to follow from her argument so far.
 - f. (a) and (e).

3. In the sixth paragraph of the *Second Meditation* (p. 82), the Meditator excludes sense perception from what she can show herself to be, because "this surely does not occur without a body." She says this because:
 - a. She is afraid it would be heretical to suggest that there can be sense perception without a body, since this would make the Eucharist impossible.
 - b. This was her old opinion.
 - c. This is the traditional (Aristotelian) opinion.
 - d. This is Descartes's opinion. He is a rationalist because he thinks the senses are corporeal and therefore subject to deception.
 - e. (b) and (c).
 - f. None of the above.