

Your name: _____

Your section day/time: _____

Metaphysics (or Epistemology) Exercise 5

Phil. 93, Winter 2009. Due Thurs., Jan. 29.

1. The *cogito* argument convinces the Meditator:
 - a. That she exists.
 - b. That she exists only as long as she thinks.
 - c. That she is not just a figment in someone else's dream.
 - d. That, by thinking, she creates her own identity.
 - e. (a), (b) and (c).
 - f. (a) and (d).

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 be certain that she is a body, and so she thinks that she probably isn't one.
 - b. She has proved that she exists, and also proved that no body exists.
 - c. She thinks that bodies do not have the power to move themselves. Therefore, they are mere machines, which cannot think.
 - d. She is a Christian. She believes in life after death, i.e. after the disintegration of the body.
 - e. (a), (b) and (c).
 - f. None of the above.

3. In the eighth paragraph of the Second Meditation (p. 83), the Meditator proves that thinking includes "sense perceptions." Why is this a surprising conclusion for her?
 - a. Since sense perception is natural and empirical, this implies that materialistic things exist. But she had previously assumed that no they do not exist.
 - b. She had previously assumed that sense perception was a power of the body. But she has not yet proved that the body exists. So sense perception must be conceivable without a body.
 - c. Since she previously assumed that the senses may deceive, she had not noticed that they were part of her identity.
 - d. Since she previously did not realize that sense perception is thinking, she

thought that she could create the truth by thinking. But now she sees that thinking can deceive.

e. As a Christian, she assumes that sense perceptions must be corrected by faith. But thinking cannot be corrected by faith.

f. (c) and (d).