

Your name: _____

Your section (circle):

Mon. Tues. Wed. Fri.

Metaphysics (or Epistemology) Exercise 6

Phil. 93, Winter 2007. Due Thurs., Feb. 1

1. There would have to be a mistake in the *cogito* argument if we could show that:

- a. We exist even when we aren't thinking.
- b. We can do other things, besides just think.
- c. We don't create our own identities—they are created for us by society.
- d. We are all just programs in a big computer (as were some of the characters in *The Matrix*).
- e. (a) or (b).
- f. None of the above.

2. After asking the question, "What am I?", Descartes (or the Meditator) considers the answer that he is a body. He rejects this answer, at this point, because:

- a. He can't (yet) rule out that he is a body, but he can't be certain of it, either.
- b. He has proved that he exists, without proving that any body exists.
- c. He doesn't think that he is a body, so being a body is not part of the identity which he creates for himself.
- d. He is a Christian. He believes in life after death, i.e. after the disintegration of the body.
- e. (a) and (b).
- f. None of the above.

3. In the sixth paragraph of the *Second Meditation* (p. 82), Descartes (or the Meditator) excludes sense perception from what he can show himself to be, because "this surely does not occur without a body." But in the eighth paragraph (p. 83) he includes "sense perceptions" after all. How can these two statements be reconciled?

- a. They can't. Descartes has contradicted himself.
- b. According to Descartes, the phrase "sense perception" is homonymous. It is not used in the same way in the two quotes. Therefore, they do not

conflict with each other.

c. By the eighth paragraph he has proved that the soul exists. But the soul, as he said previously, is a very tenuous body (like fire, wind or ether). So he can now be confident that sense perception exists.

d. The Meditator has learned that sensation is true and essential because it is part of his identity.

e. The Meditator has learned that what is true for him is what he thinks. So he realizes that sensations will be true for him if he thinks they are.

f. (d) and (e).