1. **Descartes, Locke and Berkeley** all believe that …
   a. nothing exists except minds and the ideas in them.
   b. we can't ever be justified in believing in the existence of a world of objects outside our minds.
   c. we directly perceive other people's minds.
   d. we directly perceive objects that exist outside of (and independently of) the mind.
   e. we directly perceive only ideas or sensations that exist in (and are dependent upon) our minds.

2. The main point of **Pollock's brain in a vat discussion** is …
   a. to raise questions about the reliability of sense perception.
   b. that we have reason to believe there is a God who deceives us.
   c. to raise questions about whether or not saving brains in vats is actually possible.
   d. to help us get better at distinguishing hallucinations from reality.
   e. to show us it's not a good idea to watch science fiction movies.

3. If I really am a **brain in a vat**, one thing I can still be **sure** of is that …
   a. God doesn't exist.
   b. God doesn't like me.
   c. I exist.
   d. this is a really bad movie.
   e. someone needs to change the fluids in this vat soon.

4. The idea that we might really be “**brains in a vat**” is simply a modern version of Descartes' …
   a. belief that "I think, therefore I am."
   b. doubts about the reliability of his senses.
   c. epistemic foundation.
   d. belief that dreams are like paintings.
   e. uncertainty about his own sanity.

5. According to Descartes' “**method of doubt**,” we should …
   a. admit that absolutely everything is uncertain.
   b. doubt only things that are absolutely certain.
   c. withhold belief from everything except what we learn in philosophy.
   d. trust our sense perceptions as more reliable than philosophical reasoning.
   e. withhold belief from everything that even might be untrue.
6. An epistemic foundation is …

   a. something certain, on which other beliefs can be based.
   b. something probable, which we have inferred from other beliefs.
   c. a charity that gives money to people who study knowledge.
   d. a set of beliefs derived from common sense.
   e. a concrete slab that a school is built upon.

7. Descartes believes that …

   a. we can never know anything about the ultimate nature of reality.
   b. we should ask questions about what there really is before we can answer questions about what we can really know.
   c. it doesn’t really matter which questions (about what we can know or about what there really is) we ask or answer first.
   d. we should ask questions about what we can really know before we can answer questions about what there really is.
   e. he is the only thing that exists in the universe.

8. At the beginning of his Meditations, Descartes' goal is to …

   a. prove that he is a brain in a vat.
   b. prove that he is not dreaming.
   c. understand the true nature of material objects.
   d. determine whether or not he exists.
   e. determine what is possible for him to know.

9. According to Descartes, ...

   a. all human knowledge stems from sense experience.
   b. it is possible to doubt what we learn through sense experience.
   c. we must appeal to sense experience to justify what we learn through reasoning.
   d. he knows that he exists, but can never know anything else.
   e. he might be mistaken in his belief that he exists as a thinking thing.

10. The following are statements Descartes might make. Which of them best expresses the one thing he thinks he can know with certainty? (Note: these are words out of his mouth.)

    a. “An malicious demon exists.”
    b. “I exist.”
    c. "René Descartes exists."
    d. "Kent Baldner exists."
    e. “You (that's right, you) exist.”

11. According to Descartes, my ability to doubt whether or not I exist …

    a. is evidence that I am insane.
    b. is evidence that I am dreaming.
    c. proves that God exists.
    d. proves that I exist.
    e. proves that a malicious demon exists.
12. At the beginning of the Second Meditation, **Descartes concludes** that …

a. God in fact deceives him.
b. he himself might be the cause of God's sensations.
c. a malicious demon in fact deceives him.
d. he knows for sure he is dreaming.

**e. he himself might be the cause of his own sensations.**

13. **Solipsism** is the view that …

a. some knowledge comes from reasoning, without sense experience.

**b. the only thing I can know for sure is that I exist.**

c. some knowledge comes from sense experience, without reasoning.
d. only God knows for sure that I exist.
e. I only know for sure that God exists.

14. The **key difference** between *rationalism* and *empiricism* concerns …

a. whether or not minds can exist without bodies.
b. the true nature of mental substance.

**c. whether or not we can know anything by reason alone, without sense experience.**
d. the true nature of material substance.
e. whether or not we can know that we exist.

15. Locke and Descartes are both mind/body “dualists.” This means they both believe that …

a. the world contains only bodies, and so minds, in the end, are merely physical or material things.
b. the world contains only minds, and so bodies, in the end, exist only in our minds.
c. two heads are better than one.

**d. the world contains both minds and bodies, which are fundamentally different things.**
e. Baldner has a split personality.

16. Descartes believes that …

a. life is but a dream.
b. he is really a a brain in a vat.

**c. he can know with certainty he exists as a thinking thing.**
d. he can know with certainty he has a physical body.
e. God deceives about the true nature of the world.

17. **Metaphysical Realism** is the view that:

a. There isn't any world that exists apart from our perception of it

**b. There is a world that exists apart from our perception of it.**
c. There isn’t a supreme being.
d. There is a supreme being.
e. There isn’t any world except one that exists merely in a supreme being’s perception of it.
18. Locke believes that in sense perception, the ideas in our minds …
   a. are caused directly by God.
   b. can never really be known.
   c. cannot be directly experienced.
   d. are caused by our minds, and nothing else.
   e. are caused by material objects.

19. John Locke defines “qualities” as …
   a. powers in objects to produce ideas in our minds.
   b. powers in our minds to produce ideas in objects.
   c. sometimes in the world, but sometimes only in our minds.
   d. sensations.
   e. ideas in our minds.

20. According to Locke, …
   a. secondary qualities cause primary qualities.
   b. secondary qualities exist only in our minds.
   c. some ideas exist both in our minds and in the world outside in our minds.
   d. some qualities exist both in our minds and in the world outside in our minds.
   e. ideas exist in our minds and qualities exist in the world outside our minds.

21. According to Locke, secondary qualities …
   a. exist only in our minds, and not in objects outside our minds.
   b. are powers in objects to cause changes in other material objects.
   c. are powers in objects to produce ideas in our minds.
   d. are the fundamental properties of the basic particles that things are composed of.
   e. are less empirical than primary qualities.

22. Locke believes that our ideas of primary qualities…
   a. are caused by an object’s secondary qualities.
   b. are more enjoyable than our ideas of secondary qualities.
   c. resemble the those “powers” in the object that cause these ideas.
   d. don’t resemble the those “powers” in the object that cause these ideas.
   e. exist in the real world outside of our minds.

23. According to Locke, the crucial difference between primary and secondary qualities is that …
   a. secondary qualities exist only in our minds, but not primary qualities.
   b. secondary qualities are illusory—primary qualities aren’t.
   c. our ideas of secondary qualities aren’t caused by anything in the world, but our ideas of primary qualities are.
   d. our ideas of primary qualities resemble the qualities that cause them, but our ideas of secondary qualities don’t.
   e. our ideas of secondary qualities resemble the qualities that cause them, but our ideas of primary qualities don’t.
24. According to Locke, which of the following is **not a secondary quality**?

   a. smell.
   b. taste.
   c. color.
   d. sound.
   e. shape.

25. According to Locke …

   a. ideas and sensations are parts of real objects that exist outside the mind.  
   b. **ideas and sensations are things that exist only in our minds.**
   c. qualities, just like ideas and sensations, are things that exist only in our minds.
   d. ideas and sensations exist both in our minds and as parts of objects that exist outside the mind.
   e. objects like tables and chairs exist only in our minds, but have no existence outside our minds.

26. **Empiricism** is the view that …

   a. there is no such thing as material substance.
   b. there is no such thing as sense experience.
   c. all that we can know is our own mental states.
   d. **all knowledge comes from sense experience.**
   e. at least some knowledge comes from pure reasoning.

27. **Rationalism** is the view that …

   a. there is no such thing as material substance.
   b. there is no such thing as sense experience.
   c. all that we can know is our own mental states.
   d. all knowledge comes from sense experience.
   e. **at least some knowledge comes from pure reasoning.**

28. **Idealism** is the view that …

   a. there is no such thing as material substance.
   b. there is no such thing as sense experience.
   c. we directly perceive material substances.
   d. all knowledge comes from sense experience.
   e. at least some knowledge comes from pure reasoning.

29. Berkeley believes that …

   a. everything that exists is material.
   b. there are two fundamentally distinct kinds of substances in the world.
   c. **everything that exists is mental.**
   d. Locke is wrong about what we immediately perceive.
   e. there really are primary qualities, but not secondary qualities.
30. When Berkeley says of things like tables and chairs that their *esse is percipi*, what he means is that …

a. they can’t really be perceived.
b. they have minds, just like we do.
c. they can be perceived only by things that exist.
d. they exist whether or not they are perceived.

**e. they exist only in being perceived.**

31. Locke and Berkeley **agree** about …

**a. what we immediately and directly perceive.**

b. whether or not tables and chairs exist outside of anyone’s mind.
c. the fact that secondary qualities aren’t real.
d. the existence of material substance.
e. nothing of any importance.

32. Locke and Berkeley **disagree** about …

a. what we immediately and directly perceive.

**b. whether or not tables and chairs exist outside of anyone’s mind.**

c. whether or not ideas can exist outside of anyone’s mind.
d. the existence of mental substance.
e. everything of any importance.

33. Berkeley claims that a **belief in material substance** leads to …

a. solipsism.
b. empiricism.

**c. skepticism.**

d. rationalism.
e. atheism.

34. Berkeley believes that …

a. a belief in the existence of minds doesn’t really explain anything.

**b. we cannot even conceive of material things that are not ideas.**

b. real tables and chairs exist independently of our ideas of them.
d. we cannot even conceive of ideas that are not material things.
e. ideas are just collections of real things.

35. Which of the following is false?

a. Berkeley agrees with Locke about what we immediately perceive.
b. Locke agrees with Descartes about what we immediately perceive.

**c. Berkeley disagrees with Descartes about what we immediately perceive.**

d. Locke and Berkeley disagree about the existence of material substance.
e. Locke and Descartes agree about the existence of material substance.
36. Berkeley believes that …

   a. we cannot even conceive of material substance.
   b. Locke's materialism leads to skepticism.
   c. Locke is right about what we immediately perceive.
   d. the hypothesis that material substances exist doesn't really explain anything.
   **e. all of the above.**

37. According to Berkeley, when I think about a tree in a forest with no one there to see it, …

   a. I am successfully conceiving of something that exists apart from any mind.
   b. I am thinking about something that exists only in God's mind.
   c. I secretly wish I were in the forest too.
   **d. what I am thinking about is something that exists in my own mind.**
   e. I am sure that it makes no sounds when it falls.

38. Berkeley believes that …

   a. there aren't any real tables.
   **b. real tables are just collections of ideas.**
   c. real tables are material substances.
   d. all of the above.
   e. none of the above.

39. Berkeley’s idealism disagrees with Locke’s account of perception regarding …

   a. whether or not anything really exists.
   b. which things actually exist, and which are mere illusions.
   **c. what it means for something to really exist.**
   d. what ideas really are.
   e. what is really in our minds.

40. Which of the following is true?

   a. This statement is false.
   b. The preceding answer is the correct one.
   c. “e” is the correct answer to all of the questions on this test.
   d. “e” is the correct answer to none of the questions on this test.
   **e. Pick me! Once again, Baldner has made it clear that the answer to the last question is “e.”**