

Introduction to Philosophy, Fall 2019
Test 2
ANSWERS

1. Descartes, Locke and Berkeley all believe that ...
 - a. nothing exists except minds and the ideas in them.
 - b. we can never 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 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 are justified in believing that God is not an evil deceiver.
 - c. that the people I see have no way of knowing whether or not I am really a brain in a vat.
 - d. to help us get better at distinguishing the matrix from true 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 as the thing having these conscious experiences.**
 - 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. famous claim: *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. conclude 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 grounded.**
 - 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 epistemologists stand on.

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 *First Meditation*, 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. we must appeal to reason to justify belief in what we learn through sense experience.**
- c. we must appeal to sense experience to justify what we learn through reasoning.
- d. in the end, the only thing he can ever be justified in believing is that he exists.
- 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. "A malicious demon exists."
- b. "I exist."**
- c. "René Descartes exists."
- d. "Kent Baldner exists."
- e. "You (that's right, you, dear student) 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 everyone else'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, independently of 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 “metaphysical dualists.” This means they both believe that ...

- a. the world contains only “material stuff,” and so minds are, in the end, really material beings.
- b. the world contains only “mental stuff,” and so bodies, in the end, exist only in our minds.
- c. two heads are better than one.
- d. the world contains both “mental stuff” and “material stuff,” which are fundamentally different.**
- e. Baldner has a split personality.

16. In sense experience, Descartes believes, what he knows for sure is that ...

- a. he is aware of sensations that exist in his own mind.**
- b. a malicious demon deceives him.
- c. his sensations come from things outside of (distinct from) his own mind.
- d. a malicious demon does not deceive him.
- e. his sensations resemble the material objects that caused those sensations to exist in his mind.

17. Metaphysical Realism is the view that:

- a. There isn't a 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 a world that exists apart from a supreme being's perception of it.

18. Locke believes that in sense perception, the ideas or sensations 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 properties in objects.
- c. sometimes in the world, but sometimes only in our minds.
- d. sensations.
- e. powers in God to produce objects in the world.

20. According to Locke, ...

- a. secondary qualities exist whether or not there are any primary qualities.
- b. secondary qualities exist in our minds as well as in the world.
- c. some ideas exist in the world as well as in our minds.
- d. some qualities exist in our minds as well as in the world.

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.
- b. are powers in minds to cause changes in 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 "powers" in the object that caused those ideas.**
- d. don't resemble the "powers" in the object that caused those ideas.
- e. exist in the real world outside of our minds.

23. According to Locke, a 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 do not.**
- e. our ideas of secondary qualities resemble the qualities that cause them, but our ideas of primary qualities do not.

24. According to Locke, which of the following is **not** a secondary quality?

- a. smell.
- b. taste.
- c. shape.**
- d. color.
- e. felt warmth.

25. 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/justification comes from sense experience.**
- e. at least some knowledge/justification comes from pure reasoning.

26. 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/justification comes from sense experience.
- e. at least some knowledge/justification comes from pure reasoning.**

27. 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/justification comes from sense experience.
- e. at least some knowledge/justification comes from pure reasoning.

28. 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.

29. 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 are material substances.
- d. they exist whether or not they are perceived.
- e. they exist only in being perceived.**

30. 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.

31. 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.

32. Berkeley claims that a belief in material substance leads to ...

- a. idealism.
- b. empiricism.
- c. skepticism.**
- d. rationalism.
- e. disbelief in God.

33. 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.**
- c. 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.

34. According to Berkeley, which of the following helps us distinguish (our perceptions of) *real things* from (our hallucinations of) *chimeras*? Which, that is, helps us know which one we are having now?

- a. Perceptions, unlike hallucinations, are caused by material substances.
- b. Perceptions of real things aren't generally as clear or vivid as hallucinations.
- c. Perceptions of real things are dependent upon our "will" or choice.
- d. Hallucinations don't "fit" together properly with our other sensations the way perceptions do.**
- e. All of the above help us.

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 thinking about 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 mind.**
- e. I am sure that it makes no sounds when it falls.

38. Berkeley believes that ...

- a. all collections of ideas are real things.
- b. all real things are collections of ideas.**
- c. our ideas are caused by 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 is real.
- b. which specific things are real, and which are mere chimeras (i.e., illusions).
- c. what it means to be a real thing.**
- 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. How the hell do I know?
- d. The set of all sets that are not members of themselves is a member of itself.
- e. Once again, the answer to question 40 is "e."**