Exam 1
Philosophy 202: Modern Philosophy / Tim Black / Fall 2008

For each of the questions below, please select the best answer, and then mark your scantron accordingly. You can earn as many as 100 points on this exam; each question is worth three points, and I’m spotting you a point.

1. Bacon’s scientific method involves
A. moving from particular observations to general claims.
B. beginning with general claims and then making particular observations that fit those general claims.
C. searching only for evidence that will confirm the opinions of authorities.
D. making no general claims at all, only particular observations.

2. According to Bacon, science has its foundations in
A. our knowledge of mathematics and geometry.
B. our knowledge of God.
C. our perceptual knowledge.
D. our knowledge of ourselves as thinking things.

3. According to Descartes, a belief counts as knowledge only if it is
A. clear and distinct.
B. clear and indubitable.
C. certain and distinct.
D. certain and indubitable.

4. According to Descartes, the wax in his wax example is the same substance after it is melted as it was before it was melted. This observation indicates that
A. the senses are responsible for our understanding of the nature of corporeal things.
B. the imagination is responsible for our understanding of the nature of corporeal things.
C. the will is responsible for our understanding of the nature of corporeal things.
D. the intellect is responsible for our understanding of the nature of corporeal things.

5. Descartes claims that it would be consistent with God’s goodness if we were deceived about math and geometry
A. only on some occasions.
B. on most occasions, but not on all occasions.
C. on all occasions.
D. only when we are trying to solve very complex mathematical and geometrical problems.

6. Descartes claims that his belief that he exists whenever he is thinking (cogito ergo sum) is clear and distinct. According to Descartes, this means that
A. it is true.
B. it is innate.
C. a malicious demon has tricked him into holding that belief.
D. it is instinctive.

7. In its essence, Descartes’ “I” is
A. a body.
B. a thinking thing.
C. a soul.
D. unknowable.

8. According to Descartes, a belief is indubitable if
A. there is no reason at all for me to doubt the belief.
B. it is not possible for the belief to be doubted.
C. it might be true.
D. it is not possible for the belief to be false.
9. According to Descartes, error depends on
   A. the senses and the intellect.
   B. the senses and the imagination.
   C. the will and the intellect.
   D. the will and the imagination.

10. According to Descartes, his belief that *cogito ergo sum* gives him
    A. a way of distinguishing true beliefs from false beliefs.
    B. a reason to call all of his beliefs into question.
    C. a way of distinguishing dubitable beliefs from indubitable beliefs.
    D. an indubitable, certain belief that can serve as the basis for all knowledge.

11. According to Descartes, an object’s formal reality is the reality that an object
    A. is presented as having in a dream.
    B. is presented as having in an idea.
    C. has independent of anyone’s thinking of that object.
    D. has independent of Descartes’ thinking of that object.

12. Descartes claims that God does not wish to deceive him. According to Descartes, it follows from this that
    A. God gave Descartes the kind of faculties that will not lead him into error if he uses them correctly.
    B. God gave Descartes the kind of faculties that will never lead him into error.
    C. God gave Descartes the kind of faculties that can be manipulated by a malicious demon.
    D. God gave Descartes the kind of faculties that will allow him to know only the truths of mathematics and geometry.

13. According to Locke, our clearest idea of active power comes
    A. only from reflection on what happens in ourselves, which reveals that we can move our limbs, for example, simply by willing it.
    B. only from sensation, which reveals that one moving object, when it comes into contact with another object, can set that other object in motion.
    C. either from reflection on what happens in ourselves, or from sensation.
    D. neither from reflection on what happens in ourselves, nor from sensation.

14. Locke claims that sensitive knowledge—that is, knowledge of the existence of external objects—is possible. Which of the following is a reason that he gives in favor of this claim?
    A. Our knowledge of the existence of external objects is innate.
    B. Senses often concur with the reports of other senses.
    C. Other people tell us that external objects exist.
    D. God is not a deceiver.

15. Locke says that substance in general is
    A. can be known either through reflection or through sensation.
    B. can be known only through sensation.
    C. can be known only through reflection.
    D. unknown.

16. According to Locke, complex ideas of relations are generated when we compare one idea with another. He claims that there are three ways in which we can compare ideas. Which of the following is *not* one of those three ways?
    A. Abstracting, or separating one idea from other ideas.
    B. Comparing one idea with other ideas.
    C. Composing, or putting two or more simple ideas together.
    D. Enlarging, or increasing the quantity of an idea (from one to a dozen, for example).
17. According to Locke, the will is a power of
   A. matter.
   B. language.
   C. the mind.
   D. the body.

18. According to Locke, a simple idea is one that
   A. comes into our minds only through a single sense.
   B. is un compounded and cannot be distinguished into different ideas.
   C. is innate.
   D. exists in our minds only very briefly.

19. According to Locke, when a certain number of simple ideas constantly go together, we think that
   A. an omnipotent God ensures that they constantly go together.
   B. there is something about us as perceivers that ensures that those ideas constantly go together, since there is nothing outside of us that keeps them together.
   C. there is some substratum in which they subsist.
   D. it just so happens that they constantly go together; there is no explanation as to why they do.

20. In calling the mind "white paper," or a "tabula rasa," Locke means to emphasize that all knowledge, even knowledge of mathematical truths, is based solely on
   A. education.
   B. innate ideas.
   C. language.
   D. experience.

21. According to Locke, the secondary qualities of an object are
   A. powers of the object to produce various sensations in us by its primary qualities.
   B. resemblances of the object.
   C. something, we know not what.
   D. the qualities that the object will retain no matter how many times we divide it into smaller parts.

22. According to Locke, "the clearest, and most certain" degree of knowledge is
   A. sensitive knowledge.
   B. intuitive knowledge.
   C. demonstrative knowledge.
   D. general knowledge.

23. Locke claims that, in the first place, words are signs of the ideas of
   A. the entire linguistic community.
   B. those participating in a particular conversation.
   C. experts in linguistics and semantics.
   D. the speaker herself.

24. Locke maintains that a word becomes general
   A. when it is arbitrarily made the mark of an idea.
   B. when it is designated to represent all objects of a certain sort.
   C. through abstraction.
   D. when it is made the sign of an abstract general idea.

25. Idealism is the view that everything that exists
   A. depends for its existence on human beings.
   B. subsists in a material substratum.
   C. is an idea.
   D. is ideal.
26. Immaterialism is the view that there is no such thing as
   A. God.
   B. material substance.
   C. mind.
   D. an idea.

27. Berkeley believes that philosophical problems—or the extraordinary difficulty of those problems—is caused by
   A. us.
   B. technology.
   C. the obscurity of things.
   D. the natural weakness and imperfection of our faculties.

28. Berkeley argues that primary qualities exist only in a mind perceiving them. His argument for this claim depends on the claim that
   A. primary qualities are subject to perceptual relativity.
   B. primary qualities exist outside of any mind.
   C. secondary qualities are subject to perceptual relativity.
   D. secondary qualities exist only in a mind perceiving them.

29. Berkeley claims that something exists if and only if
   A. it is known through the testimony of others.
   B. it is known through reflection.
   C. it is an idea.
   D. it has a material substratum.

30. Berkeley says that we think “that every name hath, or ought to have, one only precise and settled signification” and that “language has no other end but the communicating ideas.” According to Berkeley, these thoughts, when taken together, are
   A. the foundation of effective communication.
   B. the source of the notion that there are no innate ideas.
   C. the basis for a sound philosophy of language.
   D. the source of the notion that there are abstract general ideas.

31. Berkeley argues that there is no such thing as
   A. God.
   B. matter.
   C. mind.
   D. soul.

32. For Berkeley, a word becomes general by being made
   A. the sign of an abstract general idea.
   B. the sign of our idea of substance.
   C. the representative of all particular ideas of a certain sort.
   D. the representative of all abstract general ideas of a certain sort.

33. Berkeley criticizes Locke’s conception of abstract general ideas by claiming that such ideas are
   A. logically inconsistent.
   B. not abstract enough.
   C. too easy to generate.
   D. innate.