INSTRUCTIONS:
1. This paper consists of 12 pages. Please ensure that you have all of them.
2. Answer Section A on the MCQ Answer Sheet provided. Please remember to shade in your name and student number clearly and carefully with PENCIL ONLY.
3. Answer Sections B and C in the answer books provided. Answer each of these in a separate answer book.

STUDENTS ARE REQUIRED, IN THEIR OWN INTERESTS, TO WRITE LEGIBLY.

SECTION A
60 MARKS

Instructions: Answer all questions in this section on the MCQ sheet.
Please remember to use PENCIL!
(If you use PEN your MCQ will not be marked)

1. What is a premise?
   a) A simple statement
   b) A statement from which the truth of other statements can be inferred
   c) A statement which does not depend on the truth of other statements
   d) A statement that cannot be verified by use of the senses

2. When does a defeasible argument occur?
   a) When additional information defeats justification
   b) When an opposing argument proves to be much stronger
   c) When there are various ways of interpreting the same argument
   d) When there is no clear way of interpreting what is being argued for
3. What does *a priori* knowledge **not** depend on?
   a) Exceptional circumstances
   b) Extreme views
   c) What is known
   d) Experience

4. Which of the following statements is a correct claim about conclusions drawn from inductive reasoning?
   a) Based on the premises the conclusion remains true
   b) The conclusion asserts what the premises could have failed to suggest
   c) Even when the premises were true the conclusion could turn out to be false
   d) The conclusion does not necessarily have to depend on the premises

5. Which of the following is not a pre-Socratic philosopher?
   a) Anaxagoras
   b) Anaximander
   c) Aune
   d) Thales

6. According to Simon Blackburn a practical dimension of metaphysics can be traced to which ancient philosopher?
   a) Aristotle
   b) Plato
   c) Parmenides
   d) Socrates

7. Why does Simon Blackburn think that the distinction between the two approaches to metaphysics suggested by P.F. Strawson does not work?
   a) They both can be concerned about the same subject matter
   b) They are so divergent such that the comparison is illegitimate
   c) They can be found in the work of one philosopher
   d) Aristotle, as a founder of metaphysics, did not make that distinction

8. The word *metaphysics* is derived from the library classification “meta ta physica”. What does that term literally mean?
   a) The books after the physics
   b) The books not part of physics
   c) The books contradicting the physics
   d) The books in agreement with the physics
9. What has metaphysics sometimes been seen as?
   a) Science of being
   b) Science of speculation
   c) Science of hard sciences
   d) Science of what cannot be proven

10. What does Simon Blackburn suggest metaphysics to be really about?
    a) How things manifest themselves
    b) How we tend to speculate and speak about things which are beyond our senses
    c) How we prove the distinction between what ordinary people take things to be and how philosophers conceive things
    d) How we conceive the nature of reality and its representation

11. According to Simon Blackburn what is the main motivation of metaphysics?
    a) The need to show what things are
    b) When there is need to clear confusion between different commitments
    c) When we cannot see how things hang together
    d) The need to push frontiers of understanding to attain Justified True Belief

12. According to Simon Blackburn what makes the results of metaphysics difficult to accept?
    a) Its style
    b) Its method
    c) Its intention
    d) Its presentation

13. Which of the following can be said to belong to an exotic class?
    a) Speculation
    b) Knowledge
    c) Mind
    d) Deduction

14. According to Simon Blackburn, the business of metaphysics raises the problem of finding a fit between the exotic and the familiar. To this challenge how many reactions does he think possible?
    a) One
    b) Two
    c) Three
    d) Four

15. According to Simon Blackburn who was the first philosopher to argue against metaphysics?
    a) Kant
    b) Aune
    c) Plato
    d) Hume
16. According to Simon Blackburn what sways the concerns of metaphysics?
   a) Thinkers
   b) Categories of thought
   c) Subjects of philosophy
   d) Winds of the times

17. According to Simon Blackburn what was metaphysics’ main concern before the Enlightenment?
   a) Physics
   b) Biology
   c) Theology
   d) Analytic

18. What problems did Hume bring to metaphysics?
   a) That it doesn’t exist
   b) Solving the mental and matter
   c) Improving speculation
   d) Denial of existence of problems

19. What type of reasoning did Kant advocate?
   a) a priori
   b) a posteriori
   c) Epistemology
   d) Old metaphysics

20. What is materialism?
   a) Classifying all physical things
   b) Acknowledging the primacy of physical things
   c) Rejection of quasi – physical entities
   d) Commitment to pleasure

21. Why was Hume against metaphysics?
   a) Had seen its worthlessness
   b) Had seen its quasi – physical state
   c) Had thought its problems insoluble
   d) Had been persuaded to drop it completely

22. What was the reason for Hume’s rejection of metaphysics?
   a) Prioritising the familiar
   b) Speculation
   c) Dominance of physics
   d) Authenticity of natural sciences
23. What impressed positivists?
   a) Armchair speculation
   b) Metaphysics
   c) The sciences
   d) All of the above

24. Who is claimed to be the founder of analytic philosophy?
   a) Frege
   b) Freud
   c) Aristotle
   d) Blackburn

25. Which of the following is not a branch of philosophy?
   a) Axiology
   b) Anaesthetics
   c) Logic
   d) Metaphysics

26. Which two continents dominate Western philosophy?
   a) North America and Europe
   b) North America and Canada
   c) West America and Continental Europe
   d) North-West America and mainland Europe

27. Etymologically, what is philosophy?
   a) Logic and analysis
   b) Following rules of reasoning set by inductive and deductive methods
   c) Careful arguing
   d) Love of wisdom

28. Which of the following traditions of philosophy is non-Western
   a) Pragmatic
   b) Continental
   c) Oriental
   d) Analytic

29. To which tradition did Aristotle belong?
   a) Pragmatic
   b) Analytic
   c) Continental
   d) None of the above
30. Who was Aristotle’s teacher?
   a) Socrates
   b) Plato
   c) Pythagoras
   d) None of the above

31. In Meditation 6, Descartes writes: “My mind is a distinct thing from my body. Furthermore, my mind is me.” Which of the following reasons does he offer in support of these claims?
   a) Minds cannot be divided into parts, whereas bodies can be
   b) Bodies can be smelly, whereas minds cannot
   c) Bodies and minds have different essences
   d) I know that I exist and that thinking is my essence
   e) I perceive both of these claims clearly and distinctly to be true

32. Descartes denies that he is in his body like a sailor is in a ship. What reason does he offer for this denial?
   a) If he were in his body like a sailor is in a ship, then he would have to be a physical thing, not only a thinking thing
   b) If he were in his body like a sailor is in a ship, then he would not feel pain but would only perceive bodily damage in an intellectual way
   c) He looks after his body and sailors are notoriously neglectful of their ships
   d) The complex relation between mind and body cannot be captured by a simplistic metaphor
   e) If he were in his body like a sailor is in a ship, then he would not be able to survive the death of his body

33. When Descartes says that the essence of mind is thinking but the essence of body is to be extended, what does he mean by “extended”?
   a) To be stretched out
   b) To be taken to the limit
   c) To have your abilities tested
   d) To have size and shape
   e) To exist over a period of time

34. “Thinking? At last I have discovered it – thought! This is the one thing that can’t be separated from me.” What does this quote from Descartes mean?
   a) It means that thinking is Descartes’ essence
   b) It means that only reason can help us discover the essence of the “I”.
   c) It means that Descartes thinks that he cannot be separated from his body
   d) All of the above
   e) A and B only
35. Which of the following statements about the first Meditation is most correct?
   a) Descartes is certain that he actually is dreaming
   b) Descartes strongly suspects that he is dreaming
   c) Descartes realizes that he cannot be certain that he is not dreaming
   d) Descartes is dreaming
   e) B and C

36. Descartes' appeal to the device of the evil genius to make sure that we do not uncritically accept a priori beliefs without first allowing for the remote possibility that we might be in error about them. Why?
   a) Unlike a posteriori beliefs that depend for their truth or falsity on experience, a priori beliefs are known as true or false prior to experience
   b) A priori beliefs are both necessary and universal, whereas a posteriori propositions are not
   c) If there is the slightest possibility that we could be in error about the foundation of our knowledge, then everything based on that foundation is questionable
   d) The evil genius is Descartes' way of ensuring that he does not forget that his method of doubt is itself prior to any experiences
   e) The evil genius may be deceiving Descartes about necessary truths

37. According to Descartes, which of the following best captures why we cannot trust the senses?
   a) The senses have deceived us before, so they might be deceiving us again
   b) We cannot be certain that we are not dreaming when we experience the world through our senses
   c) People have claimed to have perfect knowledge before but have been shown to be mistaken
   d) All of the above
   e) A and B

38. Descartes argues that “…whether I am awake or asleep, two plus three makes five, and a square has only four sides.” This means that
   a) There is no possible reason for doubting these beliefs
   b) These beliefs are a priori and there is no possible reason for doubting them
   c) It is impossible to distinguish between dream and awake experiences
   d) One cannot doubt these beliefs merely on the assumption that one may be dreaming
   e) We cannot be certain of the sides of a square or the result of adding two to three

39. Which of the following is not true of the Representational Theory of Perception?
   a) The things that ideas represent, they represent as being in the mind
   b) Ideas represent things other than themselves
   c) There might be no connection between ideas and the actual world
   d) Since ideas are representations, it is possible that they represent things incorrectly
   e) A representation is like a mental image of some object
40. According to Descartes, even though God is not a deceiver we do make mistakes. Why?
   a) We pass judgment on things we do not understand
   b) God is deceiving us
   c) Our understanding is flawed
   d) Our will is free
   e) Our senses deceive us all the time

41. The Representational Theory of Perception is the view according to which
   a) A perceiver indirectly perceives ideas and directly perceives objects in the external world
   b) A perceiver is representing ideas, objects and the external world
   c) A perceiver directly perceives objects and ideas about the external world
   d) A perceiver directly perceives ideas and indirectly perceives objects in the external world
   e) A perceiver perceives a representation by the ideas in the external world

42. What is the thesis of the incorrigibility of the mental?
   a) It is the view that first-person beliefs cannot be mistaken
   b) It is the view that first-person beliefs are mental beliefs
   c) It is the view that first-person psychological beliefs are psychologically certain
   d) It is the view that mental images are represented as first-person beliefs
   e) A and C are both true

43. According to Descartes, what faculties combined are responsible for human error?
   a) The imagination and the senses
   b) The will and the intellect
   c) The imagination and the will
   d) The intellect and the senses
   e) The imagination and the intellect.

44. Why does Descartes hold that his imagination, like his senses, cannot reveal the essence of a piece of wax?
   a) Because his imagination is being manipulated by the evil demon
   b) Because his imagination cannot depict all the ways the wax can change
   c) Because his imaginations have failed him before, so they may be failing him now
   d) All of the above
   e) A and B only
45. Descartes writes, “Whether I am awake or asleep, two plus three makes five, and a square has only four sides.” What most shakes his confidence in these apparently obvious truths?
   a) The fact that he has been certain about false things in the past
   b) The fact that other people are certain about things he believes to be false
   c) The possibility that there are other systems of mathematics, different from ours but equally good
   d) The possibility that God – or an evil demon – could be making him certain about these things when they are in fact false
   e) The possibility that these beliefs are held only because he has been taught them and everyone else accepts them

46. When Descartes says, in the second Meditation, that "Strictly speaking, I am simply a thing that thinks," he means that:
   a) He knows he exists because he thinks
   b) Thinking is a simple activity, and therefore certain
   c) He does not have a body
   d) He cannot doubt that he thinks
   e) Thinking is his essential feature

47. In investigating what the “I” is that he has proved to exist, Descartes writes: “But now that I am supposing there is a supremely powerful and malicious deceiver who has set out to trick me in every way he can - now what shall I say that I am? Can I now claim to have any of the features that I used to think belong to a body? When I think about them really carefully, I find that they are all open to doubt.”

Choose the most accurate claim concerning the above passage from the following list.
   a) Descartes is arguing that he has no bodily features
   b) Descartes is arguing that his body is an illusion created by a malicious deceiver
   c) Descartes is arguing that he used to have a body but no longer does
   d) Descartes is arguing that no features of his body are essential to his existence
   e) Both (b) and (d) are true

48. Descartes makes all of the following claims except one. Which is the one he would say is false?
   a) Something can change completely and yet still be the same
   b) The true nature or essence of something is perceived by the mind alone
   c) Something’s essence cannot change as long as it exists
   d) All the features of a substance are related to its essence
   e) Each substance has only one principal feature

49. According to Descartes, a priori beliefs pass the method of doubt test.
   a) True
   b) False
50. Why does Descartes attempt to prove that God exists?
   a) In order to prove that he is deceived by an evil demon
   b) In order to prove that he is not deceived by an evil demon
   c) In order to show that we have free will
   d) In order to show that belief in the Christian God is the only path to salvation
   e) In order to demonstrate that we can in fact prove that God exists

51. Descartes writes (in Meditation 3), “Heat can’t be produced in a previously cold object except by something of at least the same order of perfection as heat.” What principle does he think that this is an example of?
   a) The principle of the conservation of motion
   b) The principle of the conservation of orders of perfection
   c) There is only a limited amount of heat in the universe
   d) Only things of the same order of perfection may interact
   e) Something cannot arise out of nothing

52. Immediately after suggesting identifying the criterion of certain beliefs, Descartes realises that there is a problem with it. Which one of the following describes the problem?
   a) To resolve the problem of error
   b) The possibility that he is being deceived by the evil demon
   c) The difficulty of grasping beliefs clearly
   d) The possibility of being mistaken about clear and distinct ideas
   e) The possibility that clearness and distinctness may not be the true criterion of certainty

53. In Meditation 3, Descartes says, “Now it is obvious by the natural light that the total cause of something must contain at least as much reality or perfection as does the effect.” Which of the following is the most accurate version of what Descartes uses this to establish?
   a) Causes are more important than their effects
   b) God must be perfect as he is the total cause of everything
   c) Imperfect things or things lacking in reality (such as deceivers) cannot bring about more perfect or more real effects
   d) The natural light reveals the real causes of events
   e) My having an idea of a perfect being means there must be a perfect being

54. The ‘problem of error’ that Descartes considers in Meditation 4 concerns which features of God?
   a) God’s being all-knowing and omnipresent
   b) God’s being omnipresent and all-powerful
   c) God’s being all-good and all-knowing
   d) God’s being all-good, all-knowing and all-powerful
   e) God’s being all-powerful and all-good
55. Descartes presents 3 arguments that are meant to show that the problem of error does not imply that God is not perfect. Which one of these best captures his third argument?
   a) Since I have a limited intellect but an unlimited will, I am free to form beliefs on topics I don’t fully understand. This means I can make mistakes, but does not mean that God is imperfect
   b) God allows me to make mistakes as a way of testing my ability to choose good over evil. This does not mean that God is imperfect
   c) God cannot give me a perfect intellect because then I would be equal to Him. As a result, my having an imperfect intellect does not mean that God is imperfect
   d) If God had made me such that I never make mistakes, then life would be extremely dull and boring. Since God is all-good, He does not want our lives to be dull and boring. As a result, I make mistakes – but this does not mean that God is imperfect
   e) Since we cannot fully understand God’s reasons for doing what he does, we cannot know why he made us imperfect. So, our being imperfect doesn’t mean that God is imperfect

56. Which of the following best describes the problem of the criterion?
   a) It is the problem of determining what the truth is
   b) It is the problem of what set knowledge apart from mere belief
   c) It is the problem of finding the characteristic that all instances of knowledge have in common
   d) A and B are both true
   e) B and C are both true

57. Descartes writes, “the visions that come in sleep are like paintings: they must have been made as copies of real things.” Choose which option is most accurate with regard to this passage in Meditation One.
   a) Descartes believes that it is impossible to have any ideas that have not come from past experience
   b) Descartes has contradictory beliefs – he believes both that we can know that there are real things, and that we cannot
   c) Descartes is considering the possibility that we can have some knowledge of the real world even if we are dreaming, only to reject that possibility
   d) Descartes believes that we can be certain about our experiences, even if we cannot be certain about the objects that they represent
   e) Descartes is claiming that an experience of dreaming is the same thing as painting

58. Descartes’ dualism has a number of reasons in its favour. Which of the following best describes a reason in favour of dualism?
   a) It offers an explanation why human beings and their actions are special
   b) It fits well with our commonsense view of dualism
   c) It shows conclusively that the essence of a body is to be extended
   d) All of the above
   e) A and B are both true
59. Which of the following is not true about Descartes’ account of mind-body interaction?
   a) The mind is not immediately affected by all parts of the body but only by the part of the brain called common sense
   b) The signal that gets to the mind from the body depends on what state the brain is in
   c) The soul directly exercises its function on a part of the brain called the pineal gland
   d) The soul is not related to the body in the same way a sailor is to a ship
   e) The mind is not immediately affected by all parts of the body but only by the brain

60. According to Descartes, a substance is thing that exists in such a way that it needs no other thing to exist.
   a) True
   b) False

SECTION B - 100 MARKS
ESSAY SECTION
Instructions: Answer ONE question only.
Please answer this question in a separate answer book.

1. According to D.W. Hamlyn, P.F. Strawson’s distinction between his so-called two approaches to metaphysics does not work. In your view is Hamlyn’s position convincing? Argue in support of your answer.

2. D.W. Hamlyn traces detailed arguments for idealism. In your view does idealism do better than any other account of being? Argue in support of your answer.

SECTION C - 100 MARKS
ESSAY SECTION
Instructions: Answer ONE question only.
Please answer this question in a separate answer book.

3. Explain the argument that Descartes offers in Meditation 3 to show that God must exist, and explain how this is meant to resolve his doubts from Meditation 1. Then argue whether or not he succeeds in his attempt to prove that God exists, and whether or not this is enough to resolve his doubts.

4. Discuss the argument Descartes offers to prove that the mind and the body are distinct substances indicating how Descartes is led to this conclusion in his search for a certain foundation of knowledge. Then argue whether or not the conclusion is warranted.