

PHILOSOPHY II

Candidates should answer **THREE** questions

1. What makes a piece of knowledge a priori?
2. Are simpler theories better?
3. Was it misguided of Plato to try to prove that justice profits the agent more than injustice?
4. Are there tensed facts?
5. What is right about the principle of indifference?
6. Are there any exceptionless moral principles?
7. What are properties?
8. What is the point of mathematical rigour?
9. Is the case of testimony of special significance for epistemology?
10. What do metaphors mean?
11. Can the concept of a just war be made precise?
12. How is self-deception possible?
13. Would the underdetermination of theory by data undermine scientific realism?
14. Does relativism about ethics commit one to relativism in other areas?
15. What case can be made for the existence of sense-data?
16. In the philosophy of language is it more illuminating to take the perspective of the speaker or the perspective of the listener?
17. 'Ignorance of the law is no excuse'. Why not?
18. Are there any cogent grounds for thinking that the mind-body problem is insoluble?
19. What does it mean to say that persons should be treated as ends-in-themselves, not merely as means?
20. 'What is pretty cannot be beautiful' (Wittgenstein). Really?
21. Should we bother to engage with the sceptic?
22. Can there be a rights-based moral theory?

[OVER]

23. 'Vagueness is a certain kind of inescapable ignorance'. Is it?
24. Are there any limits to what can count as a work of art?
25. 'Those who believe in life after death cannot rationally reject the possibility of life before birth'. Why not?

PHILOSOPHY I

Candidates should answer **THREE** questions

1. Are there degrees of knowledge, just as there are degrees of belief?
2. Is the correspondence theory of truth really a theory of *truth*?
3. Does ancient scepticism differ significantly from its modern successors?
4. Can it ever be the full explanation of someone's behaviour that they acted under the influence of an emotion?
5. What is a language?
6. In what circumstances is it right to favour friends over strangers?
7. Does reflection on the word 'I' teach us more about the self or about language?
8. Do indicative conditionals have truth-conditions? If so, what are they? If not, does it matter?
9. Is either shame or sympathy a moral emotion?
10. Is induction justified?
11. Is there anything puzzling about the applicability of mathematics?
12. What is bad about pain?
13. Can languageless creatures have beliefs and desires?
14. How can results in formal logic be philosophically important?
15. What analogy, if any, can be drawn between a flourishing plant and a good human being?
16. What is the problem of other minds?
17. What is an explanation?
18. What is the value of free speech?
19. Do possible worlds help?
20. Is there an important asymmetry between falsification and verification?
21. Should a democracy aim to maximise equality?
22. In what sense, if any, are our wills free?

23. What do we learn by considering cases of double *oratio obliqua*?

24. Does it make sense to suggest that different faiths worship the same God?

PHILOSOPHY I

Candidates should answer **THREE** questions

1. 'Mathematics is as much an art as a science.' Discuss.
2. What do we learn from Russell's Paradox?
3. Are there non-linguistic thoughts?
4. What is the relation between possessing a concept and grasping the meaning of a word?
5. Is there a plausible version of holism in the theory of meaning?
6. 'The fact that all explanations have to end somewhere shows that all explanations can only be provisional.' Does it?
7. Can you know that you exist if you are dreaming that you are Descartes?
8. Is 'true' simply a device for disquotation?
9. Do we really need abstract objects?
10. If the past is really past and gone, how can realism about it be justified?
11. Does the idea of possible worlds help or hinder the understanding of possibility?
12. Why is there something rather than nothing?
13. Why is it so difficult to understand consciousness?
14. Does the distinction between first-person and third-person points of view correspond to a distinction between different kinds of fact?
15. Is it possible for someone's decision to be neither caused nor random?
16. What unites experiences in a single mind?
17. Could it be your duty to prevent me doing mine?
18. Is the comparison between moral properties and secondary qualities helpful?
19. Is there such a thing as moral luck?
20. Why might anyone believe that evil can be done only out of ignorance?
21. What makes an issue political?
22. When is one state justified in intervening coercively in the affairs of another?

23. What should an egalitarian seek to equalise?
24. Why are we moved by tragedy?
25. Of what relevance are the artist's intentions to the value of the work?
26. 'Aristotle's account of practical reasoning is significantly better than any of its competitors.' Discuss.

PHILOSOPHY II

Candidates should answer **THREE** questions

1. 'Pragmatism may be true, but it doesn't work.' Discuss.
2. 'If set theory cannot provide the foundation for mathematics, then nothing can.' Discuss.
3. Is there an interesting distinction between names and descriptions?
4. Could there be a conceptual scheme that was not ours?
5. Are meanings in the head?
6. If we know something must we always be in a position to know that we know it?
7. Does the fact that some arithmetical truths are known undermine the causal theory of knowledge?
8. What is introspection? Is it a source of knowledge?
9. Is space less problematic than time?
10. What are essences, and why do they matter?
11. Does common sense have beliefs about perception which are refuted by scientific facts or by philosophical analysis?
12. What is a person?
13. Could it be indeterminate whether some future pain will be mine?
14. Can someone be responsible for her/his own character?
15. Do inner states need outer criteria?
16. Do we ever have an obligation to hate someone?
17. If Utilitarianism is such a good idea, why have attempts to make it work failed so badly?
18. What has the analysis of moral language taught us about ethics?
19. What can we learn from contractualism?
20. Is it an objection to democracy that it gives no vote to future generations?
21. Should the state be neutral between different conceptions of the good?
22. Is it legitimate for a society to treat the distribution of talents between its members as arbitrary from a moral point of view?

[OVER]

23. 'If God is dead, everything is permitted.' Discuss.
24. Do we have reasons for appreciating a work of art?
25. What are the most serious deficiencies in the ethical thinking of ONE of the following:
Plato, Aristotle, Hume, Kant, Nietzsche?
26. 'If language is to be a means of communication, there must be agreement not only in definitions but also... in judgments' [Wittgenstein]. Discuss.

PHILOSOPHY I

Candidates should answer **THREE** questions

1. Do beliefs aim at truth?
2. What attitude should the epistemologist take towards the sceptic?
3. What distinguishes rationalism from empiricism?
4. What is the role of intention in the analysis of meaning?
5. Is there a usable concept of analyticity?
6. What are concepts?
7. What do we perceive?
8. 'Numbers exist'; 'there is no greatest prime'. Do these two statements use the same notion of existence?
9. Are logical truths true by convention?
10. Are there things which do not actually exist?
11. Is 'I' a referring expression?
12. Is time's passage an illusion?
13. Should we distinguish between persons, human beings, and their bodies?
14. How central is the notion of rationality to a proper understanding of the mind?
15. Is thinking an action?
16. Do we know anything about how things are in themselves?
17. Is the comparison between moral properties and secondary qualities helpful?
18. In what sense, if any, are moral considerations overriding?
19. Do future generations have any valid moral claim on us?
20. What is the connection between the explanatory and the justificatory role of reasons?
21. Are right trumps?
22. Should the state be neutral between different conceptions of the good?
23. Is it in itself bad if some people are worse off than others?

[OVER]

24. Is legitimate government possible?

25. What is a work of art?

PHILOSOPHY II

Candidates should answer **THREE** questions

1. Is knowing a state of mind?
2. Are simpler theories more likely to be true?
3. Is scientific realism the only option?
4. Can faith ever justify belief?
5. 'A causal theory of reference, in separating what determines reference from what speakers know, must be irrelevant to a theory of understanding.' Discuss.
6. Can we refer to fictional entities?
7. Is truth just correspondence?
8. Are we free to reject the principle of bivalence?
9. Is there vagueness in the world?
10. Are the paradoxes of self-reference of any real interest?
11. Could our thinking about the world dispense with the notion of persisting things?
12. What are properties?
13. In what sense are natural kinds natural?
14. Should we take idealism seriously?
15. Why is the problem of consciousness so hard?
16. Can animals think?
17. Does responsibility consist in the power to do otherwise?
18. Are desires propositional attitudes?
19. What is desert, and what kind of freedom does it require?
20. When is it relevant to ask, 'What if everyone did that?'
21. 'It is a fundamental objection to utilitarianism that it ignores the distinction between what we do and what we allow to happen.' Is it?
22. What, if anything, is bad about pain?

[OVER]

23. Is there a paradox in the theory of democracy?
24. What is the truth in contractualism?
25. Has the theoretical case for socialism collapsed?
26. How does aesthetics differ from ethics?

PHILOSOPHY I

Candidates should answer **THREE** questions

1. Why is negligence blameworthy?
2. What makes an argument not merely sound but good?
3. How is second-order quantification to be understood?
4. Can virtue be taught?
5. Can the world itself, and not just language, be vague?
6. Is there a problem of induction for naturalised epistemology?
7. In what sense, if any, does music have meaning?
8. Is either shame or sympathy a moral emotion?
9. What was the significance of the analytic-synthetic distinction? Does the distinction still matter?
10. In what sense, if any, are secondary qualities less objective than primary ones?
11. Is there any genuinely challenging form of scepticism?
12. Is testimony an independent source of knowledge?
13. Can the Ontological Argument be salvaged?
14. In what sense, if any, are our wills free?
15. Utilitarianism appears to require that we give our worldly goods to the poor. Is this an objection to utilitarian moral philosophy or a vindication of it?
16. How can formal logical results have philosophical ramifications?
17. If truth is correspondence, what is it correspondence to?
18. Are the only real properties those that enter into causal explanations?
19. Is it a challenge to externalism that some knowledge is *a priori*, or does externalism challenge the idea that any knowledge is *a priori*?
20. 'What matters is not whether people are equal but whether everyone has *enough*.' Discuss.
21. Are deliberative theories of democracy threatened by empirical evidence of systematic and widespread human irrationality?

[OVER]

22. What if anything could show that non-linguistic animals were rational?
23. Can we learn anything about the function of consciousness by studying the function of attributions of consciousness?
24. What does it take for two simultaneous experiences to belong to the same person?
25. Is knowing how a kind of knowing that?
26. What is normativity? Can science explain it?

PHILOSOPHY II

Candidates should answer **THREE** questions

1. Is relativism self-refuting?
2. Does any ancient philosopher have a concept of the moral?
3. Can a coincidence be explained?
4. What is 'the intentional fallacy'? Is it a fallacy?
5. What analogy, if any, can be drawn between a flourishing plant and a good human being?
6. Are we free to reject the principle of bivalence?
7. Do numbers exist?
8. Could science disprove the existence of God?
9. Is there anything worse than cruelty?
10. Is 'internal realism' a contradiction in terms?
11. What is logical form?
12. Can a capacity for reasoning be restricted to a specific domain?
13. Are just institutions sufficient for a just society?
14. How are emotions related to the feelings or sensations associated with them?
15. Should a distinction between causal relations and constitutive relations be drawn? If so, how?
16. What are the implications of globalization for democracy?
17. Could a zombie believe it was in pain?
18. What is the relationship between understanding the action of others and understanding their minds?
19. What is the role of imagination in perception?
20. Are there different kinds of explanation? If so, how should they be distinguished?
21. What, if anything, does conceivability tell us about reality?
22. In what senses, if any, is embodied activity part of the mind?

[OVER]

23. Are there limits to science? If so, how can we know what they are?
24. How should the personal/subpersonal distinction be drawn? How exactly it is related to the distinction between conceptual and nonconceptual content?
25. What is the relationship between being the same person and being the same animal?
26. Does mental causation matter?

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Candidates should answer **THREE** questions

1. Is there any satisfactory semantics for counterfactuals, and does it matter much whether there is or not?
2. Does everything supervene on the physical?
3. If it is necessary that p, is it necessary that it is necessary that p?
4. Do we need essences?
5. Must there be something?
6. 'The infinite, in so far as it is infinite, is unknowable' [ARISTOTLE]. Is it?
7. Is 'non-conceptual content' a contradiction in terms?
8. Are you identical with a human being?
9. 'The only problem about consciousness is why it should be found problematic.' Discuss.
10. "Freedom" to act out of character, if there were such a thing, would not amount to a kind of freedom but to the disintegration of the personality.' Discuss.
11. Is pride a virtue?
12. If we could make people morally better by some form of compulsion, would it in general be right to do so?
13. How could there possibly be such a thing as moral luck?
14. 'Mathematical proofs are just as much works of art as poems or paintings are.' Are they?
15. Could it ever be a justification for acting in a certain way, that one believed that God wished one to do so?
16. Which philosopher has done most damage to philosophy, and in what ways?

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Candidates should answer **THREE** questions

1. What makes a series of events causally connected?
2. If the past can influence the present, does it follow that the past *is* still present?
3. If possible worlds are actual, why call them 'possible'?
4. Does mathematics need foundations?
5. Why should one suppose that a single philosophical account will cover all the different kinds of perception?
6. Are there any successful transcendental arguments?
7. Is there vagueness in the world?
8. What would be a theory of meaning?
9. If Cartesian dualism fails as a theory of the mind-body relation, does it follow that any dualistic theory must fail?
10. Do acts and dispositions have moral properties in the same sort of way as physical objects have colours?
11. Should one be held responsible for one's own character?
12. Could ethics evolve?
13. Are there good reasons for the enduring appeal of contractualism?
14. Do works of art aim to be representations of some reality?
15. Does a religion need a god (or gods)?
16. **EITHER:**
What can ethics learn from Aristotle?

OR:
What can aesthetics learn from Plato?