

PHILOSOPHY TRIPOS Part IA

Monday 29 May 2017

09.00 – 12.00

Paper 2

ETHICS AND POLITICAL PHILOSOPHY

*Answer **three** questions only.*

Write the number of the question at the beginning of each answer. If you are answering an either/or question, indicate the letter as well.

STATIONERY REQUIREMENTS

20 Page Answer Book x 1

Rough Work Pad

**You may not start to read the
questions
printed on the subsequent pages of
this
question paper until instructed that
you
may do so by the Invigilator**

1. 'Moral knowledge is more like mathematical knowledge than it is like knowledge gained through observation.' Discuss.
2. 'There cannot be genuine disagreement over something about which there is no objective fact of the matter. People genuinely disagree over moral questions. Therefore, morality cannot be subjective.' What is the most plausible formulation of this argument? Does it succeed?
3. All else equal, is it permissible to break someone's finger in order to save a different person's life? What does your answer imply for the plausibility of deontology?
4. 'To call someone virtuous is just an old-fashioned way of saying that they reliably act in accordance with the correct moral principles.' Does it follow that we can do without the notion of a virtue?
5. If computers were created that could experience greater happiness than human beings, should we cede the world to them?
6. What sort of egoist am I if I give to charity because I want to do the right thing?
7. What has morality got to do with empathy?
8. 'Affirmative action is a form of reverse discrimination. All forms of discrimination are morally wrong. Therefore, affirmative action is morally wrong.' Is there anything wrong with this argument?
9. Can equality of opportunity ever be more than an empty slogan?
10. EITHER (a) 'To decide whether political institutions are justified, we need to look at their consequences rather than to consider whether people hypothetically would agree to them.' Discuss.
OR (b) What use is a merely hypothetical contract?
11. EITHER (a) Can a duty to obey the law be derived from a duty of fair play?
OR (b) Does justice give us a duty to obey the law?

END OF PAPER