

PHILOSOPHY TRIPOS Part IA

Wednesday 25 May 2016

09.00 – 12.00

Paper 4

SET TEXTS

*Answer **three** questions only, which must be chosen from **at least two** sections.*

Write the number of the question at the beginning of each answer. If you are answering the 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**

SECTION A

1. Is Socrates right to say in the *Meno* that if he does not know what something is, he cannot know what qualities it possesses?
2. 'I say that virtue is to desire beautiful things and have the power to acquire them.' (PLATO) Can this definition be defended against Socrates' objections?
3. If all learning is recollection and virtue is knowledge, how is virtue best taught?
4. Should we be content for our leaders to rule on the basis of true opinion rather than knowledge?

SECTION B

5. How can the argument of Descartes's *Meditations* best be defended from charges of an epistemic circle? Is this defence successful?
6. Does Descartes's account of error provide a satisfactory response to his sceptical worries?
7. 'Suppose [my critic] had a basket full of apples and...wanted to take out the rotten ones to prevent the rot spreading...Would he not begin by tipping the whole lot out of the basket? And would not the next step be to cast his eye over each apple in turn, and pick up and put back in the basket only those he saw to be sound, leaving the others?...Thus I was right to begin by rejecting all my beliefs.' (DESCARTES) Is this defence of Descartes's method satisfactory?
8. 'In the second *Meditation*, Descartes is not entitled to the premise that he thinks; he is only entitled to the premise that there is thought.' Is this a successful objection?

SECTION C

9. EITHER (a) Is there anything simple about Mill's one very simple principle?

OR (b) Does Mill's argument in *On Liberty* provide the right rationale for coercive restrictions on hate speech?
10. Why does Mill attribute so much importance to the notion of genius? Is he right to do so?
11. 'Neither does it avail anything to say that the *nature* of the two sexes adapts them to their present functions and position, and renders these appropriate to them.' (MILL) Does Mill make effective use of this claim in his argument for the equality of women?

12. Does Mill's analogy with slavery advance or undermine his case for female emancipation?

END OF PAPER