

PHILOSOPHY TRIPOS Part IB

Friday 31 May 2002

9 to 12

Paper 4

SET TEXTS

*Candidates must answer **three** questions, 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 an either/or question, indicate the letter as well.

**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 Would Plato's ideally just state contain any just individuals?
- 2 Does Plato's tripartite division of the soul give him an adequate account of human motivation?
- 3 Does Socrates successfully defend his thesis that philosophers should govern the state, against Adimantus' objections that most people who study philosophy become 'cranks', and the rest 'useless to society'? (*Republic* 487d)
- 4 **Either** (a) Evaluate Plato's reasons for holding that democracy is worse than oligarchy.
Or (b) Does Plato convincingly demonstrate that the life of a tyrant is the most wretched life known to man?
- 5 'The main problem with the arts is that they propagate false beliefs.' Is this a fair reflection of Plato's position in the *Republic*?

SECTION B

- 6 How does Aristotle employ the notion of a human function to explain what constitutes a good human life? Is his approach plausible?
- 7 **Either** (a) Does Aristotle think there is more than one kind of *eudaimonia*?
Or (b) What is the relationship between *eudaimonia* and external goods?
- 8 In what ways does Aristotle's treatment of justice set it apart from the other virtues of character?
- 9 What criticisms can be levelled at Aristotle's accounts of the psychology and moral status of *akrasia*?
- 10 How illuminating is Aristotle's categorization of the different types of friendship?

[TURN OVER]

SECTION C

- 11 **Either** (a) Are Nietzsche's arguments in the *Genealogy of Morality* designed to undermine all forms of morality?
- Or** (b) How similar is Nietzsche's position in the *Genealogy of Morality* to that of Thrasymachus in *Republic I*?
- 12 Has Nietzsche demonstrated that the study of history is directly relevant to ethics? If so, in what way?
- 13 What are Nietzsche's arguments against the ascetic ideal? Are they persuasive?
- 14 **Either** (a) Is Kierkegaard's defence of 'faith' philosophically successful?
- Or** (b) Are Kierkegaard's arguments for the inherent irrationality of belief in Christianity convincing?
- 15 Why does Kierkegaard think that Abraham could not have spoken to anyone about his decision to kill Isaac? Is he right?

END OF PAPER