PHILOSOPHY TRIPOS  Part II

Friday  25  May  2007  09.00  to  12.00

Paper 1

METAPHYSICS

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.
The questions marked with an asterisk may not be answered by candidates also offering Paper 9: Wittgenstein.

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
What is 'internal realism'? Is it the most that a realist can hope to defend?

Either  (a) Might there be thinkers whom we cannot interpret?
Or  (b) Do conceptual schemes organize experience, fit it, or something else again?

Do we need a theory of universals?

Either  (a) Is there a defensible counterfactual analysis of event-causation?
Or  (b) What role, if any, must probabilistic notions play in our theory of causation?

Either  (a) Could McTaggart's argument for the unreality of time be applied to the case of space?
Or  (b) 'There were exactly eight kings of England named Henry.' What makes this true, according to presentism?

What, if anything, is wrong with Moore's proof of an external world?

Do transcendental arguments provide a satisfactory response to scepticism about the external world?

Either  (a) What, if anything, do the results of commissurotomy operations (brain bisections) tell us about the self?
Or  (b) Is there any essential connection between bodily identity and personal identity?

Either  (a) Can you speak of your own mental states with more authority than others can? If so, why?
Or  (b) What more is there to consciousness than being able to think about one's own thoughts?

'Imaginative re-creation of others' thought may be a useful tool in coming to know their minds but is far from essential to such knowledge.' Discuss.

Either  (a) 'The fact that the elements of a picture are related to one another in a determinate way represents that things are related to one another in the same way' (*Tractatus*, 2.15). Discuss.
Or  (b) What is Wittgenstein's argument in the *Tractatus* that there are simple objects? Is the argument correct?

Either  (a) 'The subject does not belong to the world but it is a limit of the world' (*Tractatus*, 5.632). Discuss.
Or  (b) Was the author of the *Tractatus* a transcendental idealist?