

PHT1/5
Philosophy Tripos Part IB

Thursday, 30 May 2024

13.30 to 16.30

Paper 5

EARLY MODERN PHILOSOPHY

Answer three questions only.

Answer at least one question from each of sections A and B.

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.

*Write your candidate number, **not** your name, on the cover sheet of **each** answer booklet.*

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 to do so.

Section A

1. All knowledge is certain and evident cognition' (*Descartes*). Discuss.
2. What, if anything, unifies the virtues in Descartes' ethics, and how do they relate to his view of happiness?
3. 'Having decided these things, I thought I had reached port, but when I set myself to think about the union of the soul with the body I was as it were carried back into the open sea. For I could find no way of explaining how the body can make something pass over into the soul or vice versa, or how one created substance can communicate with another.' (*Leibniz*) How, if at all, does Leibniz get out of this difficulty?
4. What are 'substantial atoms', and why believe in them?
5. '[I]n order to be happy, one must have freed oneself of prejudice, one must be virtuous, healthy, have tastes and passions, and be susceptible to illusions.' (*Du Châtelet*) Discuss.
6. What is Du Châtelet trying to achieve in the *Institutions*?
7. **EITHER:** (a) What differences does Hume find between impressions and ideas?

OR: (b) In what ways does Hume's scepticism relate to the risk of 'philosophical melancholy and delirium'?
8. 'The mind is a kind of theatre, where several perceptions successively make their appearance; pass, re-pass, glide away, and mingle in an infinite variety of postures and situations. There is properly no *simplicity* in it at one time, nor *identity* in different; whatever natural propension we may have to imagine that simplicity and identity.' (*Hume*) Discuss.

Section B

9. '[W]e have the Ideas of Matter and Thinking, but possibly shall never be able to know, whether any mere material Being thinks, or no: it being impossible for us, but by the contemplation of our own Ideas, without revelation, to discover, whether Omnipotency has not given to some Systems of Matter fitly disposed, a power to perceive and think, or else joined and fixed to Matter so disposed, a thinking Substance.' (*Locke*) Discuss.
10. Is occasionalism a hopeless approach to the interaction problem?
11. **EITHER:** (a) Should we be materialists about the mind? What kind of materialists? Discuss with reference to at least one thinker on this paper.

OR: (b) Should we be panpsychists? What kind of panpsychists? Discuss with reference to at least one thinker on this paper.
12. 'If all Men are born free, how is it that all women are born slaves? As they must be if the being subjected to the inconstant, uncertain, unknown, arbitrary Will of Men, be the perfect Condition of Slavery?' (*Mary Astell*) Discuss.

TURN OVER

13. Is the 'burning-issues' criterion a good criterion for inclusion into the canon?
Discuss with reference to some of the thinkers on this paper.
14. 'All, however, depend on the same cause. If this is the case, as in truth it is, why should not woman be nobler than man and have a rarer and more excellent purpose than he, as indeed can be manifestly understood from her nature?'
(*Marinella*) Discuss.

END OF PAPER