

PHILOSOPHY TRIPOS Part IA

---

Wednesday 29 May 2019

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 an either/or question, indicate the letter as well.*

**STATIONERY REQUIREMENTS**

*20 page answer book × 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. 'I must know who Meno is before I can say if he is handsome. For the same reason, I must be able to define virtue before I can say if it is teachable.' Is this a defensible piece of reasoning?
2. Is there a way of making sense of Socrates' claim that 'no one really desires what is bad' so that it isn't obviously false?
3. 'The man who does not know has within himself true opinions about the things that he does not know.' (PLATO) Discuss.
4. '... it makes me wonder, Socrates, ... why knowledge is prized far more highly than right opinion, and why they are different'. (PLATO) Should we accept Socrates' answer to these questions?

### Section B

5. Is it philosophically significant that Descartes's *Meditations* are written in the first person?
6. 'For, if I judge that the wax exists, for the reason that I see it, it is certainly much more evident that I myself also exist, from the very fact that I am seeing it.' (DESCARTES) Discuss.
7. 'The privation in which the essence of error consists lies in this wrong use of free choice.' (DESCARTES) Discuss.
8. Does Descartes have a non-circular argument for the existence of an all-perfect God?

### Section C

9. 'If Mill had told us how exactly to understand "harm", the meaning of the Harm Principle would have been perfectly clear.' Would it?
10. Do Mill's arguments in *On Liberty* support a ban on the expression of racist views?
11. 'Whatever any portion of the human species now are ..., such, it is supposed, they have a natural tendency to be.' (MILL) Why does Mill object to this claim?
12. Can Mill's opposition in *On Liberty* to 'gross usurpations upon the liberty of private life' be reconciled with his remarks in *The Subjection of Women* on injustices in the family?

**END OF PAPER**