

PRIFYSGOL CYMRU : UNIVERSITY OF WALES

DEGREE EXAMINATIONS 1972

CARDIFF

FACULTY OF ARTS

Philosophy

HONOURS I

FACULTY OF ECONOMIC AND SOCIAL STUDIES

MORAL PHILOSOPHY

Four questions should be attempted.

- ✕ 1 Which class of theories about the criteria of moral rightness is preferable, teleological theories or deontological theories?
- ✕ 2 Is God's will contingently or necessarily related to morality, or are they unrelated?
- ✓ 3 Does anything Aristotle says suggest an argument which would establish that human flourishing necessarily involves the development of the capacity for rationality?
- ✕ 4 What is there of value in the diverse accounts of virtue supplied by Aristotle and by Hume?
- ✓ 5 What is it about people that makes it possible to treat them as 'ends'?
- ✕ 6 What reasons are there for esteeming people who always do what they ought to do?
- ✓ 7 To what extent is commitment to action involved in making a moral judgement?
- ✓ 8 Does the fact that if everyone performed some given action disaster would result constitute a reason for believing that I would be wrong to perform it?

[Turn over

- ✓ 9 If I ought to go the extra mile, ought not everyone who is like me to do so too?
- ✕ 10 Can determinism be so characterized that it is inconsistent with the belief that people sometimes exercise discrimination in forming beliefs and decisions? Were this inconsistency established, what would its significance be?
- ✕ 11 If changing circumstances call for changes in social institutions like the family, are there any unchanging standards by which it can be discovered, for given circumstances, what the institutions called for are?

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HONOURS II

FACULTY OF ECONOMIC AND SOCIAL STUDIES

CONTEMPORARY PHILOSOPHY

Four questions should be attempted.

- 9.1 ✓ 1 Does knowing consist in being in a special state of mind?
- P.P.P. X 2 Is there any sense in which we can be said to observe directly the experiences of another person?
- X 3 What reasons can we have for believing in the occurrence of past events?
- ✓ 4 'It is, in fact, only by the use of expressions which refer to the perception of physical objects that we have given any meaning to talking of sense-data at all' (Ayer). Discuss.
- ✓ 5 Is it logically possible that there should be experiences which are not the experiences of any person?
- X 6 Does imagining necessarily involve imaging?
- X 7 'Thinking must involve the use of language.' What sense of *must* is involved here?
- ✓ 8 Is it the purpose of philosophy 'to reveal the structure of the world'?

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- ✓ X 9 Are there adequate grounds for denying the existence of mental acts?
- X 10 Are there *a priori* concepts?

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HONOURS III

GENERAL I

FACULTY OF ECONOMIC AND SOCIAL STUDIES

HISTORY OF PHILOSOPHY

Four questions should be attempted.

- ✓ 1 'I had observed that the principles of these sciences must be taken from philosophy, in which, however, I found no assured principles, and I thought that my first task must be to establish such principles' (Descartes). How far did the Rationalists succeed in this task?
- ✓ 2 'Memory can never connect our dreams together or with the general course of our lives, as it can with what happens when we are awake' (Descartes). Does this mean I can sometimes be sure that I am asleep?
- ✓ 3 'It is necessary for me to be as I am, God and nature has made me so; but there is nothing I have is essential to me' (Locke). How should we decide such points?
- ✗ 4 'Moral knowledge is as capable of real certainty as mathematics' (Locke). Discuss.
- ✓ 5 'It is an opinion strangely prevailing amongst men, that houses, mountains, rivers, and in a word all sensible objects, have an existence, natural or real, distinct from their being perceived by the understanding. But...this principle... (involves) a manifest contradiction' (Berkeley). Discuss.

[Turn over

- ✗ 6 'After the same manner as modern philosophers prove certain sensible qualities to have no existence in Matter, or without the mind, the same thing may be likewise proved of all other sensible qualities whatsoever' (Berkeley). Can we coherently argue that they are *all* secondary?
- ✗ 7 'Every idea is copied from some preceding impression or sentiment; and where we cannot find any impression, we may be certain that there is no idea' (Hume). Could we mistakenly suppose that we have a particular idea?
- ✗ 8 'If we take in our hand any volume; of divinity or school metaphysics, for instance; let us ask, Does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matter of fact and existence? No. Commit it then to the flames: for it can contain nothing but sophistry and illusion' (Hume). Would you have to burn Hume's books, on this principle?
- ✗ 9 'In all communication of motion, action and reaction must always be equal'. Is this statement synthetic? Do we know *a priori* that it must be true?
- 10 'Categories are concepts which prescribe laws *a priori* to appearances, and therefore to nature, the sum of all appearances' (Kant). Would this make our knowledge of nature subjective?

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HONOURS IV

LOGIC

Four questions should be attempted.

- ✓ 1 In what sense, if any, must there be nominal essence of individuals?
- ✗ 2 Is there a radical distinction to be drawn between names and predicables?
- ✓ 3 Can the sentence 'The King of France is bald' express a proposition of a subject-predicate type? If so, under what conditions? If not, why not?
- ✓ 4 Critically examine Strawson's case for saying that 'anything whatever can appear as a logical subject, an individual' (*Individuals*, p. 227).
- ✗ 5 Are 'Feature Universals' basic for any conceptual scheme?
- ✗ 6 What need is there to talk of propositions, and how can they be identified?
- ✓ 7 Can the notion of a sentence's meaning be analysed in terms of that of its use?
- ✗ 8 What is wrong with saying that propositions are true which correspond with historic states of affairs?

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- ✗ 9 What is wrong with saying that ' p is probable' is short for ' p is probable relative to the information available to the person who propounds p '?
- ✗ 10 Are propositions containing category mistakes meaningless or false?
- ✗ 11 What role does 'every event has a cause' play in science?

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GREEK PHILOSOPHY

Four questions should be attempted.

- 1 'Since beauty and ugliness are opposite they are two things; and consequently each of them is one' (*Republic* V 475-6). Discuss.
- 2 Examine Parmenides' problems concerning (a) the Forms having separate existence (b) each Form being one.
- 3 Can it be maintained that the second part of the *Parmenides* takes up the challenge at 129 E that the Forms can be shown to take on contrary predicates?
- 4 In the *Categories* Aristotle comments that knowledge is a relative. What is this to say and how does it affect Plato's inquiry as stated at the beginning of the *Theaetetus*?
- ✓ 5 Are Aristotelian categories categories of *things* or *words* or neither or both?
- ✓ 6 'Aristotle's "second substance" is indicated by the predicate, whatever it is, say 'X', that is so associated with the proper name of an individual that the proper name has the same reference when it is used to refer to the same X...' (Anscombe). Discuss.

[Turn over

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- ✓ 7 For Russell singular existential propositions are impossible and to think that they are possible is to commit a grave error. Does Aristotle commit such an error?
- ✗ 8 Does Aristotle present us with a consistent account of substantial change in *Physics* I and *De Generatione* I, Chs. 3 and 4?
- ✗ 9 Sketch the relations between *kinesis* verbs and *energeia* verbs.
- ✓ 10 'The only tenable conception of the soul is the Aristotelian conception of the soul as the form, or actual organisation, of the living body' (Geach). Expand and discuss.

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HONOURS VIII

FACULTY OF ECONOMICS AND SOCIAL STUDIES

PHILOSOPHY OF MIND

Four questions should be attempted.

- 1 'The "arm-chair" philosopher neither observes the rat in his maze, nor does he explore the maze in the mind of Man.' What is the nature and value of a philosopher's contribution to the problems of psychology?
- 2 Ryle has recently argued that, while there was a good deal peripherally wrong with the argument of *The Concept of Mind*, the central thesis was dead right. Was it, and is it?
- 3 'We should not be misled by thermostats and goal-directed mechanisms into the belief that purposive behaviour can be analysed without remainder in mechanistic terms.' Discuss.
- ✓ 4 'When it is borne in mind that I, at fifty, am the same person as the small baby of 1922, the identity hypothesis (that conscious experiences are *brain* states) seems a little less bizarre. It is bizarre all the same.' Discuss.
- ✓ 5 'If I successfully hide my pain I cannot be unaware that I have it, whilst, *ex hypothesi*, others cannot be aware that I do.' Does this mean that 'pain' is private in a philosophically interesting way?

[Turn over

- ✓ 6 'Both language and life are, on the whole, public matters, and it is a sophisticated achievement to consider oneself as an individual.' Does Freud sufficiently allow for this in his account of the impact of Civilisation?
- ✓ 7 'I can deceive someone else because there are two of us, but it is a contradiction in terms to suggest that I can successfully lie to myself.' Is Freud's picture of the mind illuminating or not in softening the edges of this dilemma?
- 8 If Freud helps to free man from irrational compulsions, why should we regard him as an enemy of free-will?
- ✓ 9 'Whether Religion is an illusion or not might depend on how crude a concept one had of God.' Discuss with reference to Freud.
- 10 'Copernicus both put us in our place and gave us a new "picture" of the Universe. Freud did the same.' Discuss.

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HONOURS IX

FACULTY OF ECONOMIC AND SOCIAL STUDIES

POLITICAL AND SOCIAL PHILOSOPHY

Four questions should be attempted.

✓ 1 'Historically, the social contract almost certainly never took place.' Does it follow that social contract theory is valueless?

✓ 2 'Power tends to corrupt, and absolute power corrupts absolutely.' What might Hobbes say to this? *unass. Hume*

10.20

✓ 3 What does it mean to say that government should be based on the consent of the governed? *- En vira*

11.00

✓ 4 'The general will is Rousseau's most successful metaphor. It conveys everything he most wanted to say.' Discuss.

11.40

✗ 5 'The philosophers have only *interpreted* the world, in various ways; the point, however, is to *change* it' (Marx). Discuss.

✗ 6 Discuss some rational ways of trying to persuade a man not to burn his draft papers.

✗ 7 Could a dictator ever govern democratically?

✗ 8 Should there ever be censorship of the arts?

[Turn over

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✗ 9 Is Bernard Williams's attempt to give content to the notion of equality of respect convincing?

✓ 10 Is justice fairness?

✗ 11 Discuss the similarities and differences, as regards political philosophy, between a nation and a person.

✗ 12 Is there any point in thinking in terms of ideals?