

## PHILOSOPHY I

Candidates should answer **THREE** questions.

*In the Philosophy papers candidates should feel free to answer questions that are not explicitly of a historical nature through the history of philosophy.*

1. What is the relation between theories of meaning and language acquisition?
2. Is Kant's Critique of Pure Reason a work of epistemology or metaphysics?
3. Is Hume a naturalist or a skeptic?
4. If gender is a social-conventional rather than biological category, can it still properly be used in activism?
5. Defend epistocracy?
6. Is capitalism morally justifiable?
7. What is metaphor?
8. What distinguishes 'analytic' philosophy?
9. If something is known, does there need to be someone who knows it?
10. When should statistical evidence be admitted in criminal trials?
11. Are emotional reactions epistemically significant?
12. Could there be unicorns?
13. Must there be a fundamental layer of reality?
14. Is an ontology of events and processes better than an ontology of objects?
15. What is the relationship between a statue and the marble it is made of?
16. What are our ontological commitments?
17. How does physics inform metaphysics?

18. What do blindsight and/or change blindness tell us about visual experience?
19. Is consciousness a fundamental feature of the universe?
20. What is life?
21. What is the purpose of constructing a scientific model?
22. How radically does the theory of General Relativity force us to revise our ordinary concepts of space and time?
23. Is Effective Altruism dead? Should it be?
24. 'No man chooses evil because it is evil; he only mistakes it for happiness, the good he seeks' (MARY WOLLSTONECRAFT). Discuss.
25. To what extent does the moral status of slave-holding depend on the historical context?
26. 'There are then facts, moral truths, about what we ought to do, but that is not because the actions are intrinsically normative. They inherit their normativity from principles that spring from the nature of the will—the principles of practical reasoning' (CHRISTINE KORSGAARD). Discuss.
27. What's wrong with hypocrisy?
28. Does inductive evidence support arithmetical generalisations?
29. Is self-reference possible?

## PHILOSOPHY II

Candidates should answer **THREE** questions.

*In the Philosophy papers candidates should feel free to answer questions that are not explicitly of a historical nature through the history of philosophy.*

1. Do conditionals have truth-conditions?
2. What can Aristotle teach us about akrasia?
3. 'That every will must consider every other will its equal—would be a principle hostile to life, an agent of the dissolution and destruction of man, an attempt to assassinate the future of man, a sign of weariness, a secret path to nothingness' (FRIEDRICH NIETZSCHE). Discuss.
4. Are men victims of toxic masculinity?
5. Is mathematics necessary?
6. Are violent acts of resistance morally justifiable?
7. To what extent is the question of whether one mode of political organisation is superior to another an empirical question?
8. Compare abstraction in art and music.
9. Is studying the history of philosophy more likely to widen or to narrow your perspective on issues in contemporary philosophy?
10. Is the theory of knowledge more important than, say, the theory of wisdom or the theory of understanding?
11. What can we learn from the Paradox of the Preface?
12. Can two things be in the same place at the same time?
13. Is the truth of 'possibly, P' equivalent to the truth of 'there exists a possible world in which P holds'?
14. What is absolute necessity?

15. Can there be relations without relata?
16. Why is it appropriate to say 'I find this tasty', but not to say 'I find this red'?
17. Do universals exist – and, if so, how?
18. What does amnesia teach us about personal identity?
19. Do we have infallible access to any of our mental states?
20. Is evolutionary theory fundamentally teleological? If so, is this a problem?
21. Does moral relativism imply moral pluralism, or conversely?
22. Is the morally right action always the right one to perform?
23. Are there irresolvable moral conflicts?
24. Does it matter if moral philosophers are weird people?
25. Would it be good if we stopped using racial concepts?