

PHILOSOPHY I

Candidates should answer **THREE** questions

Candidates may answer questions that are not explicitly of a historical nature through the history of philosophy.

1. 'We are not just rather like animals; we *are* animals' (MARY MIDGLEY). Discuss.
2. 'We can make no clear sense of there *being* a world that is not apprehended by any mind' (MICHAEL DUMMETT). Discuss.
3. Can groups know things?
4. Is logical entailment a transitive relation?
5. 'Philosophers should not only interpret our beliefs; when they are false, they should *change* them' (DEREK PARFIT). Did Parfit show that our ordinary beliefs about personal identity are false? Are his proposed revisions coherent?
6. Is there a logic of discovery?
7. Is it possible for one event to bring about an earlier event?
8. Is artistic style the expression of the artist's personality?
9. Could rocks have moral status?
10. Could there be beliefs which are incapable of affecting action?
11. What is 'moralism' — and what if anything is wrong with it?
12. What is the truth in relativism?
13. Is Aristotle's theory of the syllogism part of the logic of natural language?
14. Is the self a narrative construction?
15. Does the numeral '3' make a singular reference to an abstract object? Does the symbol ' π '?
16. What makes a critique 'immanent'?
17. What is a fact?
18. Is idealism dead?
19. Where do reasons fit in the scientific world-picture?
20. If something is possible, is it necessarily possible?

21. How would you account for the difference in meaning between the following sentences, in which capitalisation signifies emphasis: 'Jane gave ME the tickets by mistake' and 'Jane gave me THE TICKETS by mistake'?
22. Is there a relation of absolute identity?
23. Can truth be defined?
24. Are you a holobiont?
25. Can a market economy be just?
26. Is Freud of relevance to philosophy?
27. Are children a dominated class?
28. Is moral knowledge available to everyone, regardless of their historical or cultural circumstances?
29. What makes a question philosophical?
30. Must infallibilism lead to scepticism?
31. Does aesthetic discourse aim at convergence?

PHILOSOPHY II

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1. 'The doctrine that individuals have nothing that is essential to them suggests a phantasmic notion of the individual as a "bare particular" with no properties, because it supposes a continued identity independent of what is true of the object' (ELIZABETH ANSCOMBE). Discuss.
2. Is it immoral, or merely imprudent, to act in a way which one knows will harm oneself in the distant future?
3. Should we be worried by declining human populations?
4. What does a hermeneutically just world look like?
5. In what sense, if any, are the truths of pure mathematics necessary?
6. Does teleological explanation have any legitimate role in biology?
7. Is sensitivity to moral slights against oneself a virtue or a vice?
8. What, if anything, can AI teach us about the human mind?
9. Is it time to stop believing in belief?
10. Is there any prospect of a logicist account of complex analysis?
11. Do you endure or perdure?
12. Do the laws of logic have an 'exceptional' epistemological status?
13. Is psychologism a fallacy?
14. Is scientific anti-realism just traditional scepticism?
15. Are video games art?
16. 'Philosophy without the history of philosophy is, if not blind, at least dumb' (WILFRID SELLARS). Discuss.
17. Do the 'paradoxes of quantum mechanics' provide any ground for restricting the logical law of distribution?
18. Is there a tension between supporting indigenous self-determination and opposing ethnonationalism?

19. What is the aim of inquiry?
20. '[Some] claim that ordinary users of a language have knowledge, deployed in understanding, of propositions that semantic theorists articulate. Now an objection to the claim is that in order for someone to know the theorists' propositions, they would need intellectual resources which are simply not needed for using their language. It is because this objection seems to me devastating that I think we need a different view of semantic knowledge' (JENNIFER HORNSBY). Discuss.
21. What is the strongest argument for the claim that time is unreal?
22. What is Kitsch?
23. Are ethical properties secondary properties?
24. Why conduct a phenomenology?
25. Are formal techniques of value to moral philosophy?
26. What does the component indirect question contribute to the meaning of 'Anne and Brenda agreed on whether Hesperus is Phosphorus'?
27. Does the Black Hole Information Paradox show that General Relativity and Quantum Mechanics are incompatible?
29. How would you account for the different roles played by the word 'if' in the sentences 'Every student will succeed if he works hard' and 'No student will succeed if he works hard'?
30. Should we be existentialists?