

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. Can one refer to non-existent objects?
2. Are quantum non-locality phenomena incompatible with the constraints of relativity theory?
3. What are 'objective' modalities? Are there any?
4. Could an effect precede its cause?
5. What do we disagree about when we disagree about ontology?
6. Can human thought capture the world as it is in itself?
7. Is an action an event, a process, or something else?
8. Can justification be a matter of luck?
9. Should one ever believe against the balance of evidence?
10. How much should epistemologists care about responding to scepticism?
11. What role does perception play in our knowledge of other people's experiences and mental states?
12. Ought one always do what one morally ought to do?
13. Can a group ever be responsible for a harm even though none of its members are?
14. To what extent is the value of our pursuits today contingent on the continuation of comparable pursuits by future generations?
15. Can sexual desire be the subject of rational reflection and wilful control? If so, should it be?

[OVER]

16. To the extent that people generally agree in their core ethical beliefs, is that agreement best explained by the truth of those beliefs?
17. Are there incommensurable goods?
18. Can the view that all practical reasons are internal reasons account for the binding force of morality?
19. What explains the difficulty of engaging imaginatively with works of fiction that present repugnant practices as morally correct?
20. Does the correction of historical injustices inevitably involve the creation of new injustices?
21. Should we care about 'ideal theories' in political philosophy?
22. To what extent is the evidence for distinct theistic religions the same? What are the epistemic consequences of your answer?
23. 'The reason [that] feminist claims can turn out to be scientifically preferable is that they originate in, and are tested against, more complete and less distorting kinds of social experience. The experiences arising from the activities assigned to women, seen through feminist theory, provide a grounding for potentially more complete and less distorted knowledge claims than do men's experiences. This kind of politicized inquiry increases the objectivity of the results of research' (SANDRA HARDING). Discuss.
24. Is there a sense in which homotopy type theory can or should replace set theory?
25. Is there truth in music?
26. Might there be cases of indeterminate consciousness?
27. Does imagination play an essential role in perception?
28. Can I be acting intentionally if I don't know what I'm doing?
29. What is logical validity?
30. Are there many 'if's'?
31. Is inferentialism viable as a semantics for natural languages?

[OVER]

32. In the ideal limit of rational enquiry, would philosophy exist?

[END]

PHILOSOPHY II

Candidates should answer **THREE** questions

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

1. Were you ever a part of your mother?
2. Call a social kind *flexible* if sincerely identifying as a member of the kind is sufficient for membership in it. Are some, all, or no social kinds flexible? How can one tell the difference?
3. Might there be no objects?
4. 'Animalism does not help in resolving puzzles about personal identity because the answer to the question "Is A the same animal as B?" need be no more determinate than the answer to the question "Is A the same person as B?".' Discuss.
5. Can the capacity to distinguish between metaphysical possibilities and impossibilities be understood by appeal to more general cognitive capacities that we use in ordinary life?
6. Ought one always endeavour to maximise expected value?
7. If you know that p , must there be some way in which you know that p ? And must you know how you know that p ?
8. Is our experience of the passage of time illusory?
9. Are there persuasive arguments in favour of living a moral life?
10. 'Nothing is right or wrong no matter the consequences. But that doesn't mean that rightness or wrongness depends only on consequences.' Discuss.
11. Does pornography tell lies about women but the truth about men?
12. Are any lives not worth living?

[OVER]

13. Does the fact that it would be psychologically impossible for human beings to live by some set of moral principles show that that set of principles cannot be correct?
14. Could an adequate moral outlook consist solely of judgements about particular cases?
15. Is the moral status of killing someone in war affected if the means of killing are controlled remotely by someone many miles from the battlefield, or if they are controlled by an Artificial Intelligence system?
16. Is sexual violence significantly different from other forms of violence?
17. Can political legitimacy be grounded in anything other than consent?
18. Is it important whether or not the duty to obey the law is a moral duty?
19. Do religious believers systematically misunderstand the nature of their beliefs?
20. Is logic gendered?
21. In what sense, if any, does mathematics need a foundation?
22. Is aesthetic appreciation a form of understanding?
23. Does physics have modal content?
24. Is there a 'hard' problem of consciousness?
25. 'Most beliefs are like intentions: stable, all-or-nothing states that enable coordination and action. The picture that has become increasingly common in philosophy, according to which we form graded and readily changed credences, is not simply an idealization. It is quite misleading' (RICHARD HOLTON). Discuss.
26. Does the idea that we are the authors of our own beliefs help to explain self-knowledge?
27. How is it possible to have a perceptual experience of absence?

[OVER]

28. Can logical possibility be expressed by a sentence operator?
29. To what extent should formal semanticists care about semantic paradoxes?
30. Analyse the use of 'the' in 'the whale is a mammal'.
31. Is there any philosophical value in studying history?
32. What is a computer?