

**UNIVERSITY OF LONDON**

**BA EXAMINATION 2007**

for Internal Students

This paper is also taken by Combined Studies Students

**PHILOSOPHY**

3.(a) Ethics

Answer THREE questions, at least ONE from EACH section. Candidates taking optional paper (n) Philosophy of Kant may NOT attempt question 18, marked with an asterisk. Avoid overlap in your answers.

**SECTION A**

1. Can psychological egoism provide a plausible account of moral behaviour?
2. Does ordinary moral language imply the existence of objective moral values? If so, is the implication mistaken?
3. What is the key distinguishing feature of ethical naturalism?
4. Does an analogy between moral values and secondary qualities support or undermine moral objectivism?
5. 'A grave defect of virtue ethics is its failure to provide helpful moral guidance.' Discuss.
6. 'A feature that is a reason in one moral case may be no reason at all, or an opposite reason, in another' (Dancy). Discuss.
7. How far can one be unjust in one's treatment of oneself?
8. Is lying ever wrong; and if so what makes it wrong?
9. Why should you do your duty if you do not desire to, or if it conflicts with what you desire?
10. What is the Doctrine of Double Effect? Can this doctrine withstand the apparent counterexamples raised against it (e.g. involving the diversion of trolleys/trams)?

**TURN OVER**

11. Is Scanlon's restriction to the claims of individuals a virtue or a weakness of his contractualist account of wrongness?
12. What is moral luck? Is there really such a thing?
13. Can moral judgments only be assessed relative to an assumed moral code?

## SECTION B

14. EITHER (a) What does Socrates mean by equating knowledge and goodness? Is his view plausible?  
OR (b) Should Plato's guardians be willing to rule? If so, why?
15. EITHER (a) Evaluate Aristotle's theory of the nature and role of *phronesis*.  
OR (b) For Aristotle, is *eudaimonia* the complete final end, or can agents rationally pursue values outside their own *eudaimonia*?
16. EITHER (a) How far can Aquinas's moral theory be defended apart from his theology?  
OR (b) Why in his moral theory does Scotus appeal to the existence in us of an *affectio iustitiae*, and is he right to do so?  
OR (c) Explain and evaluate Ockham's theory of the connexion of the virtues.
17. EITHER (a) Does Hume show virtue to be indistinguishable from talent?  
OR (b) What does Hume mean by his claim that 'reason is and ought always to be a slave of the passions', and is he right?
- 18.\* EITHER (a) What does Kant understand by 'categorical imperative'? Are moral imperatives 'categorical' in this sense?  
OR (b) What is a 'kingdom of ends' for Kant, and how does one get in?
19. EITHER (a) Does Mill successfully defend his claim that happiness is comprised of 'many and various' pleasures and the absence of pain?  
OR (b) How persuasive is the charge of equivocation in Mill's use of the term 'desirable' in his 'proof' of the Principle of Utility?

**END OF PAPER**