

UNIVERSITY OF LONDON

MA PHILOSOPHY
for Internal Students

PLATO

Monday 13th September 1999
10.00 – 13.00

Answer THREE questions

1. Evaluate Socrates' reasons for claiming that no one does wrong willingly.
2. How does Plato argue from the thesis that learning is recollection to the prenatal existence of the soul? Is his argument valid?
3. What motivates and facilitates ascent up the Ladder of Love in the Symposium?
4. Can Plato argue successfully to the immortality of souls from the difference that their presence makes in the world?
5. What kind of thing is a Form? Is it a universal, a substance, a paradigmatic instance of a universal, or something else?
6. Is it coherent of Plato to suppose that the justice of a city resides in its citizens, while the justice of each citizen resides in the parts of his or her soul?
7. “You have received a better and more complete education than the others, and you are more capable of sharing both ways of life. Down you must go, then, each in his turn, to the habitation of the others and accustom yourselves to the observation of the obscure things there” (Republic vii. 520bc). Does this do anything to show that playing a part in ruling within Plato's utopia contributes to a philosopher's happiness?
8. “Surely this mimetic activity is concerned with something at two removes from the truth” (Republic x. 602c). Explain and discuss.
9. Is there anything, for Plato, that one could add to a true judgement to turn it into knowledge?
10. How easily could Plato have avoided the assumptions that underlie the so-called Third Man

Argument?

11. In the Theaetetus, how, and how successfully, is Protagorean relativism refuted?
12. Does the Sophist's problem of not-being turn on any kind of equivocation on the verb 'to be' (einai)?
13. Does the Philebus make a successful case for the claim that some pleasures are false?
14. Does Platonic teleology require a god?

END OF PAPER