

UNIVERSITY OF EDINBURGH.

ORDINARY DEGREE OF M.A.

MORAL PHILOSOPHY—I.

FIRST PAPER.

WEDNESDAY, 10th June 1953.—3 to 5 P.M.

(Answer FOUR questions.)

Candidates for Ordinary M.A. of the third and later years are required to write '(3)' after their names on the Examination Books.

1. 'The human infant, like any new-born organism, is adapted to its environment.' How does the infant's 'adaptation to environment' differ from that of other organisms?

instinct
auto reflex
habituation
percept. life

2. What do you understand by the term 'motivation'? Discuss the distinction between 'positive' and 'negative' motivation.

3. Why did so many of the Greek Sophists assert that morality is conventional? Discuss the effects of such a doctrine.

4. 'When Protagoras taught that Man is the Measure of all things, he did not mean that people should do as they please.' What do you think he did mean? Is there anything to be said for his view?

5. Give a short account of the method of ethical discussion used by Socrates, and indicate what you consider to be its advantages and disadvantages.

6. 'The importance of education for Plato lies in the need to establish and maintain an *Ethos*.' Explain the term *Ethos*, and in the light of your explanation discuss the above quotation.

7. State and comment upon Aristotle's definition of the Good.

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8. 'Sophists and Stoics both taught that morality consisted in living "according to Nature", but they meant quite different things.' Explain and account for the difference between these two conceptions of "Nature" as a moral standard.

X 9. How would you account for the appeal that Stoic morality had for the Romans?

X 10. Why is the problem of Evil central for Hebrew thought?

master self
no emotion
at hand
God.
breakdown

11. 'Hebrew monothesis implies the universal brotherhood which is made explicit in Christianity.' Discuss this.

12. 'Judge not, that ye be not judged.' What do you take to be the meaning of this doctrine, and what is its bearing upon ethical theory?