

UNIVERSITY OF EDINBURGH.

ORDINARY DEGREE OF M.A.

MORAL PHILOSOPHY—I.

SECOND PAPER.

THURSDAY, 11th June 1953.—9 to 11 A.M.

(Answer FOUR questions ; at least ONE from each Section.)

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

SECTION A.

1. State the context of, and comment briefly upon *five* of the following quotations :—

(a) ' Take away these affections, and you leave self-love absolutely nothing at all to employ itself about ; no end or object for it to pursue, except only that of avoiding pain.'

(b) ' These so-called pleasures which make their way to the soul through the body . . . are of this class, releases from pain.'

(c) ' I conceive that the sentiment itself does not arise from anything which would commonly, or correctly, be termed an idea of expediency ; but that, though the sentiment does not, whatever is moral in it does.'

(d) ' A free will and a will subject to moral laws are one and the same.'

(e) ' When the question is of moral worth, it is not with the actions which we see that we are concerned, but with those inward principles of them which we do not see.'

(f) ' Had it strength, as it has right ; had it power, as it has manifest authority, it would absolutely govern the world.'

(g) ' The utilitarian morality does recognise in human beings the power of sacrificing their own greatest good for the good of others. It only refuses to admit that the sacrifice is itself a good. A sacrifice which does not increase, or tend to increase, the sum total of happiness, it considers as wasted.'

(h) ' Still, we must have them gentle to their fellows and fierce to their enemies.'

2. 'Pleasure is the sole good.' How far can Mill be said to adhere to this principle.

X 3. 'The objectors to utilitarianism cannot always be charged with representing it in a discreditable light. On the contrary, those among them who entertain anything like a just idea of its disinterested character, sometimes find fault with its standard as being too high for humanity. They say it is exacting too much to require that people shall always act from the inducement of promoting the interests of society.' Discuss Mill's answer to this criticism.

4. What is Hobbes's theory of benevolence? State and examine the arguments which Butler uses to refute it.

X 5. Explain Butler's statement that 'in some senses of the word *nature* cannot be, but in another sense it manifestly is, a law to us'.

SECTION B.

6. In what respects are Adeimantus's criticisms of conventional morality more serious in their implications than those of Glaucon?

X 7. 'The ultimate interest of the *Republic* is the human soul.' Is this true; and if so, why does Plato have so much to say about the nature of the State?

8. 'But this is a hard question, whether in our actions we always use the same element, or whether there are different ones which are used for different purposes.' How does Plato attempt to answer this question?

9. Outline the various stages in Plato's account of the decline of the State. What are the reasons for this decline?

SECTION C.

X 10. Explain and consider Kant's reasons for thinking that morality cannot be made to depend upon anything peculiar to *human* nature.

11. Discuss the nature and the importance of the notion of 'respect' in Kant's account of moral action.

12. What are the three main formulations of the Categorical Imperative, why are they required and how are they related?

13. Explain what is meant by the 'autonomy of the Will'. Is Kant justified in regarding the lack of this principle as a defect in all moral theories previous to his own?

duty motive
none
17/20 other motive
not all