

M.A. EXAMINATION 2003

for Internal Students

PHILOSOPHY**Greek Philosophy: Plato and Aristotle**

Friday, 30 May: 10.00 - 1.00.

Answer THREE questions. Avoid overlap in your answers.

1. EITHER (a) Does Socrates succeed in explaining away the phenomenon of akrasia?
OR (b) Why does Aristotle say, at the end of his discussion of akrasia in *Nicomachean Ethics* VII.3, that 'the position that Socrates sought to establish actually seems to result'?
2. What relation, if any, does Socrates succeed in establishing between virtue and happiness in EITHER the *Gorgias* OR the *Republic*?
3. Can Plato give a coherent account of how the tripartite soul is a unity?
4. Can Plato justify the claim that the philosophers should rule?
5. How might talking with Socrates enable one to 'tie down' a true belief so that it becomes knowledge, as is suggested in the *Meno*?
6. What does Plato mean by the claim, in *Republic* Book V, that knowledge is of what is, ignorance is of what is not, and belief is in between knowledge and ignorance?
7. Does the Third Man Argument refute Plato's theory of Forms?
8. In the *Theaetetus*, it is proposed that knowledge is 'true belief with an account (*logos*)'. Does Plato suggest any sense of the term '*logos*' on which this definition is correct?
9. Assess Plato's discussion of the idea that false judgement is judging something to be different from how it really is.
10. EITHER (a) In the *Categories*, what makes primary substance primary?
OR (b) What are Aristotle's reasons for saying, in *Metaphysics* Z,

that form is primary substance?

TURN OVER

11. How can Aristotle maintain that first philosophy examines being in general if its subject is god?
12. Does Aristotle succeed in showing that some natural phenomena require teleological explanations?
13. 'Aristotle's account of the relation between soul and body is dualist.' Evaluate this claim.
14. Is the thesis that all action is for the sake of *eudaimonia* either false, or unfalsifiable?
15. 'The decision rests with perception' (*Nicomachean Ethics* II.9). Where this is so, what is the role of deliberation?
16. EITHER (a) 'The happy man needs friends' (*Nicomachean Ethics* IX.9). For what?

OR (b) Is 'civic friendship' a contradiction in terms?

END OF PAPER