UNIVERSITY COLLEGE LONDON

University of London

EXAMINATION FOR INTERNAL STUDENTS

For The Following Qualifications:-

B.A.   B.Sc.

Philosophy B2: Ethics

COURSE CODE   :   **PHILB002**

UNIT VALUE   :   **1.00**

DATE   :   **16–MAY–06**

TIME   :   **10.00**

TIME ALLOWED   :   **3 Hours**

PHILOSOPHY B2 Ethics

Answer THREE questions. Candidates must not answer more than two questions on Hume (Section A) or on Kant (Section B). Avoid overlap in your answers.

SECTION A Hume

1. Why does Hume claim that it is not irrational to prefer the destruction of the entire world to the scratching of his finger? Is this consistent with common sense?

2. Explain what Hume means by the double relation of impressions and ideas.

3. Why is sympathy not a sentiment? How does this relate to its role in explaining the operation of pride?

4. Is Hume's theory of justices consistent with his claim that the merit of virtuous action derives from a virtuous motive?

5. Explain the justification for distinguishing between the natural and artificial virtues.

SECTION B Kant

6. 'The good will always acts in accordance with duty' (Kant). Discuss.

7. Why does Schopenhauer doubt the validity of Kant's first derivation of the moral law?

8. Why might a maxim's passing the universalizability test fail to be sufficient for its being morally permissible?

9. While people may figure in state of affairs they are not themselves states of affairs intentionally brought about by action. So how can they be ends?

10. How does Kant argue for the claim that if the rational will is free then the moral law is unconditionally valid for it?

SECTION C Hume vs Kant

11. Is moral judgment determined by reason or sentiment?

12. Is the exercise of a natural virtue an exemplification of the moral law?

13. Compare Hume's claim that 'virtue in rags is still virtue' with Kant's discussion of the good will.

14. Hume and Kant are each engaged in projects of self-understanding. What is the moral point of such projects?

15. 'Kant, but not Hume, can explain the categorical nature of moral judgement.' Discuss.

END OF PAPER