HONOUR SCHOOL OF JURISPRUDENCE

Trinity Term 2018

MORAL AND POLITICAL PHILOSOPHY

Saturday, 9 June 2018, 9.30am – 12.30pm

Materials in the Examination Room:
The following will be supplied:

[None]

Candidates should answer three questions, including at least one from Part A and at least one from Part B.

Do not turn over until told that you may do so.
PART A

1. ‘A rational being, as by his very nature an end and consequently an end in himself, must serve for every maxim as a condition limiting all merely relative and arbitrary ends’ (KANT).
   Discuss.

2. Can a utilitarian be trusted to perform what he contracted to do?

3. Does the amoralist really present a challenge to ethics?

4. If facing a moral conflict, is it permissible to choose a course of action by the toss of a coin?

5. ‘Not every action nor every passion admits of a mean; for some have names that already imply badness, e.g. spite, shamelessness, envy, and in the case of actions, adultery, theft, murder; for all of these and suchlike things imply by their names that they are themselves bad, and not the excesses or deficiencies of them. It is not possible, then, ever to be right with regard to them; one must always be wrong’ (ARISTOTLE).
   Discuss.

6. We cannot change what is past, so why regret what we have done?

7. Could any moral claims be either undermined or supported by findings in the natural sciences?

8. Are we ever morally responsible for the actions of someone else?
PART B

9. Are there any social inequalities that should be completely eliminated?

10. ‘There is no difficulty in showing that the ideally best form of government is that in which the sovereignty, or supreme controlling power in the last resort, is vested in the entire aggregate of the community, every citizen not only having a voice in the exercise of that ultimate sovereignty, but being, at least occasionally, called on to take an actual part in the government by the personal discharge of some public function, local or general’ (MILL).

   Discuss.

11. Do tuition fees for university courses restrict liberty? Does it matter whether they do?

12. Should political institutions aim to secure justice above all else?

END OF QUESTIONS