

GRADUATE READING LIST EXAMINATION

LIST I (*New Format*)

FIRST DAY, THURSDAY, OCTOBER 10, 2019

1. How are Aristotle's *Categories* 1–5 and his *Physics* Book I, chapters 2, 5–7 a response to Parmenides' philosophy of the One? In your answer, address the following issues:
 - (a) movement
 - (b) being

2. What do the Stoics mean by saying the cosmos is an animal (Diogenes Laertius ¶142)? Relate this notion to the following:
 - (a) matter
 - (b) fire
 - (c) *logos*

3. Taking Avicenna's *The Metaphysics of the Healing* I chapters 5–7 and its argument for the existence of the Necessary Being and its unity as a reference point, compare that argument either to the third way of Aquinas or to Scotus's proof for God's existence.

4. Compare Augustine's account of time in *Confessions* XI 17–41 to the account of time given by Aristotle in *Physics* IV 10–14. How do the two accounts differ and why?

GRADUATE READING LIST EXAMINATION

LIST I (*New Format*)

SECOND DAY, FRIDAY, OCTOBER 11, 2019

1. Compare and contrast Heraclitus' view of Logos with the Stoic conception of Logos.
2. Discuss in detail the relations among the images of the Sun, the Divided Line, and the Allegory of the Cave in Plato's *Republic*. Specify how the three are interrelated, what are the specific elements that each one emphasizes, and why you think we need the sequence of the three images to explain the relation between the visible and the intelligible reality.
3. (a) Outline Plotinus' account of matter in *Ennead* 2.4 and
(b) discuss critically in detail three major implications thereof: an ethical, an epistemological, and a metaphysical one.
4. Ockham and Scotus both advance a doctrine of intellectual intuitive cognition. After outlining their respective descriptions of intuitive cognition, explain why the role of intuitive cognition is fundamental to Ockham's epistemology.

GRADUATE READING LIST EXAMINATION

LIST II (*New Format*)

FIRST DAY, THURSDAY, OCTOBER 10, 2019

1. Explain how Spinoza's definition of substance at the beginning of the *Ethics* leads him to conclude, in Part I, Proposition XV, that "Whatsoever is, is in God, and without God nothing can be, or be conceived."
2. Compare Locke (in the *Second Treatise of Government*) and Rousseau (in the *Discourse on the Origin of Inequality*) on property. For each, discuss
 - (a) whether or not there is a recognized right to property in a state of nature, and
 - (b) what role property plays in their conceptions of society and of the origins of the state. Finally,
 - (c) what role, if any, do inequalities of property play in their accounts?
3. On what grounds does Kant argue in the *Critique of Pure Reason* that we can have certain knowledge that every event must have some cause? Explain the contributions of both the Transcendental Deduction (B129–169) and the Second Analogy (B232–256) to Kant's argument for this conclusion.
4. Explain what Mill means by the sentiment of justice in Chapter V of *Utilitarianism*. Please address all of the following:
 - (a) the origin of the sentiment of justice,
 - (b) what is moral in the sentiment of justice, and
 - (c) the relationship between the sentiment of justice and the idea of a right.

GRADUATE READING LIST EXAMINATION

LIST II (*New Format*)

SECOND DAY, FRIDAY, OCTOBER 11, 2019

1. Focusing on “Sense and Reference,” explain Frege’s notions of sign, sense, reference, and conception. How does he use these notions to explain the difference between scientific and literary uses of language? Comment on Frege’s discussion of the sentence “Odysseus was set ashore at Ithaca while sound asleep.”
2. Relate Husserl’s idea of the transcendental ego to his criticisms of Descartes in *Cartesian Meditations*. What does the notion of science have to do with Husserl’s delineation of the transcendental ego?
3. Explain and discuss Heidegger’s philosophy of language and how his understanding of language is related to his understanding of truth (§§31–38; 44).
4. In the *Philosophical Investigations*, Wittgenstein writes: “For a large class of cases—though not for all—in which we employ the word ‘meaning’ it can be defined thus: the meaning of a word is its use in the language” (§43).
 - (a) What does Wittgenstein mean by that claim, and
 - (b) how does it compare with his account of meaning in the *Tractatus*?