

NATIONAL UNIVERSITY OF SINGAPORE

EXAMINATION FOR ARTS AND SOCIAL SCIENCES 1

(Semester 1: 2010-2011)

PHILOSOPHY

PH1102E INTRODUCTION TO PHILOSOPHY

NOVEMBER / DECEMBER 2010 - Time Allowed: 2 Hours

INSTRUCTIONS TO CANDIDATES

1. This examination paper contains **Section A and Section B** and comprises **EIGHT** printed pages.
2. Answer **TWO Essay Questions** and **ALL Multiple Choice Questions**.
3. Write your matriculation number on this booklet and submit it together with the answer booklet.
4. This is a **CLOSED BOOK** Examination.

SECTION A: Short Essays

Answer exactly TWO of the following questions:

QUESTION 1

“If we live in a deterministic universe, we are not morally responsible for any of our actions.” What is Strawson’s argument for this claim? How would Hume object to Strawson’s argument? How might Strawson reply to Hume’s objection? How might Hume respond to Strawson’s reply?

QUESTION 2

“Buying an expensive luxury automobile is the moral equivalent of murder.” Is this true? If so, why? If not, why not?

Singer- We should help save the children

True: Objections to Singer's argument are feable

QUESTION 3

“The hypothesis that I am (and have always been) a brain in a vat is not a skeptical hypothesis.” David Chalmers argues that this statement is true, and defends the statement against a variety of objections. Explain his argument and defense.

Not a skeptical but a metaphysical hypothesis as it changes the underlying fundamentals of our beliefs but do not change the normal everyday beliefs. Things are still real, but it is just that the natural of the things are different.

SECTION B: Multiple Choice**Write your answers on THIS PAPER.**

1. Consider the following statements:

- (i) If all it takes to understand Chinese is to run an appropriate computer program, then anybody who runs the same computer programs as a native Chinese speaker understands Chinese.
- (ii) There is no computer program such that anything that runs that program thereby counts as having thoughts or understanding language.
- (iii) Semantics is not sufficient for syntax. **not really a premise**
- (iv) The person in the Chinese Room neither speaks nor understands Chinese.
- (v) By following the instructions he has been provided, the person in the Chinese Room runs the same programs that an ordinary Chinese speaker runs when he or she understands sentences of Chinese. **computational theory**
- (vi) If the person in the Chinese Room understands Chinese, then he runs the same computer programs as a native Chinese speaker runs when the native speaker understands Chinese.

Which of the above statements are the premises of John Searle's Chinese Room argument?--

- a. (ii), (v), (vi)
- b. (i), (iv), (vi) **wrong**
- c. (i), (iv), (v)
- d. (iii), (iv), (v) **wrong**
- e. (ii), (iv), (vi) **wrong**

c

2. Value hedonism is the view that
only things that are absolutely good are pleasures while the only things that are absolutely bad is pain
- a. something is good for its own sake to the extent that it causes enjoyment, and bad for its own sake to the extent that it causes suffering. **pleasure not enjoyment**
 - b. doing the right thing = causing pleasure/averting suffering; doing the wrong thing = causing pain/averting pleasure. **normal Hedonism**
 - c. what is good for its own sake is enjoyment, and what is bad for its own sake is suffering. **wrong, should be pleasure**
 - d. people are ultimately motivated by the desire to have pleasure and avoid suffering.
 - e. pain and suffering are absolutely bad, and pleasure and enjoyment absolutely good.

e

3. Define the four main theories about the relationship of mind and body, by completing the following chart:

	Is the mental a subset of the physical?	Is the physical a subset of the mental?
Dualism		
Physicalism	Yes	No
Idealism		
Neutral Monism		

4. Which one of the following statements must we accept, if we accept Dainton's theory of the self?--
- a. a person cannot survive a break in his or her conscious experience
 - b. one's connection to one's past is essentially mediated by memory
 - c. a human being could not literally turn into an octopus
 - d. a self is a series of streams of consciousness
 - e. a person can survive massive psychological disruption
5. Which one of the following statements is **not an objection** to any of Norcross' arguments against consuming factory-farmed meat?--
- a. No individual can influence the factory farming industry by giving up meat. **objection**
 - b. Fred's puppies are treated no worse than many factory-farmed animals.
 - c. Consuming factory-farmed meat promotes the creation of lives that are worth living. **an objection by Lomansky**
 - d. The pleasure of eating meat outweighs the suffering of factory-farmed animals. **not against** **b**
 - e. The fact that humans have a higher degree of rationality than other animals gives human interests far greater weight than the interests of non-human animals. **not against**

6. Which one of the following statements is a premise of the “bat argument” against physicalism?--
- a. Unless physicalism is true, a bat is nothing over and above its physical characteristics. **wrong**
 - b. If a bat is nothing over and above its physical characteristics, then if you have all of the information about a bat, you know everything about the bat. **not really against**
 - c. Physicalism is not true. **more like a conclusion**
 - d. Someone could know every physical fact about a bat without knowing everything about the bat. **d**
 - e. No matter how much we learn about a bat’s physical nature, we still cannot imagine having the kinds of experiences that bats have.
7. Given that we define God as an all-powerful, all-knowing, and supremely benevolent being, which one of the following things cannot exist?--
- a. an agnostic who is persuaded by the argument from evil
 - b. an atheist who takes part in religious ceremonies **can**
 - c. a theist who is unpersuaded by all arguments for the existence of God
 - d. a theist who rejects utilitarianism **no link**
 - e. a theist who accepts utilitarianism **no link**
- a**

8. Which one of the following statements must you automatically accept, if you accept the Equivalence Thesis?--
- a. If I kill somebody, and you let somebody die, our conduct is morally equivalent.
 - b. The distinction between killing and letting die is one that we can safely ignore in our moral deliberations.
 - c. A person's intentions are irrelevant to the moral status of his or her conduct.
 - d. Utilitarianism is true.
 - e. Spending money on luxury items when there are starving people in the world is morally equivalent to committing murder.
9. Nick Bostrom identifies a set of three statements, and argues that at least one of the statements in that set must be true. Which three of the following statements are the ones in the set Bostrom identifies?--
- a. Nearly every civilisation that achieves our present level of technological development becomes extinct before developing ultra-powerful computers. **YES**
 - b. There is no way to tell whether or not your life is part of a computer simulation. **not really included**
 - c. The amount of computing power required to emulate a human mind far exceeds that of any physically possible computer. **nope**
 - d. Any advanced "posthuman" civilisation is extremely unlikely to run a significant number of computerized simulations of its evolutionary history.
 - e. If we are living in a computer simulation, our descendants will almost certainly never run an ancestor-simulation. **YES**
 - f. It is nearly certain that we live in a computer simulation. **YES**
 - g. A simulated mind is not a mind, any more than a simulated thunderstorm is a thunderstorm. **Irrelevant**

10. Below are two lists. One is a list of philosophers, the other a list of statements. Draw a line from each philosopher to the statement with which that philosopher disagrees.

David Hume

What gives a life value is enjoyment.

Loren Lomasky

Determinism and indeterminism are equally incompatible with moral responsibility.

Thomas Nagel

There is no conflict between free will and indeterminism.

Robert Nozick

The relation between mind and body is analogous to the relation between water and H₂O.

Jean-Paul Sartre

Eventually, technology will advance to the point where we have intelligent machines.

John Searle

Galen Strawson

END OF PAPER