

i EXPHIL03 Spring 2021– self study option

Both "Knowing and being" (part one) and "Doing" (part two) are to be answered.

Tips and tricks:

- You do not have to worry about saving your document. Inspira autosaves every 15 seconds and every time you navigate from one section of the assignment to another.
- You can choose language in the top right menu
- On the top left you can see how much time is left of the exam.
- You can adjust the size of the box in which you are writing with the four arrows icon above the box. You can reset it by pressing the same icon once more.

Please note change of syllabus from spring semester 2021:

Only "Knowing, being, doing : exphil: textbook with primary texts" is the syllabus for the course EXPHIL03.

Formal requirements:

All parts of the examination must be your own independent work and a result of your own learning and efforts. Therefore: do not "copy and paste", use your own words, and do not work together with other students during the exam.

It is important that you get familiar with the rules for sources and referencing: <https://www.hf.uio.no/english/studies/sources-referencing/index.html>

It is not mandatory to include a bibliography (reference list) if it is a short take-home examination (2-6 hours). Using other people's material without declaring it properly may be considered as cheating or attempted cheating. The consequences of cheating or attempted cheating may be severe for you as a student, please follow the link for more information: <https://www.uio.no/english/studies/examinations/sources-citations/>

General information:

- Plagiarism control: All submissions are electronically checked for plagiarism against online resources, various text databases, and other students assignments submitted this semester and earlier. If submissions fail to refer to sources or coincide with other responses it can lead to suspicion of cheating and can result in serious consequences for you as a student.
- The exam will automatically be submitted when the exam time is out. If you chose not to submit even though you have started the exam then you must withdraw from the exam, or delete all of the answers that you have made. You can withdraw using the menu in the upper right corner.

If you encounter any technical problems, you can call the department at 22 85 45 99. Also, you can see a useful FAQ concerning Inspira exams here:

<https://www.uio.no/english/studies/examinations/submissions/frequently-asked-questions.html>

For questions regarding assignments, you can call one of the teachers:

Kari Sletnes, tlf. 995 44 539 (not SMS)

Øyvind Rabbås, tlf 906 08 437 (ikke SMS)

Good luck!

Knowing and Being (part one)

Answer either 1 or 2.

Either**1. Descartes and 'certain knowledge'**

You need to answer both a) and b).

From René Descartes' "First Meditation" (p. 32): "Some years ago, I was struck by the large number of falsehoods that I had accepted as true in my childhood, and by the highly doubtful nature of the whole edifice that I had subsequently based on them. I realized that it was necessary, once in the course of my life, to demolish everything completely and start again right from the foundations if I wanted to establish anything at all in the sciences and that was stable and likely to last."

In his first and second meditation, Descartes aims to find out what is 'certain knowledge' (what can be known with certainty).

a) What can we doubt, and what can we know with certainty, according to Descartes? How does Descartes arrive at his idea of what is 'certain knowledge'?

b) Discuss whether Descartes' evil demon argument entails that we cannot know with certainty that a square has four sides.

Or**2. Kant and Einstein**

You need to answer both a) and b).










Kant, in the *Critique of Pure Reason* presents his arguments for mathematical and geometrical statements as synthetic *a priori* knowledge. According to Kant, natural science (e.g., Newtonian mechanics) contains some of these statements as principles, so that there is a "pure" (*a priori*) part of natural science.


a) Using Kant's example of " $7+5=12$ " (p. 247-248), explain why Kant argues that mathematical truths are synthetic *a priori*.

Einstein rejects Kant's idea of the synthetic *a priori* in science, by distinguishing between "practical geometry" and "purely axiomatic geometry".

b) How does Einstein reject Kant's views here? (For this, you can refer to Einstein arguments on pp. 251-253). Discuss the implications of this objection for our knowledge of geometry, and for our scientific knowledge, compared to Kant's views on these.

1 Knowing and being (part one)**Fill in your answer here**

Format ▼ | **B** | *I* | U | x_2 | x^2 | I_x |  |  |  |  |  |  |  | Ω |  |  | Σ |



Words: 0

Maximum marks: 0

Doing (part two)

Answer either 1 or 2.

Either**1. Aristotle**

You need to answer both a) and b)

At 1097a30-32 (p. 294) Aristotle states: "Now we call this which is in itself worthy of pursuit more complete than that which is worthy of pursuit for the sake of something else."

a) Give an account of the two ways in which something can be said to be worthy of pursuit according to Aristotle. In which one of these two ways is happiness worthy of pursuit according to him? Why? Explain what human happiness is, according to Aristotle, and what his argument for this view is.

b) Does human happiness play a part in what is a morally right action, according to Aristotle? Point to a normative theory in the curriculum from which Aristotle's theory differs in this respect, and explain how it differs.

Or**2. Held**










You need to answer both a) and b).


Virginia Held argues against contract theory and for a feminist alternative to contract theory. Held writes: "I shall try to explore how society and our goals for it might appear if, instead of thinking of human relations as contractual, we thought of them as *like* relations between mothers and children." (p. 532).

a) Provide an account of Held's understanding of contract theory and of her arguments against it.

b) Discuss whether Held's view that society should be formed on the model of the relation between mother and child is a plausible alternative to contract theory.

2 Doing (part two)**Fill in your answer here**

Format ▾ | **B** *I* U x_2 x^2 | I_x |   |    |   | Ω  |  | Σ |



Words: 0

Maximum marks: 0