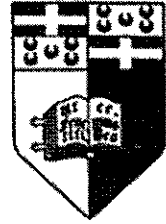


UNIVERSITY OF MALTA
FACULTY OF ARTS
DEPARTMENT OF PHILOSOPHY
JUNE 2017 SESSION EXAMINATIONS



Code : PHI1006
Study-Unit: History of Philosophy: Modern and Contemporary
Date: Tuesday 13th June 2017
Duration of Exam: 16:00 – 18:05

NO DICTIONARIES ALLOWED

Answer ONE question from each section.
Please use a separate script for each question.
(Each question carries 50 marks)

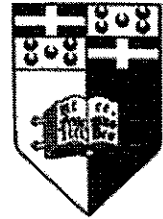
Section A: Modern Philosophy

1. Trace the steps by which Descartes, using doubt as a method, finds an indubitable starting-point for his philosophy in the *Meditations*.
2. Compare and contrast the views of Spinoza and Leibniz on substance.
3. Write an essay on ONE of the following:
 - (a) Locke's distinction between 'real' and 'nominal' essence.
 - (b) Berkeley's *esse est percipi*.
 - (c) Hume's scepticism.
4. What did Kant's 'Copernican Revolution in Philosophy' consist of?

Section B: Contemporary Philosophy

5. What is the contribution and relevance of the Frankfurt School to contemporary Western philosophy?
6. Why are Michel Foucault and Judith Butler considered poststructuralists?
7. Husserl's phenomenology and Heidegger's existentialism both aim to describe not explain our experience of the world. Discuss
8. Analytic philosophers consider language as the point of departure for their philosophy. Discuss.

UNIVERSITY OF MALTA
FACULTY OF ARTS
DEPARTMENT OF PHILOSOPHY
JUNE 2017 SESSION EXAMINATIONS



Code : PHI 1009
Study-Unit: Augustine of Hippo's Philosophy
Date: Monday 26th June 2017
Duration of Exam: 11.30 – 12.35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

1. Discuss Augustine of Hippo's *eudaimonistic* theory from the *Cassiciacum Dialogues* of 386 CE.
2. Supply the missing terminology of this text and answer the questions set:

"...I wrote a work entitled _____. In it the discussion centres around the problem and its solution: that there is no other teacher than _____ who teaches man knowledge, which is also in accord with what is written in the _____ - One is your teacher, _____".

- i) who is the speaker?
 - ii) who is the other interlocutor in this discussion?
 - iii) mention and discuss any **three** of the major topics dealt with by Augustine of Hippo in this treatise.
3. "God is good, then he does no evil. On the other hand, if we acknowledge that God is just - and it is impious to deny it - then he rewards the good and punishes the wicked. Those punishments are certainly evil for those who suffer them. Therefore, if no one is punished unjustly - and we must believe this, since we believe that the universe is governed by divine providence - it follows that God is a cause of the second type of evil, but in no way causes the first kind." (**On the Freedom of the Will** 1,1).

Discuss in an essay the above statement, focusing on the following three questions: (i) why is it that God cannot be held to be the cause of evil? (ii) how truly free are the choices of the human will?(iii) are they therefore necessarily determined?

UNIVERSITY OF MALTA
FACULTY OF ARTS
DEPARTMENT OF PHILOSOPHY
JUNE 2017 SESSION EXAMINATIONS



Code : PHI 1070
Study-Unit: Plotinus
Date: Thursday 1st June 2017
Duration of Exam: 16:00 – 17:05

NO DICTIONARIES ALLOWED

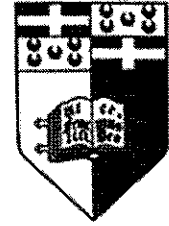
Answer ONE of the following questions.

(The question carries 100 marks)

1. "The method is deceptively simple: We must not look, but must, as it were, close our eyes and exchange our faculty of vision for another. We must awaken this faculty that everyone possesses, but few people ever use." (*Enneads* I 6, 8, 25-27) Thus Plotinus invites his students (us) to a conversion of the attention. Discuss the reason and importance of this 'conversion'.

2. "Beauty is just as much present in the sensible world as it is in our soul." Consider and critically comment on this in the light of what you have learned from reading Plotinus.

UNIVERSITY OF MALTA
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JUNE 2017 SESSION EXAMINATIONS



Code : PHI 1080
Study-Unit: Marsilio Ficino
Date: Monday 5th June 2017
Duration of Exam: 11:30 – 12:35

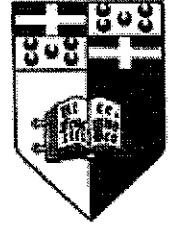
NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. What makes Ficino's letters relevant today is that he gives so many examples of the ways in which our souls may be nourished in situations that are as ordinary, common and difficult as they were even five hundred years ago. Discuss.
2. Ficino's care for the souls of mankind comes from his profound love, the basis of which was that he saw others in himself. Comment on this in the light of your reading and studying of Ficino's letters.

**UNIVERSITY OF MALTA
FACULTY OF ARTS
DEPARTMENT OF PHILOSOPHY
JUNE 2017 SESSION EXAMINATIONS**



Code : PHI1090
Study-Unit: Philosophy: Tools and Problems
Date: Monday 29th May 2017
Duration of Exam: 8.30 – 10.35

NO DICTIONARIES ALLOWED

Answer ALL questions in Section A and ONE question from Section B.

Section A (30 marks in all; 6 marks for each question)

1. What distinguishes the three most important types of argumentation from each other?
2. (a) What is a paradox? (b) What do we mean when we say that propositions in a set are consistent? (c) When propositions in a set are consistent, is their truth guaranteed?
3. Give the (a) contrary (b) subcontrary (c) contradictory (d) subaltern and (e) superaltern, if any, of the following “No sapphire is purple”.
4. Give the simple and accidental converses, if any, of the following:
 - (a) All sapphires are purple.
 - (b) Some sapphire is not purple.
5. Write down three names of each of the following and illustrate each name by an example from a real life situation:
 - (a) Valid forms of arguments;
 - (b) Informal fallacies.

Section B (70 marks)

6. To what extent, if at all, is our freedom limited by our human nature and our environment?
7. Can our actions be judged as good or bad? If they can be so judged, how is this to be done? If they cannot, why is that?
8. Political philosophy deals with a number of issues. Briefly discuss two of the following: (a) how the State’s existence is justified according to some philosophers; (b) the conditions that enable a democracy to flourish; and (c) the different political forces that may be found in a democracy.
9. Which are the solutions that have been offered for the resolution of the mind-body problem? Is any one of these solutions satisfactory? Why?

UNIVERSITY OF MALTA
FACULTY OF ARTS
DEPARTMENT OF PHILOSOPHY



JUNE 2017 SESSION EXAMINATIONS

Code : PHI2001
Study-Unit: Logic
Date: Tuesday 6th June 2017
Duration of Exam: 8:30 – 10:35

NO DICTIONARIES ALLOWED

A list of logical rules is appended to this examination paper to assist candidates.

Answer ALL the questions.

- 1) (i) $a \sqcup b$ is defined as $(a \vee b) \wedge \neg(a \wedge b)$. Work out its *truth-table*. (2 marks)
(ii) Show by means of a *truth-table* that $a \sqcup b$ and $\neg(a \leftrightarrow b)$ are equivalent. (2 marks)
(iii) Show by means of a *truth-table* that the Modus Ponens Implication is valid, i.e. that $A \rightarrow B$, A \ll B is valid. (2 marks)
(iv) Give the name of another standard valid implication which has two premises, one of which is the same as the 1st premise of the implication in (iii) above. (2 marks)
(v) Find out by means of a truth-table whether \sqcup is self-distributive, i.e. whether $A \sqcup (B \sqcup C) \gg (A \sqcup B) \sqcup (A \sqcup C)$ is valid. (4 marks)
- 2) In Effective Logic, no two of the three classically equivalent propositions $a \rightarrow b$, $\neg a \vee b$ and $\neg(a \wedge \neg b)$ are equivalent. Write these propositions in order, starting from the strongest and ending with the weakest. (3 marks)
- 3) Given that the proposition a is not truth-definite for each of the propositions below
(i) state without proving whether they are effectively and/or classically true
(ii) give their standard name:
(1) $a \vee \neg a$ (2) $\neg(a \wedge \neg a)$ (4 marks)
- 4) Given that a and b are truth-indefinite primary propositions, find out by means of *effective scenario tableaux* whether the implications
(i) $\neg a \vee b \ll \neg(a \wedge \neg b)$
(ii) $\neg a \vee b \ll a \rightarrow b$
are effectively valid. (7 marks each)

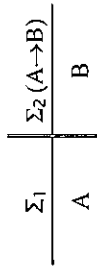
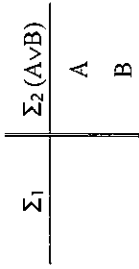
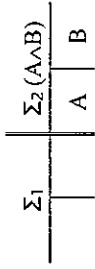
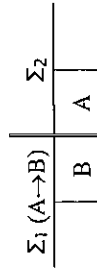
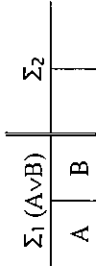
- 5) Given that a, b and c are truth-indefinite primary propositions, find out by means of *dialogues* whether the propositions/implications
- $\neg\neg a \rightarrow a$
 - $(a \rightarrow b) \vee (a \rightarrow c) < a \rightarrow (b \vee c)$
- are effectively and/or classically true/valid. (7 marks each)
- 6) Given that a, b and c are truth-indefinite primary propositions, find out by means of *dialogue-based developments* whether the implications
- $\neg(a \wedge b), a < \neg b$
 - $a \vee (b \wedge c) < (a \vee b) \wedge (a \vee c)$
- are effectively and/or classically valid. (7 marks each)
- 7) Within classical logic, 'proposition S is *contrary* to proposition T' means that $S < \neg T$ is valid. What do the following mean?
- S is *subcontrary* to T
 - S is *contradictory* to T
- (1 mark each)
- 8) Give in words the (i) contrary, (ii) subcontrary, (iii) contradictory, (iv) subaltern, (v) superaltern, if any, of "All silver is pure". (1 mark each)
- 9) Give in words the simple and/or accidental converse, if any, of:
- Some silver is pure
 - No silver is pure
- (2 marks each)
- 10) Show by means of two *Beth tableaux* that the i-type proposition $\text{SiP} [\bigvee_x .S(x) \wedge P(x).]$ is classically contradictory to the e-type proposition $\text{SeP} [\bigwedge_x .S(x) \rightarrow \neg P(x).]$ i.e that (i) $\text{SiP} < \neg \text{SeP}$ and (ii) $\neg \text{SeP} < \text{SiP}$ are both classically valid. (5 marks each)
- 11) Show by means of a *Beth tableau* that, if the subject term S is occupied, the proposition SaP is accidentally convertible to the proposition PiS , i.e. that $\bigvee_x S(x), \text{SaP} < \text{PiS}$ is classically valid. (6 marks)
- 12) Show by means of a *Beth tableau* that the 2nd figure syllogism *Festino* is classically valid. (12marks)

EFFECTIVE SCENARIO TABLEAU	EFFECTIVE DIALOGUE-BASED DEVELOPMENT	CLASSICAL DIALOGUE-BASED DEVELOPMENT
$\frac{\Sigma(\neg\neg A)}{\neg A}$	$\frac{\Sigma(A \vee B)}{A \quad B}$	$\frac{\Sigma_1(A \wedge B)}{A}$
$\frac{\Sigma_1(A \rightarrow B)}{B}$	$\frac{\Sigma}{A \quad B}$	$\frac{\Sigma_1}{\quad} \quad \frac{\Sigma_2(A \wedge B)}{A \quad B}$
$\frac{\Sigma_2(A \vee B)}{A}$	$\frac{\Sigma(A \wedge B)}{B}$	$\frac{\Sigma_1(A \wedge B)}{B}$
$\frac{\Sigma_1}{\quad} \quad \frac{\Sigma_2(A \vee B)}{B}$	$\frac{\Sigma(A \vee B)}{A \quad B}$	$\frac{\Sigma_1(A \vee B)}{A \quad B}$
$\frac{\Sigma_1}{\quad} \quad \frac{\Sigma_2(A \vee B)}{B}$	$\frac{\Sigma}{A \quad B}$	$\frac{\Sigma_1}{\quad} \quad \frac{\Sigma_2(A \vee B)}{A}$
$\frac{\Sigma(\neg(A \vee B))}{\neg A \quad \neg B}$	$\frac{\Sigma(A \vee B)}{A \quad B}$	$\frac{\Sigma_1}{\quad} \quad \frac{\Sigma_2(A \vee B)}{B}$
$\frac{\Sigma(\neg\neg(A \vee B))}{\neg\neg A \quad \neg\neg B}$	$\frac{\Sigma(\neg A)}{C}$	$\frac{\Sigma_1(\neg A)}{A}$
$\frac{\Sigma(A \wedge B)}{A \quad B}$	$\frac{\Sigma(A \rightarrow B)}{B \quad A}$	$\frac{\Sigma_1(A \rightarrow B)}{B \quad A}$
$\frac{\Sigma(\neg(A \wedge B))}{\neg A \quad \neg B}$	$\frac{\Sigma(\neg A)}{A}$	$\frac{\Sigma_1(\neg A)}{A}$
$\frac{\Sigma(\neg\neg(A \wedge B))}{\neg\neg A \quad \neg\neg B}$	$\frac{\Sigma(A \rightarrow B)}{B \quad A}$	$\frac{\Sigma_1(A \rightarrow B)}{B \quad A}$
$\frac{\Sigma(\neg\neg(A \rightarrow B))}{\neg\neg A \quad \neg\neg B}$	$\frac{\Sigma(A \rightarrow B)}{A \quad B}$	$\frac{\Sigma_1(A \rightarrow B)}{A \quad B}$

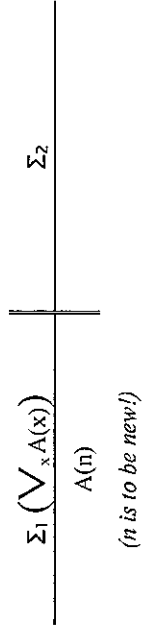
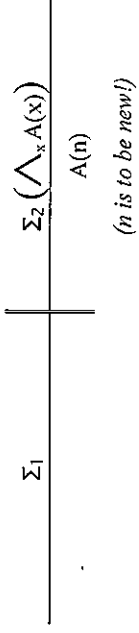
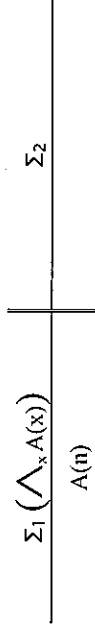
where Σ_2 is subjunctior-free

where Σ_2 is subjunctior-free

BETH TABLEAU
JUNCTOR DEVELOPMENT



BETH TABLEAU
QUANTOR DEVELOPMENT



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JUNE 2017 SESSION EXAMINATIONS



Code : PHI 2107
Study-Unit: Aesthetics
Date: Tuesday 20th June 2017
Duration of Exam: 11.30 – 12.35

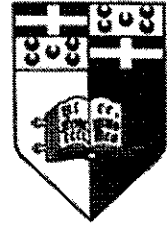
NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. "The quickest way is to carry a mirror with you everywhere; you will then quickly make the sun and things in the heavens, the earth as quickly, yourself and other living creatures, manufactured articles and all that was mentioned just now." (Plato, *Republic X*, 596e).
Is this a fair account of what artists do? Give reasons for your answer.
2. "Art is a human activity consisting in this, that one man consciously by means of certain external signs, hands on to others feelings he has lived through, and that others are infected by these feelings and also experience them." (Tolstoy, *What is Art?*, p.123).
To what extent do you agree or disagree with this definition?
3. "To appreciate a work of art, we need bring with us nothing from life, no knowledge of its ideas and affairs, no familiarity with its emotions...We need bring with us nothing but a sense of form and colour and a knowledge of three-dimensional space." (Clive Bell, *Art*, pp .25, 27).
Do you agree? Give reasons for your answer.
4. "The institutional theory does not mention certain highly valued features of art -- representational, expressive, symbolic and aesthetic features. Important as such features are, when they occur in art, they are not universal features of art and, hence, cannot be defining characteristics. Art is a cultural invention that can incorporate all these features and others, but it does not have to involve any of them." (George Dickie). Discuss.
5. "My answer to the question 'What is a work of art?' is 'A work of art is anything that anyone has ever considered a work of art, though it may be a work of art only for that one person.'" (John Carey, *What Good are the Arts?*, p. 29)
Do you agree? Give reasons for your answer.

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JUNE 2017 SESSION EXAMINATIONS



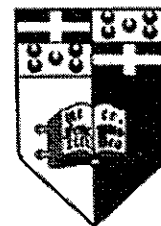
Code: PHI2121
Study-Unit: Philosophy of Language
Date: Friday 23rd June 2017
Duration of Exam: 11:30 – 12:35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.
(The question carries 100 marks)

1. What is the nexus between language and philosophy?
2. Peter Serracino Inglott asserts that "language is indeed the defining characteristic of human being". Do you share this view? Give reasons.
3. Discuss the role of language as constitutive of our knowledge of the world.

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JUNE 2017 SESSION EXAMINATIONS



Code : PHI 2122
Study-Unit: Introduction to Islamic Thought
Date: Monday 29th May 2017
Duration of Exam: 8:30 – 9:35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. Discuss Muslim views of the Mediaeval West.
2. Discuss the various ways Muslim scholars argued for the existence of God.
3. According to Ibn Rušd:

“If the activity of ‘philosophy’ is nothing more than study of existing beings and reflection on them as indications of the Artisan, i.e. inasmuch as they are products of art (for beings only indicate the Artisan through our knowledge of the art in them, and the more perfect this knowledge is, the more perfect the knowledge of the Artisan becomes), and if the Law has encouraged and urged reflection on beings, then it is clear that what this name signifies is either obligatory or recommended by the Law.”

Discuss the strategy that Ibn Rušd adopted in order to arrive at the above conclusion and compare it with the espousal of faith to reason in Thomas Aquinas.

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JUNE 2017 SESSION EXAMINATIONS



Code : PHI2123
Study-Unit: Metaphysics II
Date: Friday 2nd June 2017
Duration of Exam: 16:00 – 18:05

NO DICTIONARIES ALLOWED

Answer TWO of the following questions.

(Each question carries 50 marks)

1. How could Thomas Aquinas have responded to the claim of some atheists that logic and clear thinking have led them to their disbelief in God?
2. In what way, if at all, can Thomas Aquinas' *third way* answer the question as to whether the history of the universe could be a matter of eternal recurrence?
3. How is the Thomas Aquinas' *fifth way* different from Thomas Paley's 'watchmaker' argument?
4. Is God simply a projected longing or is it the case that, if we find a thirst in the human heart, it is simply because God put it there? Give reasons for your answer.
5. A naturalist would claim that "it is superfluous to suppose that what can be accounted for by a few principles has been produced by many. But it seems that everything we see in the world can be accounted for by other principles, supposing God did not exist. For all natural things can be reduced to one principle which is nature; and all voluntary things can be reduced to one principle, which is human reason, or will. Therefore there is no need to suppose God's existence". What do you think? Give reasons for your answer.

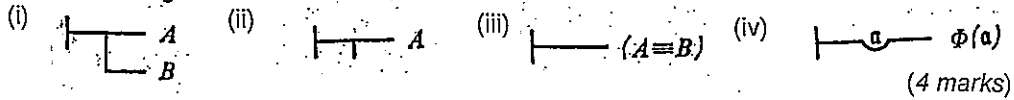


Code: PHI 3035
Study-Unit: Frege: *Conceptual Notation (Begriffsschrift)*
Date: Monday 19th June 2017
Duration of Exam: 13.00 – 14.05

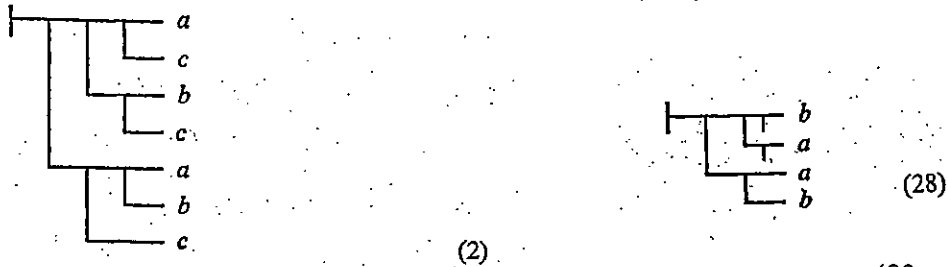
NO DICTIONARIES ALLOWED

Answer ALL questions:

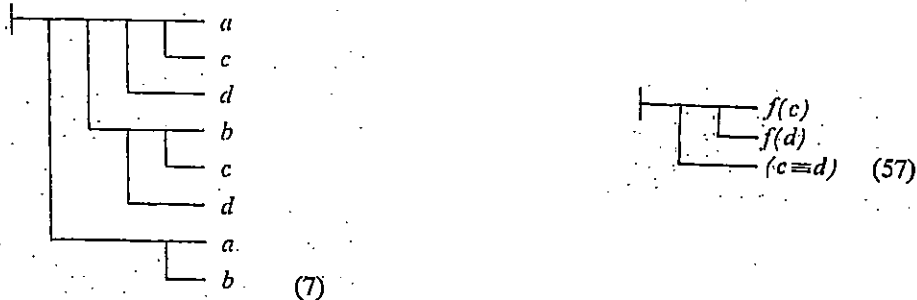
1. How does Frege define:



2. Frege defines (i) A or B, (ii) A and B, and (iii) either A or B "by combining the signs of conditionality and negation". How? (6 marks)
3. Which nine propositions does Frege take to "form the kernel in the presentation"? (18 marks)
4. Which one valid implication does Frege use to derive other true propositions from the ones he has already proved true? (2 marks)
5. Show how kernel propositions (2) and (28), given below, may be proved true.

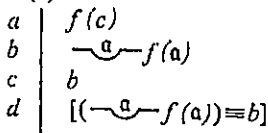


6. Given the propositions (7) and (57) use a one-dimensional notation to prove propositions (67) and (68) true by means of derivation. (50 marks)

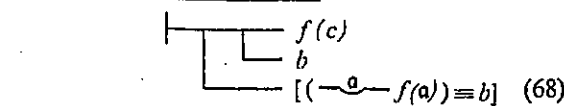
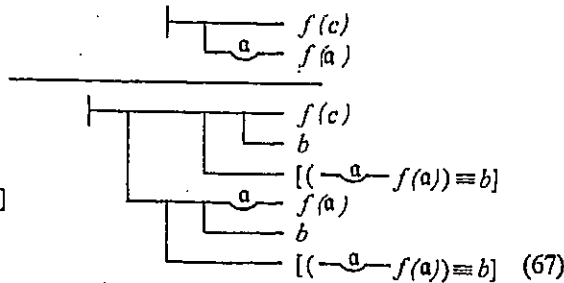
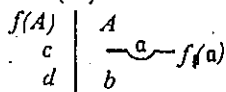


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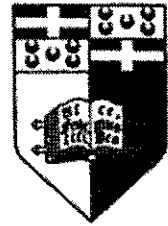
(7):



(57):



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DEPARTMENT OF PHILOSOPHY
JUNE 2017 SESSION EXAMINATIONS



Code: PHI3037
Study-Unit: Boethius: The Consolation of Philosophy
Date: Tuesday 30th May 2017
Duration of Exam: 14:30 – 15:35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. "One task brought to completion at the end of Book 3 of *The Consolation of Philosophy* is to demonstrate that the Good is both the final and the efficient cause of all that exists and happens in the world." Discuss.
2. "The level of knowledge on the continuum that ascends from sense perception (*figura*) to intelligence (*ipsa illa forma*) points to a solution to the question of *Libertas* (Freedom) in Boethius' final book of his *Consolation of Philosophy*." Comment and discuss critically with reference to Books 1 and 5.

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JUNE 2017 SESSION EXAMINATIONS



Code: PHI 3010
Study-Unit: Synoptic paper 1: History of Western Philosophy
Date: Monday 5th June 2017
Duration of Exam: 8:30 – 11:35

NO DICTIONARIES ALLOWED

Answer One question from section A, One question from section B and One question from either A or B.

(Please use a separate script for each question)

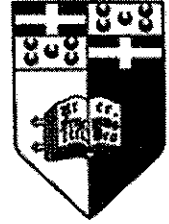
Section A: Ancient and Medieval Philosophy

1. Discuss Aristotle's metaphysics as a reaction to the weaknesses of Plato's metaphysics.
2. Discuss the relationship between Hellenistic philosophy and earlier Greek philosophy.
3. Discuss the reception of Plato's metaphysics in Medieval philosophy.

Section B: Modern and Contemporary Western Philosophy

4. 'Reactions in philosophy tend to be over-reactions.' Discuss with reference to modern philosophy.
5. 'Existentialism is a critique of Hegel's Absolute Idealism.' To what extent and in what way do you consider this to be the case?
6. Bring out the role of language in any *two* of the following:
 - (a) Critical Theory
 - (b) Hermeneutics
 - (c) Analytical Philosophy.

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SEPTEMBER 2017 SESSION EXAMINATIONS



Code : PHI1006
Study-Unit: History of Philosophy: Modern and Contemporary
Date: Tuesday 12th September 2017
Duration of Exam: 8:30 – 10:35

NO DICTIONARIES ALLOWED

Answer ONE question from each section.
Please use a separate script for each question.
(Each question carries 50 marks)

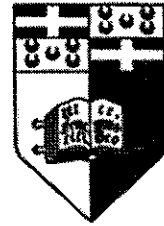
Section A: Modern Philosophy

1. Describe and discuss Descartes' two proofs for the existence of God in the *Meditations*.
2. Compare and contrast the views of Spinoza and Leibniz on substance.
3. Why did Berkeley claim that to be is to be perceived? Was he right in making that claim?
4. What exactly did Kant's 'Copernican revolution in Philosophy' consist of?

Section B: Contemporary Philosophy

5. Elaborate on the difference between existentialism and structuralism/poststructuralism.
6. Discuss the centrality of language in analytic philosophy.
7. 'The objective of critical theory is that of improving society.' Do you agree?
8. The movement from Husserl's phenomenology to Heidegger's existentialism is a movement from the understanding of essences to the understanding of existence. Discuss.

**UNIVERSITY OF MALTA
FACULTY OF ARTS
DEPARTMENT OF PHILOSOPHY
SEPTEMBER 2017 SESSION EXAMINATIONS**



Code : PHI 2107
Study-Unit: Aesthetics
Date: Wednesday 6th September 2017
Duration of Exam: 8:30 – 9:35

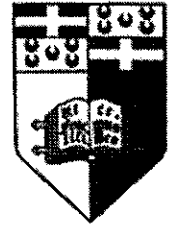
NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. With reference to the theory of art as representation or imitation, discuss the role played by (a) resemblance and (b) convention in the production of figurative painting.
2. What role does emotion play in any theory that defines art in terms of expression?
3. What other aspects, apart from form, should one consider if one is to achieve an adequate appreciation of a work of art?
4. What criteria would you use to assess the value of a work of art?

UNIVERSITY OF MALTA
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DEPARTMENT OF PHILOSOPHY
SEPTEMBER 2017 SESSION EXAMINATIONS



Code : PHI 2122
Study-Unit: Introduction to Islamic Thought
Date: Saturday 2nd September 2017
Duration of Exam: 8:30 – 9:35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. Discuss the early theological disputes in Islam concerning free will and predestination.
2. Underline the main differences between the cosmology of the Qur'ān and that of the Islamic philosophers.
3. Al-Fārābī considered philosophy as being superior to religion, whereas Ibn Sīnā believed that philosophy culminates in prophecy. Discuss.