



PHI1001 History of Philosophy: Ancient and Medieval

Saturday 28th January 2012

9.15 – 11.15

NO DICTIONARIES ALLOWED

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

Section A Ancient Philosophy

1. In what ways do the first philosophers (the Presocratics) differ from the mythologists or theologians that preceded them? Answer giving examples.
2. How does Socrates in Plato's *Republic* rebut the view that justice is the will of the stronger party?
3. How does Aristotle deal with the problem of change?

Section B. Medieval Philosophy

4. 'Medieval philosophy involves a dialogue with and a transformation of philosophical problems and insights that trace their ancestry back to Plato and Aristotle.' Discuss.
5. According to Plotinus all things must originate from the One by necessity, though mediated by a chain of intermediaries. Within the whole process, emanation plays a very important role. Discuss.
6. For Augustine knowledge must be sought not for purely academic purposes, but as something that would bring true happiness, true beatitude. How far is this statement correct?
7. Thomas Aquinas tried to explain the relationship between reason and faith. Elaborate.



PHI 1003 Philosophical Anthropology

9.15 – 12.15

Saturday 23rd June 2012

NO DICTIONARIES ALLOWED

Answer one question from each section.

Please use a separate script for each question.

(Each question carries 33 marks)

Section A: Philosophy of Language

1. **Either:**

(a) The analysis of a joke, according to Peter Serracino Inglott, can well serve us to understand the nature of language. In what ways?

Or:

(b) What, if any, is the difference between linguistics and the philosophy of language?

2. How far can we affirm that language is a specific human activity?
3. What is the relation between language and the world?

Section B: Philosophy of Perception

4. 'It seems as if living things are naturally classifiable in terms of their communication possibilities.' Discuss this statement.
5. Why should one suppose that sense perception is, by and large, an accurate source of information about the external world? Answer with reference to any one of the senses.
6. For Kant both reason and sense experience are important for knowledge. Elaborate and explain why.

Section C: Philosophy of Action

7. Suppose I want and intend to get down on my knees to propose marriage. Contemplating my plan, I am so overcome with emotion that I suddenly feel weak and sink to my knees. (Davis, 1994: 113). Using this example, clarify the difference between an *event that one undergoes* and some *action that one genuinely does*.
8. Suppose that during a game of chess John does each of the following things (all at the same time): (1) he moves his hand, (2) he frightens away a fly, (3) he moves his queen to king-knight-seven, (4) he checkmates his opponent, (5) he gives his opponent a heart attack, and (6) he wins his first chess game ever. Has John here performed *six* acts? Or has he only performed *one* act, of which six different descriptions have been given? (Goldman, 1970: 1). Give reasons for your answer.
9. In what manner could we understand *akratic* actions as being intentional, yet properly absurd, actions?



PHI 1006 History of Philosophy: Modern and Contemporary

9.15 – 11.15

Monday 11th June 2012

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 moves from a position of universal methodological doubt to one of certainty in the *Meditations*.
2. Why did Berkeley think that *esse est percipi* (to be is to be perceived)? Was he right in thinking so?
3. Was David Hume a sceptic? Give reasons for your answer.

Section B: Contemporary Philosophy

4. Discuss any *three* of the following:
 - (a) Heidegger's critique of substance
 - (b) Gadamer's concept of the fusion of horizons
 - (c) Kierkegaard's three stages of existence
 - (d) Foucault's concept of genealogy
 - (d) Habermas's theory of communicative action
5. Outline (a) Frege's contribution to the philosophy of language and (b) Austin's constative-performative distinction.



PHI 1009 Augustine of Hippo's Philosophy

10.30 – 11.30

Wednesday 6th June 2012

NO DICTIONARIES ALLOWED

Answer **ANY ONE** question. (100 marks)

1. There are *three classes of seafarers* whom philosophy is able to embrace, according to Augustine of Hippo in his Cassiciacum discussion *On Happiness*. Write an essay discussing and defining each of these classes with particular reference to the vicissitudes of Augustine's personal life-story.

2. "There is a book of ours entitled *The Teacher*, in which he converses with me..." (*The Confessions* 9,6,14). "The discussion centres around the problem and its solution: that there is no teacher than than (...) who teaches man knowledge, which is also in accord with what is written in the Gospel – One is your teacher (...)" (*Revisions* 1,12).
 - i) who is the speaker?
 - ii) who is "he", the speaker's *interlocutor*?
 - iii) supply the two missing names within brackets (...);
 - iv) discuss in *not more than ten (10) lines* the major topics of the dialogue *The Teacher*.

3. While debates have arisen over the truth of the story of Augustine's conversion to Christianity, it has also been argued that in 386CE, it was to Neoplatonism and not to Christianity that he actually converted (so Prosper Alfaric, for instance). Write an essay to support your agreement or disagreement with this view.



PHI 1014 Political Philosophy

9.15 – 11.15

Thursday 28th June 2012

NO DICTIONARIES ALLOWED

Answer any **two** questions. (50 marks each)

1. ‘Almost all political doctrines and beliefs are based upon some kind of theory of human nature, sometimes explicitly formulated but in many cases simply implied.’ Discuss.
2. What is the function of the state? Which responsibilities should the state fulfill and which ones should be left in the hands of private individuals?
3. All governments seek legitimacy, but on what basis do they gain it, and what happens when their legitimacy is called into question?
4. ‘Rights and obligations are the reverse sides of the same coin.’ Discuss.
5. What forms of government can reasonably be described as ‘democratic’, and why? Can democracy be regarded as an unqualified good?
6. Is it possible to make a clear distinction between positive and negative freedom or are the two concepts inextricably linked? Answer this question giving examples.
7. How does Socrates react to the definitions of justice put forward by the other speakers in Plato’s *Republic* and what kind of view does he propose instead?
8. Discuss the political philosophy of either (a) Augustine or (b) Aquinas.
9. Machiavelli seems to assume that useful thinking about politics needs to start from the conviction that men are always very bad. What advice does Machiavelli give the prince on the basis of that assumption?
10. Compare and contrast the views of Thomas Hobbes and John Locke on the so called ‘state of nature’. What practical consequences for the relation between rulers and their subjects follow from such views?
11. ‘Man was born free and is everywhere in chains.’ Who does Rousseau blame for this and what kind of remedy does he suggest?
12. ‘The only purpose for which power can be rightfully exercised over any member of a civilised community against his will is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant.’ Explain and discuss John Stuart Mill’s ‘very simple principle’.

13. Discuss Marx's view that economics was the basic factor that governed everything, including religion, morality and politics.

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JANUARY 2012 SESSION EXAMINATIONS

PHI1050 Plato's Symposium

Tuesday 24th January 2012

15.30 – 16.30

NO DICTIONARIES ALLOWED

Answer the following question. (100 marks)

According to the *Symposium*, philosophy is not wisdom, but a way of life and discourse determined by the *idea* of wisdom. Discuss in the light of what you have learned about love in this text.

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JANUARY 2012 SESSION EXAMINATIONS

PHI1060 The Bhagavad Gita with Shankara's Advaita Commentary

Thursday 2nd February 2012

16.45 – 17.45

NO DICTIONARIES ALLOWED

Answer the following question. (100 marks)

The basic concept of Advaita philosophy is enshrined in one of the sayings of Shri Shankara: "The Brahman exists; the world is illusion; there is no difference between Jiva and the Brahman." Discuss this while explaining the underlined words and the concepts that they stand for.

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MAY/JUNE 2012 SESSION EXAMINATIONS

PHI 1070 Plotinus

15.30 – 16.30

Tuesday 19th June 2012

NO DICTIONARIES ALLOWED

Answer **one** question. (100 marks)

1. Discuss Plotinus' 'infinite quest after the absolutely simple'.
2. 'Plotinus transforms Plato's theory of Ideas into an intuition of the mystery of Life.'
Discuss in the light of Plotinus' notion of presence.

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MAY/JUNE 2012 SESSION EXAMINATIONS

PHI 1080 Marsilio Ficino

18.00 – 19.00

Tuesday 12th June 2012

NO DICTIONARIES ALLOWED

Answer **one** question. (100 marks)

1. 'Marsilio Ficino's 'discovery' of the immortality of the soul was particularly important in the revival of religion. The emphasis on the individual soul led easily to the devotional step of a 'personal relationship' with God which became so characteristic of the Catholic Church.' Discuss.
2. Consider the significance of Marsilio Ficino's letters for us today. Focus your attention on Ficino's view that vice is the product of foolishness and ignorance, and that man's fulfilment lies in his return to his source.



PHI 1090 Philosophy: Tools and Problems

Monday 23rd January 2012

8.00 – 9.00

NO DICTIONARIES ALLOWED

Total marks for examination 100.

Answer all questions in Section A and one only from Section B.

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

1. Compare and contrast the three most important forms of argumentation.
2. (a) What is a contradiction?
(b) What do we mean when we say that propositions in a set are consistent?
3. Give the (a) contrary (b) subcontrary (c) contradictory (d) superaltern, if any, of the following: “No student is a philosopher”.
4. Give the simple and accidental converses, if any, of the following:
(a) All students are philosophers.
(b) Some student is not a philosopher.
5. Write down three names of each of the following and illustrate each name by an example:
(a) Valid forms of argumentation;
(b) Informal Fallacies.

Section B (70 marks)

1. To what extent, if at all, is our freedom limited by our human nature and environment?
2. How can we judge whether our actions are good or bad? What distinguishes the main positions of such judgements from each other?
3. What conditions need to be satisfied for any government to be considered legitimate and just?
4. How are our minds, our thoughts, our feelings and sensations related to our bodies? Which of the solutions offered seems more satisfactory to you? Why?

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MAY/JUNE 2012 SESSION EXAMINATIONS

PHI 1102 Ethics I and II

13.00 – 15.00

Thursday 14th June 2012

NO DICTIONARIES ALLOWED

Answer **one** question from **each** section. (50 marks each)

Section A

1. Discuss Aristotle's vision of the good life.
2. Is ethics a matter of love, obedience to law or communication?
3. Which elements of the human agency should be taken into consideration when evaluating the morality of human action?

Section B

4. What solution does Alasdir MacIntyre offer to rescue contemporary culture from its moral chaos?
5. Compare Kant's moral philosophy with utilitarianism.
6. Discuss Aristotle's influence on Thomas Aquinas.



PHI 2001 Logic

9.15 – 11.15

Saturday 4th February 2012

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

Answer all questions.

- 1) (i) $a*b$ is defined as $(a \vee b) \vee \neg (a \wedge b)$. Work out its *truth-table*. (3 marks)
(ii) Show that the *truth-table* of $\neg(a \wedge \neg b) \vee \neg(b \wedge \neg a)$ is the same as that of $a*b$. (3 marks)
(iii) Show by means of a *truth-table*, that \vee is distributive over \rightarrow , i.e. that $a \vee (b \rightarrow c) \succ (a \vee b) \rightarrow (a \vee c)$ is valid. (5 marks)
(iv) By means of a *truth-table*, found out whether the implication: $\neg(A \wedge B), \neg A < B$ is valid. (4 marks)
- 2) Find out by means of *effective scenario tableaux* whether the arguments:
(i) $\neg a \vee b < a \rightarrow b$
(ii) $\neg(a \wedge b) < \neg a \vee \neg b$
are effectively sound. (8 marks each)
- 3) Given that a and b are truth-indefinite primary propositions, find out by means of *dialogues* whether the arguments:
(i) $\neg(a \wedge b), a < \neg b$
(ii) $a \wedge (b \vee c) < (a \wedge b) \vee (a \wedge c)$
are effectively and/or classically sound. (8 marks each)
- 4) Find out by means of *dialogue-based developments* whether the propositions/arguments:
(i) $\neg(a \wedge \neg a)$
(ii) $\neg(\neg a \vee \neg b) < a \wedge b$
are effectively and/or classically true/sound. (6 marks each)
- 5) Within classical logic, ‘proposition A is *contrary* to proposition B ’ means that $A < \neg B$ is sound. What do the following mean? (1 mark each)
(i) A is *subcontrary* to B
(ii) A is *contradictory* to B
- 6) Write down: (1 mark each)
(i) the *contrary*, if any, of “All men are wise”;
(ii) the *subcontrary*, if any, of “All men are wise”;
(iii) the *contradictory*, if any, of “All men are wise”;
(iv) the *subaltern*, if any, of “All men are wise”;
(v) the *superaltern*, if any, of “All men are wise”.
- 7) Give the simple and/or accidental converse, if any, of:
(i) Some man is wise.
(ii) Some man is not wise. (2 marks each)

- 8) Show by means of two *Beth Tableaux* that the a-type proposition $SaP [\bigwedge_x .S(x)\rightarrow P(x).]$ is classically contradictory to the o-type proposition $SoP [\bigvee_x .S(x)\wedge\neg P(x).]$, i.e. that (i) $SaP < \neg SoP$ and (ii) $\neg SoP < SaP$ are both classically sound. (5 marks each)
- 9) 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 $\bigvee_x S(x) \text{ ,, } SaP < PiS$. (8 marks)
- 10) Show by means of a *Beth tableau* that the 2nd figure syllogism *Baroco* is classically sound. (12 marks)



PHI 2003 Metaphysics

15.45 – 19.45

Friday 15th June 2012

NO DICTIONARIES ALLOWED

Answer any **three** questions. (Each question carries 33 marks)

1. What is Metaphysics? Is it one inquiry or several? Can philosophy do without some form of metaphysical speculation?
2. Outline and explain the similarities and differences between Aristotle's and John Locke's accounts of substance.
3. Why does Aristotle hold that 'being' is an analogous term? Do you agree with him on this point?
4. Why did Aristotle consider his theory of causality to be the backbone of his metaphysics?
5. Explain and evaluate, as comprehensively as possible, Aristotle's argument for the existence of God.
6. **Either**
 - (a) Elucidate the manner in which Aquinas' five ways could be seen to have a common structure. Why does Aquinas offer more than one way to demonstrate God's existence?

Or

 - (b) Explain, as fully as possible, and evaluate philosophically, any one of Thomas Aquinas' *five ways* for demonstrating the existence of God.



PHI2004 Philosophy of the Social Sciences

Friday 27th January 2012

18.00 – 20.00

NO DICTIONARIES ALLOWED

Answer two questions, one from section 1 and one from Section 2. (50 marks)

Section 1

1. What is epistemology? How do the problems of (a) the ambiguity of perception and (b) the problem of the theory-laden nature of observation concern the epistemological enterprise in the social sciences?
2. Discuss how the issues concerning (a) the fallibility and ambiguity of perception and (b) the theory-laden nature of observation bear upon the search for truth in the social sciences.

Section 2

3. Compare and contrast the thought of Weber, Durkheim and Marx on the question of the relation of the individual to society with reference to the epistemological issue how to decide on the truth or falsity of a theory. (Hint: You can refer to the two examples of 'education' and 'medicalization' in the documentary *Understanding Sociology II: Making Sense of Sociological Theory*.)
4. Discuss the claim that the very possibility of doing anthropology presupposes the falsity of any form of cultural or conceptual relativism. Illustrate your answer with reference to specific examples, such as mercy killing, racism, infanticide, suttee, etc.



PHI 2005 Philosophy of Religion

8.00 – 10.00

Monday 4th June 2012

NO DICTIONARIES ALLOWED

Answer one question from each section.

Please use a separate script for each question.

(Each question carries 50 marks)

Section A: Philosophy of Religion

1. Evaluate philosophically the claim that the regularities and order observed in nature provide us with strong reasons to believe in God.
2. Evaluate Immanuel Kant's moral argument for the existence of God in the light of his claim that religious faith must be a matter of taking a hopeful view of human destiny.
3. Why should one speak of God's existence in a 'dissimilar-similar' way to the manner in which one would speak of one's own existence? What could such a manner of speaking reveal about God?

Section B: Islamic Philosophy

4. Discuss the nature and the development of Islamic philosophy.
5. According to al-Kindi:
Sorrow is a pain of the soul occurring from the loss of things loved or from having things sought for elude us.

Elaborate on this statement and explain the process described by al-Kindi concerning the attainment of happiness in his treatise *The Art of Dispelling Sorrows*.
6. According to Ibn Rushd:
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.
Comment on the line of argumentation adopted by Ibn Rushd and compare it with the following affirmation of Thomas Aquinas:
Although the truth of the Christian faith surpasses the capacity of the reason, nevertheless that truth that the human reason is naturally endowed to know cannot be opposed to the truth of the Christian faith.

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MAY/JUNE 2012 SESSION EXAMINATIONS

PHI 2009 Contemporary Continental Philosophy

13.00 – 15.00

Tuesday 12th June 2012

NO DICTIONARIES ALLOWED

Answer the following questions. (50 marks each)

1. Discuss the first generation Critical Theorists' attempt (i.e., Horkheimer, Marcuse, Adorno) to improve upon the shortcomings of the orthodoxy of their Marxist ancestry.
2. Discuss the critiques of the concepts of 'meaning' and 'the human subject' which Structuralists and Poststructuralists, in very similar terms, bring to bear against essentialism.

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MAY/JUNE 2012 SESSION EXAMINATIONS

PHI 2010 The Modernism/Postmodernism Debate

15.30 – 17.30

Wednesday 6th June 2012

NO DICTIONARIES ALLOWED

Answer the following questions. (50 marks each)

1. Discuss what Taylor means by Authenticity, Instrumental Reason and Fragmentation in the context of a broader discussion of how, in their contemporary modes, they are reciprocally re-enforcing in furthering conditions for political despotism.
2. Discuss Charles Taylor's remark that '... the popular 'postmodern' variants of our day, which have attempted to delegitimize horizons of significance, as we see with Derrida, Foucault and their followers, are indeed proposing deviant forms'.

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MAY/JUNE 2012 SESSION EXAMINATIONS

PHI 2011 Philosophy of Communication

8.00 – 9.00

Saturday 16th June 2012

NO DICTIONARIES ALLOWED

Answer **one** question. (100 marks)

1. Discuss the failings of the linear model of communication.

2. Outline and discuss the key ideas of *three* of the following:
 - (a) Saussure's model of language
 - (b) Eco's theory of semiology
 - (c) Derrida's analysis of the spoken and the written word
 - (d) Wittgenstein on the picture theory of language
 - (e) Austin on the distinction between constatives and performatives.

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JANUARY 2012 SESSION EXAMINATIONS

PHI2012 Existentialism

Monday 23rd January 2012

13.00 – 14.00

NO DICTIONARIES ALLOWED

Answer **one** question. (100 marks)

1. “A central feature of Existentialist thought concerns the relationship between human beings and the world.” Discuss.
2. How do existentialists resolve the tension between the social aspect of human life and the desire for individualism?
3. What is the relationship between Angst, Death and the Absurd?

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JANUARY 2012 SESSION EXAMINATIONS

PHI2015 Political Theory III

Thursday 26th January 2012

10.30 – 11.30

NO DICTIONARIES ALLOWED

Answer *one* of the following questions. (100 marks)

1. Plato's theory of justice envisaged a principle of government based on the principle of enlightened despotism which he represented as responding to the 'defects' of democracy. Outline his arguments and discuss a possible democratic response to them.
2. Discuss the possibility of engineering a perfectly just society.
3. Discuss the relationship between justice and power.

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MAY/JUNE 2012 SESSION EXAMINATIONS

**PHI 2018 Time after Heidegger:
Thinking after the Deconstruction of Time**

11.45 – 12.45

Friday 1st June 2012

NO DICTIONARIES ALLOWED

Answer **one** question. (100 marks)

1. In what ways does Heidegger's thinking of temporality challenge the traditional concept of time?
2. How, according to Heidegger, is Dasein's appropriation of temporality related to its authenticity?
3. What would you say is the relevance of Heidegger's rethinking of the concept of time for contemporary thinking?
4. Explain what you think Levinas means by stating that we can only acquire the concept of time through our relation with the Other.

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MAY/JUNE 2012 SESSION EXAMINATIONS

PHI 2026 Philosophy of Information Technology

15.30 – 16.30

Thursday 14th June 2012

NO DICTIONARIES ALLOWED

Answer **one** question. (100 marks)

1. Identify and discuss how the privacy threats posed by cybertechnology differ from those posed by earlier technologies.
2. Discuss some of the ethical issues raised by social networks.
3. Should cyberspace be declared a copyright-free zone? Give reasons.
4. Discuss the role Creative Commons licenses have in expanding the range of creative works available for others to build on and share.
5. Discuss Heidegger's Question Concerning [Information] Technology.

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MAY/JUNE 2012 SESSION EXAMINATIONS

PHI 2102 Ethics III

10.30 – 11.30

Thursday 31st May 2012

NO DICTIONARIES ALLOWED

Answer **one** question. (100 marks)

1. ‘Some people believe that killing human beings is wrong under all conditions, no matter what. But others hold that although killing is wrong in general, there can be exceptions’ (Christopher Belshaw). Discuss what these exceptions could be and whether they do indeed justify killing human beings in the circumstances when they appear.
2. Discuss whether the consequences of actions should have a bearing on the decisions we make about what is morally right. Illustrate your answer with examples.

Jonathan Glover holds that the main argument for the wrongness of killing is that ‘it is wrong to shorten a worthwhile life’. Discuss this argument with particular reference to the concept of a worthwhile life.

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MAY/JUNE 2012 SESSION EXAMINATIONS

PHI 2107 Aesthetics

9.15 – 10.15

Tuesday 19th June 2012

NO DICTIONARIES ALLOWED

Write an essay on **one** of the following. (100 marks)

- (a) art as representation;
- (b) art as expression;
- (c) art as form;
- (d) art as an institution.

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MAY/JUNE 2012 SESSION EXAMINATIONS

PHI 2207 Principles and Perspectives of Science

11.45 – 12.45

Wednesday 13th June 2012

NO DICTIONARIES ALLOWED

Answer ONE question (100 marks)

1. Discuss the limitations of the use of induction for developing scientific theories.
2. Explain Popper's views on falsification and show how they can be applied to select the better theory between two scientific theories that describe the same phenomena.
3. Discuss Kuhn's account of progress in science. Distinguish clearly the methods of science used in the different phases which he identifies in the development of scientific paradigms.
4. Say whether the change from the geocentric to the heliocentric view of the structure of the universe was evolutionary or revolutionary. Give reasons for your answer.



PHI3001 German Philosophy A: Kant and Hegel

Thursday 26th January 2012

16.45 – 18.45

NO DICTIONARIES ALLOWED

Answer **two** questions, **one from Section 1** and **one from Section 2**. (50 marks each)

Section 1: Kant

1. Compare and contrast the Empiricists' and Rationalists' epistemological positions and explain how Kant sought to resolve the conflict in terms of *Synthetic A priori* Truths.
2. Why does Kant reject Utilitarianism? Does the Categorical Imperative provide Kant with a rational basis for moral behaviour?

Section 2: Hegel

3. According to Hegel, history is the dialectical process whereby Spirit comes to know itself and realize its idea. Discuss this statement making specific reference to the dialectical relation between the individual and society.
4. Discuss Hegel's response to Kant's views on the Categorical Imperative.



PHI 3004 Augustine's Cassiciacum Philosophical Dialogues

18.00 – 19.00

Thursday 31st May 2012

NO DICTIONARIES ALLOWED

Answer *ALL* four questions.

1. *“Do teachers ever claim that it is their own thoughts that are grasped and retained, rather than the branches of learning themselves which they purport to transmit by their speaking? What foolish curiosity could ever prompt a man to send his child to school in order to have him learn what the teacher thinks? But when teachers have made use of words to explain all those branches of learning which they profess to be teaching, including even those dealing with virtue and wisdom, then those who are known as pupils reflect within themselves whether what has been said is true, contemplating, that is, that inner truth according to their capacity. It is then, therefore, that they learn. And when they discover within themselves that what has been said is true, they praise their teachers, unaware that they are not so much praising the teachers as they are praising those who have been taught, provided, however, that the teachers also know what they are saying. But men make the mistake of calling people “teachers” when they are not that at all, because there is generally no interval of time between the moment of speaking and that of knowing, and because their coming to learn from within follows quickly upon the suggestive force of the speaker’s words, they think that they have learned externally from him who spoke those words”.*
 - i) What is the name of the work from which this text has been extracted?
 - ii) Who is the interlocutor with the author of the text?
 - iii) Who is, therefore, according to the speaker, the *only One* who really teaches?
 - iv) Why?

2. *“There are apparently three classes of seafarers, so to speak, whom philosophy is able to embrace”.*
 - i) Who is the speaker?
 - ii) Who is the addressee?
 - iii) What is the topic of the discussion?
 - iv) Name and define very briefly each of the three types of seafarers.

3. *“To perceive and to grasp the order of reality proper to each thing, and then to see or to explain the order of the entire universe by which this world is truly held and governed, this, (...), is a very difficult and rare achievement for men”.*
 - i) What is the name of the work from which the text has been drawn?
 - ii) What is the name of the addressee (...) of the text?
 - iii) Define in not more than **10 lines** the term *liminality*, descriptive of the contents and philosophical orientation of the text.

4. “Not long after this, then, all obstinacy and pertinacity had died down, and Plato’s doctrine, which in philosophy is the purest and most clear, the clouds of error having been removed, shone forth especially in Plotinus. This Platonic philosopher is regarded as being so like Plato, that one would think that they had lived at the same time. The interval of time between them is, however, so great that one should rather think that Plato had come to life again in Plotinus...No one doubts but that we are helped in learning by a twofold force, that of authority and that of reason...”.

- i) What is the name of the work from which this text has been extracted?
- ii) Who was Plotinus?
- iii) What or who represented the *authority* stronger than which the author was by then convinced that he could not come by?
- iv) What or who represented *reason* regarding which the author was convinced that it would not be at variance with the *sacred mysteries*?



100 marks are allotted to the written examination.

1. a) Mathematicians often introduce mathematical objects by means of an *axiomatic system*. Constructive philosophers of mathematics often introduce objects by an interplay of *construction* and *abstraction*.
- What is meant by an axiomatic system? (3 marks)
 - How is abstraction carried out? (3 marks)
 - What is meant by saying that a relation \sim is an *equivalence relation*? (2 marks)
 - What is meant by saying that a statement $A(x)$ about an object x is *invariant* with respect to \sim ? (2 marks)
 - Which of the two ways of introducing mathematical objects do you agree with? Why? (2 marks)
- b) The *natural numbers* are constructively obtained by abstraction from the difference between equivalent *numerals*.
- What are numerals used for? (1 mark)
 - Write down a construction rule for the numerals. (2 marks)
 - Define: “the two numerals m and n are equivalent”. (2 marks)
 - Write down (the constructive version of) the Peano Axioms. (3 marks)
 - Prove (constructively) any one of them. (2 marks)
- c) The *positive rational numbers* are constructively obtained by abstraction from the difference between equivalent *fractions*.
- What are the positive rational numbers introduced for? (2 marks)
 - Define: “the two fractions m_1/n_1 and m_2/n_2 are equivalent”. (2 marks)
- d) How are 0 and the *negative rational numbers* constructively introduced? (An answer with all details is not expected.) (6 marks)
- e) *Functions* are constructively obtained by abstraction from the difference between equivalent *terms*.
- Define: “the two terms $S(r)$ and $T(r)$ containing exactly one variable r are equivalent”. (2 marks)
 - What is the value of the function $\tau_r S(r)$ for the argument n ? (2 marks)
- f) *Sets* are constructively obtained by abstraction from the difference between equivalent *formulae*.
- Define: “the formulae $A(x)$ and $B(x)$ containing exactly one free variable x are equivalent”. (2 marks)

- ii) When is n a member of the set $\in_x A(x)$? (2 marks)
2. a) Constructive philosophers of science often introduce the objects of Protophysics – e.g. those of Geometry – by means of a process of *ideation*. They speak of ideal objects having ideal properties. What relation is there between objects of the real world and ideal properties of Protophysics? (3 marks)
- b) Define “ K_1 fits K_2 (with respect to O_1 and O_2)”, where K_1 and K_2 are bodies and O_1 and O_2 surface-parts on them respectively. (3 marks)
- c) Mention some techniques for producing fitting body-pairs. (2 marks)
- d) Mention some techniques for controlling whether two bodies fit each other (sufficiently well). (2 marks)
- e) What do we mean when we say that a given relation is alternative? (2 marks)
- f) Why is the alternativity of fitting important in practice? (2 marks)
- g) When are two bodies alike-in-shape (with respect to certain surface-parts on them)? (2 marks)
- h) Prove that alikeness-in-shape is a reflexive relation. (2 marks)
- i) What do we mean when we say that fitting is invariant with respect to alikeness-in-shape? (2 marks)
- j) Define “ K_1 is smooth to K_2 (with respect to O_1 and O_2)”. (3 marks)
- k) Define “ K_1 is flat to K_2 (with respect to O_1 and O_2)”. (3 marks)
- l) Describe the 3-plate process and indicate its use. (3 marks)
- m) State the theorem which justifies the transition from the two-place predicator ‘flat’ to the one-place predicator ‘plane’. (3 marks)
3. What does O. Schwemmer mean by:
- a) deficiency-situation and conflict-situation; (4 marks)
- b) action and objective; (6 marks)
- c) deliberation; (10 marks)
- d) the Rational Principle; (4 marks)
- e) the Moral Principle. (4 marks)

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JANUARY 2012 SESSION EXAMINATIONS

PHI3007 Wittgenstein's Philosophical Investigation

Monday 23rd January 2012

15.30 – 16.30

NO DICTIONARIES ALLOWED

Answer the following question. (100 marks)

Discuss at length Wittgenstein's claim: "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" (PI 43).

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MAY/JUNE 2012 SESSION EXAMINATIONS

PHI 3036 Contemporary Texts in Philosophy

15.30 – 16.30

Tuesday 12th June 2012

NO DICTIONARIES ALLOWED

Answer **one** question. (100 marks)

1. ‘Truth cannot be out there – cannot exist independently of the human mind – because sentences cannot so exist, or be out there. The world is out there, but the descriptions of the world are not’ (Richard Rorty). Discuss.
2. In *Contingency, Irony, and Solidarity* (1989), Rorty refers to the ‘contingency of selfhood’. What does he mean? Do you think he is right in asserting a contingent self?
3. Discuss the notion of the ‘private ironist’ as Rorty describes it in *Contingency, Irony and Solidarity* (1989). How does the ironist feature in Rorty’s liberal utopia?

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MAY/JUNE 2012 SESSION EXAMINATIONS

PHI 3037 Boethius' *The Consolation of Philosophy*

14.15 – 15.15

Monday 11th June 2012

NO DICTIONARIES ALLOWED

Answer **one** question. (100 marks)

3. The ladder of goods, which cannot have an infinite number of steps, has its end in the perfect good which is also complete happiness. Discuss this notion in the light of your study of Boethius' *Consolation of Philosophy*.
4. Boethius wrote:
"This love of wisdom (or philosophy) is the illumination of the intelligent mind by that pure wisdom (defined as the self-sufficient living mind and sole primeval reason of all things), and is a kind of return and recall to it, so that it seems at once the pursuit of wisdom, the pursuit of divinity and the friendship of that pure mind. So that this wisdom gives to the whole class of minds the reward of its own divinity and returns it to its proper constitution and purity of nature. Herein lies the philosophical basis of the 'consolation'." Discuss.



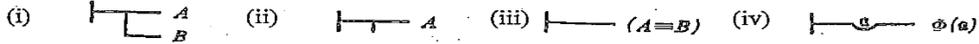
PHI 3035 Frege, *Begriffsschrift*

15.30 – 16.30

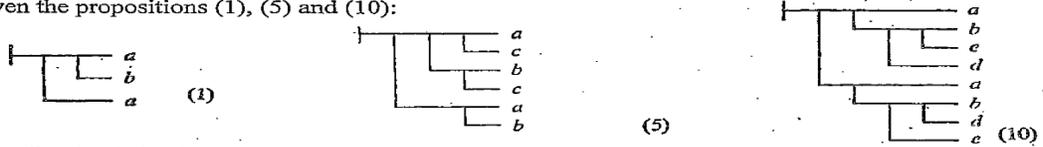
Monday 4th June 2012

Answer all questions:

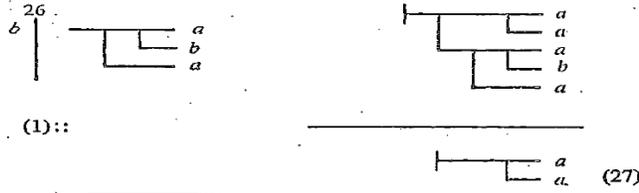
1. How does Frege define:



2. Frege defines (i) A or B, (ii) either A or B, and (iii) A and B “by combining the signs of conditionality and negation”. How?
3. Which nine propositions does Frege mark out as “the core of the presentation”?
4. Which one valid implication does Frege use in addition to the core propositions (and others obtained by substitution in them) in order to arrive at other true propositions?
5. Given the propositions (1), (5) and (10):



Describe the following derivation of (27), (29) and (30), translating the propositions that are used by means of a one-dimensional notation:



[No proof is required for core proposition (28).]

