



PHI 1001 History of Philosophy: Ancient and Medieval

16.45 – 18.45

Tuesday 1st February 2011

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. The early philosophers (the Presocratics) were called ‘naturalists’ (*phusiologoi*), in contrast to the mythological thinkers that preceded them. What exactly did this contrast consist of? Answer with reference to at least *two* Presocratics you have studied.
2. Why does Socrates reject the views about justice made by the various speakers in the first book of Plato’s *Republic*? What alternative view does he put forward in the rest of the work?
3. What arguments does Aristotle use to show that a correct account of happiness must give virtue a prominent place?
4. Compare and contrast the views of the Epicureans and the Stoics on the problem of free will and determinism.

Section B Medieval Philosophy

5. There is no doubt that Medieval philosophy had a significant role in the general development of European philosophical thought. Do you agree?
6. What influence, if any, had Neoplatonism on Medieval thought?
7. The teachings of Augustine dominated Christian thought until the rise of Aristotelianism in the early thirteenth century. Discuss.
8. Aquinas’ most influential contribution was his account of the relationship between faith and reason and the independence of philosophy from theology. Elaborate.



PHI 1003 Philosophical Anthropology

14.15 – 17.15

Thursday 9th June 2011

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:**

“The linguistic turn is definitely the hallmark of contemporary Western philosophy. However in Plato’s *Cratylus* we already find the first general discussion of the role of convention in language.” Discuss.

Or:

According to Peter Serracino Inglott, a joke minutely dissected can well provide us with the basic indicators necessary for mapping out the landscape of language. Why does he think so?

2. “Through language we express ourselves and communicate with others.” Discuss.
3. What exactly is the relationship, between language and the world?

Section B: Philosophy of Perception

4. “The soul is, so to speak, the first principle of living things. We seek to contemplate and know its nature and substance.” (Aristotle, *De Anima*). Discuss.
5. Can we always justify the assumption that sense perception is a reliable source of information about the external world?
6. For Kant both reason and sense experience are important for knowledge. Elaborate and explain why.

Section C: Philosophy of Action

7. All actions are, in some way, happenings or events. But what distinguishes human actions from mere happenings?
8. In what manner could the ‘logic’ of practical reasoning shed light on freedom of the will?
9. Does it make sense to locate or count actions? Outline and evaluate one or more ways in which philosophers have tried to individuate actions.



PHI 1006 History of Philosophy: Modern and Contemporary

9.15 – 11.15

Monday 6th June 2011

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. How does Descartes move from an initial state of doubt to one of certainty in the *Meditations*?
2. Compare and contrast the views of Spinoza and Leibniz on substance.
3. What kind of problems arise from John Locke's claim that what we are in touch with in perception are ideas?
4. Why did Berkeley think that *esse est percipi* (to be is to be perceived)? Was he right in thinking so?
5. Describe and discuss Kant's 'Copernican Revolution' in philosophy.

Section B: Contemporary Philosophy

6. Discuss Nietzsche's influence on Michel Foucault.
7. Compare and contrast the philosophical ideas of M. Heidegger and J.P. Sartre.
8. Discuss the contribution of analytic philosophy to contemporary western philosophy.

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JUNE 2011 SESSION EXAMINATIONS

PHI 1009 Augustine of Hippo's Philosophy

10.30 – 11.30

Wednesday 1st June 2011

NO DICTIONARIES ALLOWED

Answer ANY ONE question (100 marks)

1. Write an essay on the *Cassiciacum Dialogues*, describing the historical situation in which they occurred, the participants, and, briefly, the major themes discussed.
2. *The nature of the ultimate good, to which all man's actions aspire because it alone ensures his happiness, was the guiding principle of all ancient philosophical thought.* Discuss with reference to Augustine of Hippo's *eudaimonistic* theory as expressed in his *On the happy life*.
3. "There is a book of ours entitled *The Teacher, in which he converses with me*".
 - (i) Who is the speaker?
 - (ii) Who was the interlocutor (*he*) referred to?
 - (iii) From which work of the author is the text drawn?
 - (iv) Write not more than *fifteen lines* discussing the text referred to above.
4. Discuss in an essay some of the major aspects of Augustine of Hippo's political philosophy as delineated in his *The City of God*, with particular reference to the theme of book nineteen.

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JUNE 2011 SESSION EXAMINATIONS



PHI 1014 Political Philosophy

11.45 – 13.45

Tuesday 14 June 2011

NO DICTIONARIES ALLOWED

Answer two questions, one from each section.

Section A (50 marks)

1. “Models of human nature have varied considerably, and each model has radically different implications for how social and political life should be organised.” Discuss.
2. What is it that transforms power into authority and on what basis can authority be rightfully exercised?
3. “Political obligation refers to the duty of citizens to acknowledge the authority of the state and obey its laws.” Where does this obligation arise from and what is the state obliged to guarantee its citizens in return?
4. Does law enforce moral standards, or should it try to? How much freedom should the law allow the individual, and on what issues?
5. Should material benefits be distributed according to needs, according to rights, or according to merit? Give reasons for your answer.

Section B (50 marks)

6. 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?
7. Discuss the political philosophy of either (a) Augustine or (b) Aquinas.
8. Outline Machiavelli’s advice to the prince in *Il Principe (The Prince)* and say why you agree or disagree with it.
9. Compare and contrast the views of Thomas Hobbes and John Locke on the ‘state of nature’ and the social contract.
10. Discuss J.S. Mill’s claim that ‘the only purpose for which power can rightfully be exercised over any member of the civilized community against his will is to prevent harm to others.’

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JUNE 2011 SESSION EXAMINATIONS



PHI 1070 Plotinus

15.30 – 16.30

Tuesday 14th June 2011

NO DICTIONARIES ALLOWED

Answer the following question (100 marks)

Comment and discuss Plotinus' central intuition expressed in P. Hadot's words: "(T)hat the human self is *not* irrevocably separated from its eternal model, as the latter exists within divine Thought. This true self – this self in God – is within ourselves. During certain privileged experiences, which raise the level of our inner tension, we can identify ourselves with it."

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JUNE 2011 SESSION EXAMINATIONS

PHI 1080 Marsilio Ficino

9.15 – 10.15

Saturday 4th June 2011

NO DICTIONARIES ALLOWED

Answer the following question (100 marks)

Marsilio Ficino is no ascetic. He is not a medieval mystic giving his back to the world in disgust. Constantly he draws our attention to what is truly good and truly beautiful in the world and in ourselves and inviting us to turn to that. Yet he writes: “Shame on mortals, again and again shame on them, I say, for no other reason save this: they delight in mortal goods, and in so doing they ignore the eternal good itself.” How is this to be explained in the light of your study of Marsilio Ficino’s philosophy?

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JANUARY 2011 SESSION EXAMINATIONS



PHI 1050 Plato's *Symposium*

15.30 – 16.30

Tuesday 1st February 2011

NO DICTIONARIES ALLOWED

Answer the following question. (100 marks)

Compare and contrast Alcibiades' views on love with Diotima's view as expounded by Socrates in Plato's *Symposium*.

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JANUARY 2011 SESSION EXAMINATIONS



PHI 1090 Philosophy: Tools and Problems

8.00 – 9.00

Monday 24th January 2011

NO DICTIONARIES ALLOWED

Answer **one** question from the following. (100 marks)

1. If there is a designer of the natural world, is that designer necessarily God?
2. What is free will and is it compatible with determinism?
3. Discuss the role of moral rationalism in ethical thinking and show, with the use of arguments, that there can be objective truths in ethics.
4. Discuss either (i) Thomas Nagel's or (ii) Christopher Belshaw's views on the 'Meaning of life'.

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JUNE 2011 SESSION EXAMINATIONS

PHI 1102 Ethics I and II

13.00 – 15.00

Thursday 2nd June 2011

NO DICTIONARIES ALLOWED

Answer one question from each section.

Section A (50 marks)

1. “According to Aristotle the 'good' is something sought always for its own sake and never for the sake of something else; it must be self-sufficient, that is, it must be something which taken on its own makes life worthwhile and lacking in nothing.” Discuss
2. Is man’s experience of self-fulfillment achieved by love, fidelity to law or by one’s maximization of communication? Give reasons for your answer.
3. “Human action is not just a movement; it involves reason, desire, intention, freedom and responsibility.” Discuss.

Section B (50 marks)

4. Alasdair MacIntyre has claimed that modern moral thought is in a state of disarray from which it can be rescued only if we revert to an Aristotelian moral paradigm. Why does he think so?
5. Aristotle and Aquinas claim that self-fulfillment is achieved by living a virtuous life. Examine the arguments they use to reach this conclusion.
6. According to Kant, the morally good person is the one who strives to do what he ought to do rather than the one who acts either from inclination or self-interest. Critically examine this claim.

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JUNE 2011 SESSION EXAMINATIONS

PHI 2003 Metaphysics

16.45 – 19.45

Friday 3rd June 2011

NO DICTIONARIES ALLOWED

Answer any THREE questions.

(Each question carries 33 marks)

1. What is Metaphysics? Is it one inquiry or several? Give reasons for your answer.
2. How could Aristotle have responded to David Hume's account of causation? Would you have considered his 'response' to have been convincing?
3. In your view, could metaphysics do without analogical judgments? Give reasons for your answer.
4. With respect to the Cheshire cat, Alice remarks that she had often seen a cat without a grin but never a grin without a cat. How are substances and accidents related?
5. "For Aristotle, God is the first of all substances, the necessary first source of movement who is himself unmoved. God is a being with everlasting life, and perfect blessedness, engaged in never-ending contemplation". Explain and evaluate, as comprehensively as possible, Aristotle's line of argumentation for the existence of God.
6. Comment on the claim that "Thomas Aquinas' *five ways* are formally similar yet materially different in that they take up the four kinds of causation present in reality".
7. Explain, as fully as possible, and evaluate philosophically, any one of Thomas Aquinas' *five ways* of demonstrating the existence of God.



PHI 2005 Philosophy of Religion

8.00 – 10.00

Monday 6th June 2011

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. “To accept the ‘Ontological’ Argument would require a leap of faith. A leap of this sort will require motivation that comes from outside the argument”. Do you agree? Give reasons for your answer.
2. Comment on Immanuel Kant’s claim that, although one cannot argue about God’s existence, one needs to believe that God exists in order to sustain oneself in a consistent, life-long moral endeavour.
3. “One of the perennial questions encountered within the philosophy of religion is how it is that we can talk meaningfully about God when God is so different to anything else we encounter”. Discuss.

Section B: Islamic Philosophy

4. Account for the rise and development of philosophical thought in Islam.
5. *“There is a general consensus among the Islamic philosophers about the existence of two realms: (a) the material world of nature, of the things subject to generation and decay, and (b) an immaterial, separate world. One of the main problems of Islamic philosophy is to determine the kind of relationship linking the two realms together.”*
Discuss how this problem was addressed through the emanationist theory of al-Farâbî as well as the reaction to the latter on the part of Muslim orthodoxy.
6. Discuss al-Kindî’s description of sorrow as well as his suggested remedies and his portrayal of the moral life.

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JUNE 2011 SESSION EXAMINATIONS

PHI 2009 Contemporary Continental Philosophy

13.00 – 15.00

Tuesday 14th June 2011

NO DICTIONARIES ALLOWED

Answer BOTH questions.

(Each question carries 50 marks.)

1. Discuss why the Critical Theorists of the Frankfurt School opposed the prevailing Marxist orthodoxy at the turn of the 20th C. (in terms of its economistic/reductionist interpretation of Marxism) and explain at length how they sought to overcome the lacunae which they believed to be endemic to it.
2. Discuss why and in what terms Habermas regards the public sphere critical for the revitalization of a truly democratic participatory society.

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JUNE 2011 SESSION EXAMINATIONS

PHI 2010 The Modernism/Postmodernism Debate

15.30 – 17.30

Wednesday 15th June 2011

NO DICTIONARIES ALLOWED

Answer BOTH questions.

(Each question carries 50 marks.)

1. Discuss Charles Taylor's criticisms of the relativist conception of the self in terms of his remarks on the inescapability of horizons of significance. (Pay special attention to his remarks about Foucault.)
2. How do the weaknesses of the relativist conception of individualism relate to the malaise of instrumental reasoning and how do they both bear upon the problem of political apathy?

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JUNE 2011 SESSION EXAMINATIONS



PHI 2011 Philosophy of Communication

15.30 – 16.30

Monday 13th June 2011

NO DICTIONARIES ALLOWED

Answer the following question (100 marks)

Take any philosopher whose views have cast some light on the process of communication and discuss his or her views from two different perspectives.

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JUNE 2011 SESSION EXAMINATIONS



PHI 2012 Existentialism

10.30 – 11.30

Tuesday 14th June 2011

NO DICTIONARIES ALLOWED

Answer ANY ONE question (100 marks)

1. Discuss Heidegger's views on Being-in-the-world.
2. During the course a number of readings from key existential philosophers were examined. What is your assessment of any one of these texts?

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JUNE 2011 SESSION EXAMINATIONS

PHI 2013 Postmodernism and Literature

10.30 – 11.30

Monday 13th June 2011

NO DICTIONARIES ALLOWED

Answer ANY ONE question (100 marks)

1. “The discourse of postmodernist fiction revolves around a number of strategies for foregrounding the world.” Discuss with reference to any postmodernist text (or texts) with which you are familiar.
2. During the course a number of postmodern texts were examined. Outline the key postmodern themes of any one of them.

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JUNE 2011 SESSION EXAMINATIONS

PHI 2102 Ethics III

10.30 – 11.30

Thursday 9th June 2011

NO DICTIONARIES ALLOWED

Answer one question (100 marks)

1. Discuss the following statement of the Sanctity of Life doctrine: 'It is always and everywhere a grave moral wrong intentionally to take the life of an innocent human being'. (David Oderberg)
2. Discuss the view that human life has intrinsic value against the view that it is only valuable if it is 'worthwhile'.
3. Are there any situations in which taking one's own life or assisted suicide is morally justifiable? Give reasons.

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JUNE 2011 SESSION EXAMINATIONS

PHI 2107 Aesthetics

9.15 – 10.15

Tuesday 21st June 2011

NO DICTIONARIES ALLOWED

Answer one question only. (100 marks)

1. Discuss the strengths and weaknesses of any *two* theories of art you have studied.
2. ‘An interpretation is incorrect if it takes no account of the artist’s intention.’ Do you agree? Give reasons for your answer.
3. ‘To admit that a work of art can have more than one justifiable interpretation is not to say that ‘anything goes’, or that there are no standards for criticism after all; it is to do justice to the richness and complexity of art.’ Discuss.

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JUNE 2011 SESSION EXAMINATIONS

PHI 2207 Principles and Perspectives of Science

11.45 – 12.45

Wednesday 1st June 2011

NO DICTIONARIES ALLOWED

Answer ONE question (100 marks)

1. “Kuhn’s account of progress in science is based on his concept of a paradigm, its development and eventual rejection followed by the establishment of a new paradigm.” Discuss.
2. Discuss why Karl Popper rejects inductivism and proposes falsificationism as the method used by scientists in the development of their theories.
3. Discuss Imre Lakatos’ methodology of scientific research programmes and show whether it manages to avoid the problems of Popper’s naturalistic falsification and the element of irrationality in Kuhn’s account of the growth of scientific knowledge.

Either:

- 4a. Explain whether it is correct to consider the ideas of the Ancient Greek philosophers and scientists about the structure of the universe as scientific.

Or:

- 4b. Why is the work of Nicholas Copernicus, Johannes Kepler and Galileo Galilei on the structure of the universe considered to be revolutionary?



NO DICTIONARIES ALLOWED

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

Answer all questions.

- 1) (i) $a \leftrightarrow b$ is defined as $\neg(a \vee b) \vee (a \wedge b)$. Work out its truth-table. (3 marks)
(ii) Show that the truth-table of $\neg(a \wedge \neg b) \wedge \neg(b \wedge \neg a)$ is the same as that of $a \leftrightarrow b$. (3 marks)
(iii) By means of a truth-table, find out whether \wedge is distributive over \rightarrow , i.e. whether $a \wedge (b \rightarrow c) \succ (a \wedge b) \rightarrow (a \wedge c)$ is valid. (5 marks)
(iv) Show by means of a truth-table that the Disjunctive Syllogism is valid, i.e. that $A \vee B, \neg A \prec B$. (4 marks)
- 2) Find out by means of *effective scenario tableaux* whether the arguments:
(i) $\neg(a \vee b) \prec \neg a \wedge \neg b$
(ii) $a \wedge (b \vee c) \prec (a \wedge b) \vee (a \wedge c)$
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) $\neg(a \wedge b), a \prec \neg b$
(ii) $a \rightarrow b \prec \neg a \vee b$
are effectively and/or classically sound. (8 marks each)
- 4) Find out by means of *Beth tableaux* whether the propositions/arguments:
(i) $\neg\neg a \rightarrow a$
(ii) $a \vee b \prec \neg(\neg a \wedge \neg b)$
are classically true/sound. (6 marks each)
- 5) Within classical logic, 'proposition A is *contrary* to proposition B ' means that $A \prec \neg B$ is sound. What do the following mean? (2 marks 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 "Some man is not wise";
(ii) the subcontrary, if any, of "Some man is not wise";
(iii) the contradictory, if any, of "Some man is not wise";
(iv) the subaltern, if any, of "Some man is not wise";
(v) the superaltern, if any, of "Some man is not wise".
- 7) Give the simple and/or accidental converse, if any, of:
(i) No man is wise
(ii) All men are wise (2 marks each)

- 8) Show by means of a *Beth tableau* that SaP is contrary to SoP,
 i.e., that $\bigwedge_x [S(x) \rightarrow P(x)] < \neg \bigvee_x [S(x) \wedge \neg P(x)]$ is classically sound. (8 marks)
- 9) Show by means of a *Beth tableau* that, given that S is non-empty, SiP is subcontrary to SoP,
 i.e., that $\bigvee_x S(x) \text{ ,, } \neg \bigvee_x [S(x) \wedge P(x)] < \bigvee_x [S(x) \wedge \neg P(x)]$ is classically sound. (8 marks)
- 10) Show by means of a *Beth tableau* that the 2nd figure syllogism *Cesare* is classically sound.
 (12 marks)



PHI 2004 Philosophy of the Social Sciences

18.00 – 20.00

Friday 28 January 2011

NO DICTIONARIES ALLOWED

Answer two questions, *one* question from Section I and *one* question from Section II. Try to make ample reference to class lectures and discussions and provide examples for illustration.

Section I

1. What is epistemology? How do the problems of (i) the fallibility and ambiguity of perception and (ii) the theory-laden nature of observation, concern the epistemological enterprise in the social sciences?
2. How does Kuhn's explanation of how scientific knowledge 'develops' relate to the question how to decide which theories to accept about society?
3. Discuss some key problems of an empiricist approach to epistemology and explain the Kantian response in terms of the primacy of conceptual schemes.

Section II

4. 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*.)
5. With reference to the structuralist/agency debate, T. Benton and I. Craib write that 'an individualistic approach has difficulties in explaining the social uniformities of Durkheim; while a holistic approach has problems with explaining the mechanism of social change and development'. Discuss this claim with reference to the relation of the individual to society.
6. 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.

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JANUARY 2011 SESSION EXAMINATIONS

PHI 2015 Political Theory III

10.30 – 11.30

Thursday 27th January 2011

NO DICTIONARIES ALLOWED

Choose **one** from the following questions.

1. ‘... different forms of government make laws democratical, aristocratical, tyrannical, with a view to their several interests, and these laws, which are made by them for their own interests, are the justice which they deliver to their subjects, and him who transgresses them they punish as a breaker of the law and unjust. And this is what I mean when I say that in all states there is the same principle of justice which is the interest of government, and as the government must be supposed to have power, the only reasonable conclusion is, that everywhere there is one principle of justice, which is the interest of the stronger’. (Thrasymachus in Plato’s *Republic*) Discuss.
2. ‘State of nature’ theories have often been used to define justice in the State by different philosophers from the Enlightenment on. A modern version is John Rawls’ ‘original position’ in *A Theory of Justice*. How convincing are these theories, and how useful are they for setting the criteria for a just state?

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JANUARY 2011 SESSION EXAMINATIONS

PHI 3001 German Philosophy A (Kant and Hegel)

16.45 – 18.45

Thursday 3rd February 2011

NO DICTIONARIES ALLOWED

Answer *two* questions, one from each section.

Section I: 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. With specific reference to Kant's claim that the categories of the mind provide the necessary a priori conditions for possible experience, discuss his response to Hume's denial of the principle of causation as a necessary feature of the way the world is.
3. Why does Kant reject Utilitarianism? Investigate whether the Categorical Imperative provides Kant with a rational basis for moral behaviour.

Section II: Hegel

4. Discuss Hegel's view of history as cultural progress in terms of the dialectic of Spirit as it works towards richer syntheses wherein individuals choose to obey and support the community because they *genuinely* agree with its principles and in this way find their individual satisfaction in being part of it.
5. 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.
6. Discuss Hegel's response to Kant's views on the Categorical Imperative.



PHI 3007 Wittgenstein's Philosophical Investigations

15.30 – 16.30

Monday 24th January 2011

NO DICTIONARIES ALLOWED

Making ample reference to class lectures (and by the use of as many examples as possible), write a critical essay discussing *one* of the following questions. (100 marks)

1. Explain in detail how Wittgenstein's "theory of meaning" of the *Philosophical Investigations* differs from his "theory of meaning" offered in his *Tractatus*.
2. In contrast to an essentialist theory of meaning, the later Wittgenstein claims that for most cases, the meaning of a word is its use within the language. Discuss.
3. Why does the later Wittgenstein claim that "nothing is gained (when we are trying to explain the **meaning** of 'intention', etc.) by appealing to inner, mental processes"?

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JUNE 2011 SESSION EXAMINATIONS

PHI 3036 Contemporary Texts in Philosophy

9.15 – 10.15

Saturday 11th June 2011

NO DICTIONARIES ALLOWED

Answer one question (100 marks)

1. 'Enlightenment is man's release from his self-incurred tutelage' (Kant). Discuss this statement in the light of Michel Foucault's analysis of Kant's essay 'What is Enlightenment?' in his paper of the same name.
2. Discuss Habermas' claim in *The Philosophical Discourse of Modernity* that Nietzsche's influence on postmodernism has led to the undermining of Enlightenment rationality.
3. Discuss MacIntyre's claim in *After Virtue* that the Enlightenment was a 'catastrophe'.

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JUNE 2011 SESSION EXAMINATIONS

PHI 3037 Boethius' The Consolation of Philosophy

16.45 – 17.45

Monday 6th June 2011

NO DICTIONARIES ALLOWED

Answer the following question (100 marks)

“(T)he status of man’s nature is that it excels all other things only when aware of itself, but if it ceases to know itself, it falls below the level of the beasts.” (Bk 2 Ch 5 v 29.)

Consider and discuss this notion in the light of your study of Boethius’ *Consolation* and his indebtedness to prior Hellenic and pre-Socratic philosophies.