

UNIVERSITY OF MALTA  
FACULTY OF ARTS



JANUARY 2013 EXAMINATION SESSIONS

PHI1001 History of Philosophy: Ancient & Medieval

Saturday, 26<sup>th</sup> January 2013

8.00am – 10.00am

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Answer two questions, ONE from each Section:

**Section A**

- 1 Were the Presocratic thinkers scientists or philosophers or both? Illustrate your answer with examples.
- 2 How does Socrates defend himself against his accusers in Plato's reconstruction of the trial in the *Apology*?
- 3 What arguments does Socrates use in the *Republic* to show that philosophers should rule?
- 4 How does Aristotle explain change?
- 5 Compare and contrast the philosophical views of the Epicureans and the Stoics.

**Section B**

6. 'For many years the philosophy of the Middle Ages was thought to be dependent on Christian theology in such a way and to such a degree as to exclude any genuine philosophical reflection' (Copleston). How valid is this statement?
7. Plotinus understands the 'One' as the ineffable, mystical source of all reality. Elaborate.
8. Augustine was arguably the outstanding figure in philosophy between Aristotle and Aquinas. Do you agree?
9. Explain in some detail Anselm's ontological argument for the existence of God.

UNIVERSITY OF MALTA  
FACULTY OF ARTS



JANUARY 2013 EXAMINATION SESSIONS

PHI1050 Plato's Symposium

Tuesday 29<sup>th</sup> January 2013

15.30 – 16.30

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NO DICTIONARIES ALLOWED

**Answer the following question:**

“In Plato's ‘Symposium’ Socrates appears as the figure who knows that he is not a sage. Socrates' situation places him between the gods, who are wise and know that they are wise, and men, who think they are wise but do not realize that they are not. This intermediary situation is that of the philosopher: he who loves and aspires to wisdom precisely because he knows that he lacks it. It is also the situation of Eros, who loves Beauty because he knows he lacks it; neither man nor god, Eros is therefore a ‘diamon’, intermediary between the two. The Figure of Socrates coincides both with that of Eros and with that of the philosopher.” (P. Hadot) Comment and discuss.

UNIVERSITY OF MALTA  
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JANUARY 2013 SESSION EXAMINATIONS

PHI 1090 Philosophy: Tools and Problems

Monday 21<sup>st</sup> January 2013

8.00am – 9.00am

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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. How are the three most important forms of argumentation different from each other?
2. What is (i) a paradox (ii) a contradiction (iii) a tautology?
3. Give the (a) contrary (b) subcontrary (c) contradictory (d) superaltern, if any, of the following “Some student is a philosopher”.
4. Give the simple and accidental converses, if any, of the following:
  - (a) Some student is a philosopher.
  - (b) No student is a philosopher.
5. Write down three names of each of the following and illustrate each name by an example:
  - (a) Valid forms of arguments;
  - (b) Fallacies (formal and/or informal).

**Section B (70 marks)**

1. Are we free to choose our actions or are our actions simply the causal result of our genes or environment?
2. Can our actions be judged as good or bad? If yes, how? If no, why not?
3. 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.

4. How has the mind's relation to the body been explained? Is any one of these explanations adequate in your view? Give reasons.

UNIVERSITY OF MALTA  
FACULTY OF ARTS



JANUARY 2013 SESSION EXAMINATIONS

PHI 2001 Logic

Tuesday 5<sup>th</sup> February 2013

10.30 – 12.30

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

Answer all questions.

- 1) (i)  $a \# b$  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  $a \# b$ . (3 marks)  
(iii) By means of a *truth-table*, find out whether  $\wedge$  is distributive over  $\rightarrow$ , i.e. that  $a \wedge (b \rightarrow c) \rightarrow (a \wedge b) \rightarrow (a \wedge c)$  is valid. (5 marks)  
(iv) By means of a *truth-table*, found out whether the implication:  $\neg(A \rightarrow B), A < \neg B$  is valid. (4 marks)
- 2) Find out by means of *effective scenario tableaux* whether the arguments:  
(i)  $\neg(a \wedge b), a < \neg b$   
(ii)  $a \vee b < \neg(\neg a \wedge \neg b)$   
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 propositions/arguments:  
(i)  $\neg\neg a \rightarrow a$   
(ii)  $a \wedge (b \vee c) < (a \wedge b) \vee (a \wedge c)$   
are effectively and/or classically true/sound. (8 marks each)
- 4) Find out by means of *dialogue-based developments* whether the arguments:  
(i)  $\neg a \vee b < a \rightarrow b$   
(ii)  $\neg(\neg a \vee \neg b) < a \wedge b$   
are effectively and/or classically sound. (6 marks each)
- 5) Within classical logic, ‘proposition P is *contrary* to proposition Q’ means that  $P < \neg Q$  is sound. What do the following mean? (1 mark each)  
(i) P is *subcontrary* to Q  
(ii) P is *contradictory* to Q
- 6) Write down: (1 mark each)  
(i) the *contrary*, if any, of “Some man is wise”;  
(ii) the *subcontrary*, if any, of “Some man is wise”;  
(iii) the *contradictory*, if any, of “Some man is wise”;  
(iv) the *subaltern*, if any, of “Some man is wise”;  
(v) the *superaltern*, if any, of “Some man is 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 two *Beth tableaux* that the e-type proposition  $\text{SeP} [\bigwedge_x .S(x) \rightarrow \neg P(x).]$  is

classically contradictory to the i-type proposition  $\text{SiP} [\bigvee_x .S(x) \wedge P(x).]$ ,  
i.e. that (i)  $\text{SeP} < \neg \text{SiP}$  and (ii)  $\neg \text{SiP} < \text{SeP}$  are both classically sound. (5 marks each)

9) Show by means of a *Beth tableau* that, if the predicate term P is occupied, the proposition  $\text{SeP}$  is accidentally convertible to the proposition  $\text{PoS}$ , i.e. that  $\bigvee_x P(x) \therefore \text{SeP} < \text{PoS}$ . (8 marks)

10) Show by means of a *Beth tableau* that, if the subject term S is occupied, the 4<sup>th</sup> figure syllogism *Camentos* is classically sound. (12 marks)

UNIVERSITY OF MALTA  
FACULTY OF ARTS



JANUARY 2013 SESSION EXAMINATIONS

PHI 2004 Philosophy Of The Social Sciences I & II

Friday 1<sup>st</sup> February 2013

18.00 – 20.00

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NO DICTIONARIES ALLOWED

Answer **TWO** questions, **ONE** from each section:

Section I: Philosophy of Social Science I

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? Discuss also in relation to Kuhn's response to the epistemological dilemma.
2. In what sense of the meaning of 'science' might one say that both the natural and social sciences are scientific?

Section 2: Philosophy of Social Science II

3. Discuss the relationship between the individual and society in the context of the structuralism/agency dialectic.
4. Discuss the relativists' position which would hold that social practices can only be judged by the society in which they are practiced. Discuss with reference to such practices as suttee, human sacrifice, infibulation, cannibalism, etc.

**UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JANUARY 2013 EXAMINATION SESSIONS**



**PHI 2012 Existentialism**

**Monday 28<sup>th</sup> January 2013**

**13.00 – 14.00**

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**NO DICTIONARIES ALLOWED**

**Answer the following question:**

Discuss what you consider to be the most interesting aspects of existential philosophy.

UNIVERSITY OF MALTA  
FACULTY OF ARTS



JANUARY 2013 SESSION EXAMINATIONS

PHI 2015 Political Theory III

Thursday 24<sup>th</sup> January 2013

10.30 – 11.30

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NO DICTIONARIES ALLOWED

**Choose one question from the following:**

- 1 Discuss how "minding one's business" can be made a principle of justice, and the social and political arrangements Plato derived from it in his construction of the ideal state.
- 2 Discuss how state of nature theories have contributed to theorizing justice, especially the relationship between justice and power.
- 3 Is it possible to govern a state politically without a theory or criteria of power?

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JANUARY 2013 EXAMINATION SESSIONS

PHI2027 The Human Genome As Common Heritage.

Friday 25<sup>th</sup> January 2013

15.30 – 16.30

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NO DICTIONARIES ALLOWED

**Answer ONE question from the following:**

1. Discuss the philosophical implications of the concept of common heritage of mankind as applied to the human genome.
2. Discuss how Martin Heidegger's thinking on technology can be applied to the human genome.
3. Discuss the ethical concerns raised by the patenting of the human genome and how they can be addressed by declaring the human genome a common heritage of mankind.
4. Discuss how Open-Source biotechnology projects such as the Tropical Diseases Initiative (TDI) can help circumvent the anti-commons effect of exclusionary intellectual property rights in biomedical research.

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FACULTY OF ARTS  
JANUARY 2013 EXAMINATION SESSIONS



**PHI 2028 Towards Response-Ability; Facing Levinas' Early Texts**

**Wednesday 30<sup>th</sup> January 2013**

**15.30 – 16.30**

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**NO DICTIONARIES ALLOWED**

**Answer ONE of the following questions:**

1. Levinas' thinking of ethics as first philosophy can be read as a direct response to Heidegger's fundamental ontology. Use specific themes such as 'Being', 'time', 'death' and 'the other' to show how Levinas attempts to overcome some of the central aspects of Heidegger's thinking?
2. Levinas seems to maintain that free subjects cannot co-exist and that harmonious human relations can only be achieved when individual freedom is curtailed by the burden of infinite responsibility. Discuss the roles played by freedom and responsibility in Levinas' ethics and state how these roles may influence the relevance of Levinasian ethics to the contemporary reader.
3. In *Existence and Existents*, Levinas argues that the ontological structure of identity is characterised by its internal bondage to itself which is continually reborn with every instant. Discuss the nature of this ontological bondage of the self to its identity and explain how, according to Levinas, the subject can escape from the bond of the instant into the possibility of time?
4. What is the role of the feminine in Levinas' search for a human relation which is not characterised by intention, confrontation or assimilation? Discuss in relation to eros and fecundity.

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JANUARY 2013 SESSION EXAMINATIONS

PHI 3001 German Philosophy A: Kant And Hegel

Thursday 24<sup>th</sup> January 2013

16.45 – 18.45

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NO DICTIONARIES ALLOWED

Answer **TWO** questions, **ONE** from each section:

Section I

- 1 Compare and contrast the Empiricists' and Rationalists' epistemological positions and explain how Kant sought to resolve the opposition in terms of Synthetic A priori truths.
- 2 How does Kant justify his Categorical Imperative as a guide to moral action?

Section II

- 3 Discuss Hegel's conception of History in terms of the dialectical movement of the Spirit through time as it reaches towards an increasingly richer synthesis of the individual and the community in its path towards freedom.
- 4 Discuss Hegel's response to Kant's Categorical Imperative as a guide to moral action.

UNIVERSITY OF MALTA  
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JANUARY 2013 SESSION EXAMINATIONS

PHI 3007 Wittgenstein's Philosophical Investigations

Monday 28<sup>th</sup> January 2013

15.30 – 16.30

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NO DICTIONARIES ALLOWED

**Answer the following question:**

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”.  
(§ 43).

UNIVERSITY OF MALTA  
FACULTY OF ARTS



JUNE 2013 SESSION EXAMINATIONS  
PHI 1003 PHILOSOPHICAL ANTHROPOLOGY

Saturday 22<sup>nd</sup> June

8.00am – 11.00am

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**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. “The analysis of a joke can well serve us to understand the nature of language.” Elaborate.
2. “Through language we express ourselves and enter into communication with others.” Discuss these two aspects of language from a philosophical perspective.
3. According to Ludwig Wittgenstein, there is an “essential connection” between language and the world. Do you agree?

**Section B: Philosophy of Perception**

4. We normally classify living organisms in terms of their communication possibilities. Do you agree?
5. “The most natural view to take of perception is that it is a process by which we acquire knowledge of an objective world.” Elaborate.
6. For Kant both experience and reason are important for knowledge. Discuss

**Section C: Philosophy of Action**

7. Explain how my brother’s eating all the cookies in the fridge yesterday afternoon could be the very same action as my brother’s eating last evening’s dessert even though my brother was blameless in that he did not know that the cookies were last evening’s dessert.
8. What distinguishes between actions and mere behaviour?
9. How could one articulate human freedom? Which characteristics of the logic of practical reasoning could be relevant in this regard?

UNIVERSITY OF MALTA  
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JUNE 2013 EXAMINATION SESSIONS



PHI1006 HISTORY OF PHILOSOPHY: MODERN AND  
CONTEMPORARY

Thursday 13<sup>th</sup> June 2013

2.15pm – 4.15pm

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**NO DICTIONARIES ALLOWED**

**Answer ONE question from each section:**

**Section A - Modern.**

- 1 Trace the steps by which Descartes moves from a position of universal doubt to one of certainty in the *Meditations*.
- 2 Why does Spinoza think that there is only one substance, and what does he say about it?
- 3 Discuss either Leibniz' logical principles or his monadology.
- 4 Discuss either Locke's views on perception or Berkeley's claim that *esse est percipi* (to be is to be perceived).
- 5 Outline and discuss Hume's views on causality.

**Section B - Contemporary**

- 6 Discuss the philosophical contributions of any three contemporary western philosophers.
- 7 'The history of contemporary western philosophy is a series of reactions.' Discuss with reference to any contemporary philosophical movements.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2013 EXAMINATION SESSIONS



PHI1009 AUGUSTINE OF HIPPO'S PHILOSOPHY

Wednesday 19<sup>th</sup> June 2013

10.30am –11.30am

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**NO DICTIONARIES ALLOWED**

**To answer ANY ONE question**

1. The *Cassiciacum Dialogues* are Augustine's attempt to formulate a Christian philosophy. These are dialogues which he conducted with a group of *like-minded friends* at Cassiciacum in the autumn of 386CE. There Augustine, with his mother, moved to a country house at Cassiciacum outside Milan, lent by another friend, Verecundus. Write an essay discussing the nature and importance of these *Dialogues* as an expression of Augustine's Christian philosophy.

2. The discussion centres around the problem whether God could be the cause of evil (*On Free Will* 1,1,1). Augustine holds that God is certainly not the cause of evil, as God is good; but he is also just, and thus he has to punish evil doings, and this might cause some kind of evil, for instance, pain, suffering. There is, however, no single cause of all the other types of evil of which God is not the cause either (*On Free Will* 1,2,4). Discuss in an essay.

3. "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 names missing within brackets (...);
- iv) discuss, in *not more than fifteen (15) lines*, Augustine's assertion that *we learn not through words sounding in the ear, but through truth that teaches internally, and that Christ alone can be the True Teacher*.

UNIVERSITY OF MALTA  
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JUNE 2013 EXAMINATION SESSIONS



**PHI 1014 POLITICAL PHILOSOPHY**

Tuesday 25<sup>th</sup> June 2013

11.45 – 1.45pm

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**NO DICTIONARIES ALLOWED**

**Answer TWO questions, one from each section:**

**Section A – Political Theory**

1. How do different theories of human nature inform different views on the function of the state and government?
2. How can one explain the relation between the individual and society?
3. “Different ways of understanding power and authority have caused a change in the way sovereignty is conceived”. Discuss.
4. In ‘Two Concepts of Liberty’ Isaiah Berlin distinguishes between a ‘positive’ and a ‘negative’ concept of freedom. Give a detailed explanation of the difference between the two, and relate your discussion to more contemporary views on liberty (e.g. Rawls and Nozick).

**Section B – History of Political Thought**

5. "Justice is the general virtue of society. Therefore, politics is an extension of ethics". Discuss this statement with reference to ancient and medieval philosophers.
6. Compare and contrast the views of Hobbes and Locke on the ‘state of nature’ and the role of government.
7. The preservation of innocence is one of the major concerns in Rousseau's treatise on education, *Emile*. How and to what extent is this concern reflected in his political philosophy?
8. Analyse and discuss Marx’s claims that (a) in every society, and at each stage of history, human productive power is first developed and later curtailed, and (b) oppression can be overcome only through self-transforming action.

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JUNE 2013 EXAMINATION SESSIONS



PHI1070 PLOTINUS

Tuesday 4<sup>th</sup> June 2013

3.30pm – 4.30pm

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**NO DICTIONARIES ALLOWED**

**Answer the following question:**

‘Consciousness is a point of view, a center of perspective. Our “self” coincides with that point from which a perspective is opened for us, be it onto the world or onto our souls... Consciousness then – and along with it our “self” – is situated, like a median or an intermediate center, between the two zones of darkness, stretching above and below it: on the one hand, the silent, unconscious life of our “self” in God; on the other, the silent and unconscious life of the body. By means of our awakened reason, we can discover the existence of these upper and lower levels’ (P. Hadot). Comment on and discuss these notions in the light of your reading of Plotinus’ philosophy.

**UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2013 EXAMINATION SESSIONS**



**PHI1080 MARSILIO FICINO**

**Tuesday 18<sup>th</sup> June 2013**

**6.00pm – 7.00pm**

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**NO DICTIONARIES ALLOWED**

**Answer the following question:**

Ficino's care for the souls of mankind came from profound love. The basis of this love was that he saw others in himself. The other then is recognized in oneself and in turn this event helps purify and transform...But this radiant Self is divine, it is ever present. Discuss with reference to your reading of Ficino's deeply humanist philosophy.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2013 EXAMINATION SESSIONS



PHI1102 ETHICS I & II

Saturday 1<sup>st</sup> June 2013

9.15pm –11.15pm

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**NO DICTIONARIES ALLOWED**

**Answer one question from each section:**

**Section A**

1. Discuss the *objectivist*, *subjectivist* and *functionalist* meaning of moral goodness.
2. Aristotle claims that everyone wants to be happy. What is happiness? Is it the fulfillment of love, fidelity to laws or the maximization of our communication?
3. 'The human agent is responsible only for those actions which are voluntary and Intentional.' Discuss

**Section B**

4. Discuss Alasdair MacIntyre's claim that modern moral thought is in a state of disarray from which it can be rescued only if we revert to an Aristotelian paradigm.
5. It is claimed that without Thomas Aquinas, Aristotle would be mute. It can equally well be said that without Aristotle, Aquinas would be unintelligible. Discuss.
6. Discuss how Kant's deontological approach differs from utilitarianism.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2013 EXAMINATION SESSIONS  
PHI2003 METAPHYSICS II



Thursday 27<sup>th</sup> June 2013

9.15am – 12.15pm

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**NO DICTIONARIES ALLOWED**

**Answer any three questions**

1. If a student of physics were to ask you ‘What is metaphysics?’, what would your answer be?
2. What would Aristotle answer to the question: ‘What is substance?’ be? Would his answer be tenable today?
3. In what way is analogical discourse crucial to metaphysics being one inquiry not several?
4. How is Aristotle’s notion of ‘cause’ different from David Hume’s?
5. How does Aristotle describe God? In particular, does he hold that God is a personal being? Give reasons for your answer.
6. Present a detailed outline of Aquinas’ argument in his *third way* of demonstrating the existence of God.
7. Show the formal similarity between any two of Aquinas’ *five ways* of demonstrating the existence of God.

**UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2013 EXAMINATION SESSIONS  
PHI2005 PHILOSOPHY OF RELIGION**



**Monday 3<sup>rd</sup> June 2013**

**8.00am – 10.00am**

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**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. In many cases, complex states of affairs have come together in ways that have produced noteworthy features of the universe. One could think, for example of such features as beauty, the existence of living beings, and the possibility of moral talk. Could one possibly be right in thinking that design was somehow necessarily involved in their coming about or could one think that such features could be explained merely by mentioning complex facts and physical laws? Give reasons for your answer.
2. Immanuel Kant, in his *Critique of Pure Reason*, claimed that “No one ... will be so bold as to profess that he comprehends the relation of the magnitude of the world as he has observed it to omnipotence, of the world order to supreme wisdom, of the world unity to the absolute unity of its author ... We are unable to give any determinate concept of the supreme cause of the world”, a position which led him to be accused – by Paul Ricoeur amongst others – of lacking an analogical imagination. Discuss the possible use of analogical talk in speaking about God.
3. Is ‘exists’ a predicate? How could the answer to such a question be relevant to philosophical theology?
4. Comment on Herbert McCabe’s claim that “We come across God, so to speak, when the universe raises for us a radical question concerning its existence at all”.

**Section B: Islamic Philosophy**

- 5 Comment on the following statement in the light of the cosmological ideas of al-Kindī and al-Fārābī:

The view of the world in ancient and mediaeval times was not simply a static description of reality in its hierarchical structure. It also contained a model for moral practice. The appeal to the good order of celestial phenomena is not solely theoretical....

The order of the superior world is a model for men of correct behaviour in life. It is through imitation of the perfect regularity of the celestial figures that man can successfully put his own sublunary life in order.

6 Discuss the political theory of al-Fārābī in the light of the following statement:

The philosophical path, however, is only open to an intellectual élite. A critical consequence for social philosophy was the sharp distinction between those capable of philosophy and those needing religion. This was a development of Plato's views. It also paralleled Šī'ite views of spiritual enlightenment and leadership.

7 "Philosophy (*hikma* but now intended as synonymous with *falsafa*) is the friend and milk-sister of... religion (lit. *šari'a*)." Discuss the method by which Ibn Rušd arrived at this conclusion.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2013 EXAMINATION SESSIONS



**PHI2009 CONTEMPORARY CONTINENTAL PHILOSOPHY**

**Tuesday 18<sup>th</sup> June 2013**

**1.00pm –3.00pm**

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**NO DICTIONARIES ALLOWED**

**Answer both questions:**

**1 Critical Theory**

Discuss either the first or second generation Critical Theorists' attempts to improve upon the shortcomings of their Marxist (orthodox) ancestry.

**2 Structuralism and Post-Structuralism**

Discuss the critiques of the concepts of 'Meaning' and 'the human subject' which Structuralists and Post-structuralists, in very similar terms, bring to bear against essentialism.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2013 EXAMINATION SESSIONS



**PHI2010 The Modernism/Postmodernism Debate**

Wednesday 19<sup>th</sup> June 2013

3.30pm –5.30pm

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**NO DICTIONARIES ALLOWED**

**Answer both questions:**

1 Ethics and Post-Modernism

Discuss Charles Taylor's remark that "... the popular 'postmodern' variants [i.e., of authenticity] 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".

2 Politics and Post-Modernism

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.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2013 EXAMINATION SESSIONS



PHI2011 PHILOSOPHY OF COMMUNICATION

Tuesday 11<sup>th</sup> June 2013

10.30am – 11.30am

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**NO DICTIONARIES ALLOWED**

**Answer *one* question:**

1. Discuss the details of the linear (process) model of communication and the alternative ritual model.
2. Discuss the contributions of two theorists to the philosophy of communication.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2013 EXAMINATION SESSIONS



**PHI2018 TIME AFTER HEIDEGGER:  
THINKING AFTER THE DECONSTRUCTION OF TIME**

**Saturday 8<sup>th</sup> June 2013**

**11.45am – 12.45pm**

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**NO DICTIONARIES ALLOWED**

**Answer ONE question:**

1. Einstein's theory of relativity and its implications on time, on the one hand completes Aristotle's thinking of time and on the other hand presents opportunities for escaping the traditional concept of time as 'presence'. Discuss in relation to Heidegger's thinking on temporality.
2. How does Heidegger's thinking of temporality provide a way out of metaphysical thinking?
3. The traditional concept of time leaves no space for the possibility of Dasein. Discuss.
4. Write a short essay discussing the main differences between traditional thinking of time in western philosophy, and Heidegger's thinking of temporality.

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FACULTY OF ARTS  
JUNE 2013 EXAMINATION SESSIONS



**PHI2026 PHILOSOPHY OF INFORMATION TECHNOLOGY**

**Thursday 6<sup>th</sup> June 2013**

**3.30pm – 4.30pm**

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**NO DICTIONARIES ALLOWED**

**Answer ONE question:**

- 1 How would you apply Martin Heidegger's thinking on 'technology' to modern information technology and to communications technology in particular?
  
- 2 Outline and discuss some of the privacy concerns that are raised by cybertechnology.  
Can virtual friendship be genuine friendship as articulated by Aristotle in his *Nicomachean Ethics*?
  
- 3 Discuss social networking and some of the philosophical ideas and questions that are raised by these new forms of communications technology.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2013 EXAMINATION SESSIONS



PHI2102 ETHICS III

Thursday 30<sup>th</sup> May 2013

10.30am – 11.30am

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**NO DICTIONARIES ALLOWED**

**Answer *one* question:**

1. “This is not to say that life is not also instrumentally valuable; it is common to think, ‘How good it is that I am alive today, because I can do such-and-such.’ But the point is that the value of life is not reducible to its instrumental value – it has its own intrinsic value as a basic human good.” (David Oderberg) Discuss.
2. Is it bad to die? Can it sometimes be a duty? Discuss with examples.
3. Discuss the issues that arise with the claim that what is valuable about human life is its quality rather than the fact of living for as long as possible.

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JUNE 2013 EXAMINATION SESSIONS



PHI2107 AESTHETICS

Tuesday 4<sup>th</sup> June 2013

9.15am – 10.15am

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**NO DICTIONARIES ALLOWED**

**Answer ONE question.**

- 1 'The characteristic common to all works of art lies in imitation.' Examine the arguments that can be used to support or reject this view.
- 2 'In considering art as a means of expressing feelings and emotions, we are concerned not only with the relationship between a work of art and its creator, but also between a work of art and its audience.' Discuss this statement, giving examples.
- 3 'However productive it may be as a method of criticism, formalism cannot stand alone as a theory about the nature and value of art.' Do you agree? Give reasons for your answer.
- 4 'An interpretation is incorrect if it takes no account of the artist's intention.' Do you agree? Give reasons for your answer.

**UNIVERSITY OF MALTA**  
**FACULTY OF ARTS**  
**JUNE 2013 SESSION EXAMINATIONS**

**PHI2207 Principles and Perspectives of Science**

Date: 24<sup>th</sup> June 2013

Time: 11.45 a.m. to 12.45 p.m.

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

1. Discuss Karl Popper's conclusion that a theory can only be considered scientific if it is falsifiable and explain how scientific theories can actually be falsified.
2. Explain and discuss Thomas Kuhn's theory of the growth of scientific knowledge in terms of paradigms which develop through a series of contrasting phases.
3. Discuss how Imre Lakatos attempted to overcome the problems of Popper's naïve falsification and Kuhn's introduction of an element of irrationality in the shift from one scientific paradigm to another.
4. Discuss instrumentalism and realism in science with special reference to Ptolemy's geocentric theory and Copernicus' heliocentric theory of the universe.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2013 EXAMINATION SESSIONS



**PHI 3001 GERMAN PHILOSOPHY A (KANT AND HEGEL)**

**Saturday 15th June 2013**

**9.15am – 11.15am**

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**NO DICTIONARIES ALLOWED**

**Answer TWO questions:**

**Section A - Kant**

- 1- Explain empiricism and rationalism as theories of knowledge and discuss Kant's resolution of the conflict in terms of the notion Synthetic A priori truths.
- 2 - Discuss Kant's response to the utilitarian approach to morality, making reference to the necessary and universal nature of the categorical imperative

**Section B - Hegel**

- 3 - Discuss Hegel's dialectic of history in terms of the movement from one form of self-consciousness to the next?
- 4 - Discuss Hegel's remark that "The History of the World is none other than the progress of the consciousness of freedom".

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2013 EXAMINATION SESSIONS



PHI3036 CONTEMPORARY TEXTS IN PHILOSOPHY

Tuesday 11<sup>th</sup> June 2013

3.30pm – 4.30pm

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**NO DICTIONARIES ALLOWED**

**Answer *one* question:**

1. “But there is no way to bring self-creation together with justice at the level of theory.” (Richard Rorty) How does this conclusion influence the writing of *Contingency, Irony, and Solidarity* (1989)?
2. Discuss Rorty’s view that language and selfhood are contingent notions.
3. Discuss Rorty’s definition of a liberal society as “one whose ideals can be fulfilled by persuasion rather than force, by reform rather than revolution, by the free and open encounters of present linguistic and other practices with suggestions for new practices.”

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
JUNE 2013 EXAMINATION SESSIONS



**PHI3037 BOETHIUS' THE CONSOLATION OF PHILOSOPHY**

**Monday 3<sup>rd</sup> June 2013**

**2.15pm – 3.15pm**

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**NO DICTIONARIES ALLOWED**

**Answer the following question:**

“Now I know”, she said, ‘the further cause of your sickness, and it is a very serious one. You have forgotten your own identity... Forgetting who you are has made you confused... Then, since you are unaware of the goal to which creation proceeds, you imagine that wicked and unprincipled individuals are powerful and blessed. Moreover, since you have forgotten the reins that control the world, you believe that the changes of fortune which have befallen you are random and unguided. These are serious symptoms, which bring on not only sickness, but also death”. Discuss these issues in the light of your reading of ‘Boethius’ *Consolation*.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY



SEPTEMBER 2013 SESSION EXAMINATIONS

**Code :** PHI1001

**Study-Unit:** History of Philosophy: (a) Ancient Philosophy and (b) Medieval Philosophy

**Date:** Wednesday 11<sup>th</sup> September 2013

**Time:** 09:15 – 11:15

**NO DICTIONARIES ALLOWED**

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**Answer ONE question from each section:**

(Each question carries 50 marks)

**Section A: Ancient Philosophy**

1. How does Aristotle analyse change? Illustrate your answer with examples.
2. Compare and contrast the philosophical views of the Epicureans and the Stoics.

**Section B: Medieval Philosophy**

3. Can one speak of a 'unity of Medieval Philosophy'? If so, what, in your opinion, constitutes such a unity?
4. How important is Plotinus for Medieval Philosophy?
5. Augustine and Thomas Aquinas both tried to understand the relationship between reason and faith. Discuss.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF HISTORY



SEPTEMBER 2013 SESSION EXAMINATIONS

Code : PHI1003

Study-Unit: **Philosophical Anthropology: Perception, Language and Action**

Date: **Friday 13<sup>th</sup> September 2013**

Time: **09:15 – 12:15**

**NO DICTIONARIES ALLOWED**

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**Answer ONE question from each section.**

(Each question carries 33 marks)

**Section A: Philosophy of Language**

1. “The analysis of a joke can well serve us to understand the nature of language.” Peter Serracino Inglott. Do you agree?
2. “Language, it would seem, is the most complex and sophisticated of our possessions.” David E Cooper. Do you agree?
3. “Language is not just a matter of convention, but it must also reflect the world.” Discuss.

**Section B: Philosophy of Perception**

4. “Living organisms are normally classified according to their mode of communicating with the environment.” Discuss.
5. Is it correct to take sense perception as an accurate source of information about the world?
6. “Following on Descartes, Kant, while vindicating the authority of reason, sought to reappraise the role of the senses in the process of gaining knowledge. Discuss.

### **Section C: Philosophy of Action**

7. Explain the difference between events one *undergoes* and various things one genuinely *does*?
8. “There are as many actions as there are transitive bodily movements.” Do you agree? Give reasons for your answer.
9. Give as clear an account as possible of human freedom.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
SEPTEMBER 2013 SESSION EXAMINATIONS



**Code :** PHI1006  
**Study-Unit:** History of Philosophy: Modern and Contemporary  
**Date:** Thursday 5<sup>th</sup> September 2013  
**Time:** 09:15 – 11:15  
**NO DICTIONARIES ALLOWED**

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**Answer ONE question from each section:**

(Each question carries 50 marks)

**Section A - Modern**

1. Why does Berkeley think that *esse est percipi* (to be is to be perceived)? Do you find his arguments convincing?
2. Give a clear account of Kant's 'Copernican Revolution' in philosophy.

**Section B – Contemporary**

3. Outline the way the analytic 'movement' has contributed to Contemporary Philosophy.
4. Discuss the philosophical views of any two 'movements' of Contemporary Continental Philosophy.

UNIVERSITY OF MALTA

FACULTY OF ARTS

DEPARTMENT OF PHILOSOPHY

SEPTEMBER 2013 SESSION EXAMINATIONS

Code : PHI1014

Study-Unit: Political Philosophy

Date: Thursday 12<sup>th</sup> September 2013

Time: 09:15 – 11:15

**NO DICTIONARIES ALLOWED**

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**Answer ONE question from each section.**

(Each question carries 50 marks)

**Section A – Political Theory**

9. “The principle of equality has assumed a number of forms, the most significant of which have been formal equality, equality of opportunity and equality of outcome.” Distinguish clearly between these forms and discuss their implications.
10. The Rule of Law serves as one of the major pillars of a democracy. What does this statement imply? What other characteristics can be said to define a democratic state?
11. What is the function of the state? Which responsibilities should the state fulfil and which ones should be left in the hands of private individuals? Answer with reference to relevant political doctrines.
12. How have different notions of freedom shaped the different currents of modern liberalism?

**Section B – History of Political Thought**

13. Compare and contrast the views of Plato and Aristotle on the nature of the state and its role.
14. Discuss the political philosophy of either (a) Augustine or (b) Aquinas.
15. "Every prince ought to desire to be considered clement and not cruel. Nevertheless he ought to take care not to misuse this clemency." Niccolò Machiavelli, *Il Principe*



(*The Prince*). What kind of morality, if any at all, is Machiavelli suggesting that a ruler should uphold?

16. "The only freedom which deserves the name is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it." J.S. Mill, *On Liberty*. Discuss Mill's views on liberty and their influence on modern political thought.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY



SEPTEMBER 2013 SESSION EXAMINATIONS

Code : PHI1090

Study-Unit: Philosophy: Tools and Problems

Date: Friday 13<sup>th</sup> September 2013

Time: 09:15 – 10.15

**NO DICTIONARIES ALLOWED**

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

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

6. How are the three most important forms of argumentation different from each other?
7. (a) What is a paradox?  
(b) What do we mean when we say that propositions in a set are consistent?
8. Give the (a) contrary (b) subcontrary (c) contradictory (d) superaltern, if any, of the following “Some student is not a philosopher”.
9. Give the simple and accidental converses, if any, of the following:  
(a) Some student is not a philosopher.  
(b) All students are philosophers.
10. Write down three names of each of the following and illustrate each name by an example:  
(a) Valid forms of arguments;  
(b) Fallacies (formal and/or informal).

**Section B** (70 marks)

6. Are we free to choose our actions or are our actions simply the causal result of our genes or environment?
7. How can we judge whether our actions are good or bad? What distinguishes the main positions of such judgements from each other?
8. What conditions need to be satisfied for any government to be considered legitimate and just?

9. How has the mind's relation to the body been explained? Is any one of these explanations adequate in your view? Give reasons.

Page 1 of 1

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF HISTORY



SEPTEMBER 2013 SESSION EXAMINATIONS

Code : PHI1102

Study-Unit: Ethics I and II

Date: Thursday 12<sup>th</sup> September 2013

Time: 09:15 – 11:15

**NO DICTIONARIES ALLOWED**

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**Answer ONE question from each section:**

(Each question carries 50 marks)

**Section A**

- 1) In his *Nicomachean Ethics*, Aristotle claimed that “the branch of philosophy on which we are engaged ... is not, like the others, theoretical in its aim – because we are studying not to know what goodness is, but how to become good men...”. Discuss.
- 2) Which definition of the word ‘good’ (objectivist, subjectivist, functionalist) do you find convincing? Give reasons to your answer.
- 3) Law, love and language are three perspectives which throw light on what ethics is all about. Discuss.

**Section B**

- 4) Aristotle’s and Aquinas’s approach in ethics is teleological. Discuss.
- 5) After establishing good will as the most important human attribute, Kant argued that reason alone is the basis of morality. Discuss.
- 6) Utilitarianism is a combination of two principles: (i) the *consequentialist* principle and (ii) the *hedonistic* principle. Discuss.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY



SEPTEMBER 2013 SESSION EXAMINATIONS

Code : PHI2001

Study-Unit: Logic

Date: Tuesday 3<sup>rd</sup> September 2013

Time: 09:15 – 11:15

**NO DICTIONARIES ALLOWED**

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

**Answer all questions.**

- 1)
  - (i)  $a \sqcup b$  is defined as  $(a \vee b) \wedge \neg(a \wedge b)$ . Work out its *truth-table*. (3 marks)
  - (ii) Show that the *truth-table* of  $\neg(a \leftrightarrow b)$  is the same as that of  $a \sqcup b$ . (3 marks)
  - (iii) Show by means of a *truth-table* that  $\rightarrow$  is distributive over itself, i.e. that  $a \rightarrow (b \rightarrow c) \succ (a \rightarrow b) \rightarrow (a \rightarrow c)$  is valid. (4 marks)
  - (iv) Show by means of a *truth-table* that the Modus Ponens implication is valid, i.e. that  $A \rightarrow B$  ,,  $A < B$  is valid. (3 marks)
  
- 2) Given that  $a$  and  $b$  are truth-indefinite primary propositions, find out by means of *effective scenario tableaux* whether the arguments:
  - (i)  $\neg a \vee \neg b < \neg(a \wedge b)$
  - (ii)  $\neg(a \wedge b)$  ,,  $a < \neg b$are effectively sound. *Give reasons for your answers.* (8 marks each)
  
- 3) Given that  $a$  and  $b$  are truth-indefinite primary propositions, find out by means of *dialogues* whether the arguments/propositions:
  - (i)  $a \rightarrow b < \neg b \rightarrow \neg a$
  - (ii)  $\neg\neg a \rightarrow a$are effectively and/or classically sound/true. (8 marks each)
  
- 4) Given that  $a, b$  and  $c$  are truth-indefinite primary propositions, find out by means of *dialogues-based developments* whether the arguments/propositions:
  - (i)  $a \wedge (b \vee c) < (a \wedge b) \vee (a \wedge c)$
  - (ii)  $\neg(a \wedge \neg a)$are effectively and/or classically sound/true. (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 ?
- A is *subcontrary* to B
  - A is *contradictory* to B (1 mark each)
- 6) Write down in words:
- the contrary, if any, of "Some man is not wise";
  - the subcontrary, if any, of "Some man is not wise";
  - the contradictory, if any, of "Some man is not wise";
  - the subaltern, if any, of "Some man is not wise";
  - the superaltern, if any, of "Some man is not wise". (1 mark each)
- 7) Give in words the simple and/or accidental converse, if any, of:
- Some man is wise
  - All men are wise (2 marks each)
- 8) Show by means of two *Beth tableaux* that the a-type proposition  $\text{SaP} [\bigwedge_x .S(x) \rightarrow P(x).]$  is classically contradictory to the o-type proposition  $\text{SoP} [\bigvee_x .S(x) \wedge \neg P(x).]$  i.e that (i)  $\text{SaP} < \neg \text{SoP}$  and (ii)  $\neg \text{SaP} < \text{SoP}$  are both classically sound. (6 marks each)
- 9) Show by means of a *Beth tableau* that, if the subject term S is occupied, the proposition  $\text{SaP}$  is accidentally convertible to the proposition  $\text{PiS}$ , i.e. that  $\bigvee_x S(x) \text{ ,, } \bigwedge_x .S(x) \rightarrow P(x). < \bigvee_x .P(x) \wedge S(x).$  is classically sound. (8 marks)
- 10) Show by means of a *Beth tableau* that, if the subject term S is occupied, the 2nd figure syllogism *Cesaro* is classically sound. (12 marks)

**UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
SEPTEMBER 2013 SESSION EXAMINATIONS**



**Code :** PHI2003  
**Study-Unit:** Metaphysics  
**Date:** Friday 6<sup>th</sup> September 2013  
**Time:** 09:15 – 12:15  
**NO DICTIONARIES ALLOWED**

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

1. In what way or ways do you consider metaphysics to be ‘first philosophy’?
2. What could Aristotle’s reaction have been had he had the occasion to read Newton’s account of causation?
3. In book VII of his *Metaphysics*, Aristotle exclaims “let us return to the subject of our inquiry, which is substance...” (Part 13). How does Aristotle resolve this query?
4. “There are many senses in which a thing may be said to ‘be’, but all that ‘is’ is related to one central point, one definite kind of thing, and is not said to ‘be’ by a mere ambiguity” (*Metaphysics* Book IV, Part 2). Indicate the manner in which Aristotle uses *pros hen* predication to maintain that metaphysics is a single science.
5. How does Aristotle arrive at the conclusion that “God is a living being, eternal, most good, so that life and duration continuous and eternal belong to God; for this is God” (*Metaphysics* Book XII, Part 8).
6. Outline briefly and comment on Thomas Aquinas’ *second way*.
7. Present succinctly the formal characteristics that Thomas Aquinas’ *five ways* share.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF HISTORY



SEPTEMBER 2013 SESSION EXAMINATIONS

Code : PHI2207

Study-Unit: Principles and Perspectives of Science

Date: Wednesday 11<sup>th</sup> September 2013

Time: 10.30 – 11.30

**NO DICTIONARIES ALLOWED**

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Answer ONE question.

(Question carries 100 marks)

1. Discuss Karl Popper's view that a scientific theory can only be falsified by a better theory not by experiments.
2. Neither induction nor deduction can definitely prove or disprove a scientific hypothesis. Discuss.
3. Explain Thomas Kuhn's distinction between *normal science* and *extraordinary or revolutionary science*. Discuss.
4. Discuss whether the change from a geocentric to a heliocentric view of the structure of the universe that occurred in the 16<sup>th</sup> and 17<sup>th</sup> centuries conforms to Kuhn's conception of revolution in science.

UNIVERSITY OF MALTA

FACULTY OF ARTS

DEPARTMENT OF PHILOSOPHY

SEPTEMBER 2013 SESSION EXAMINATIONS



Code : PHI3036

Study-Unit: Contemporary Texts in Philosophy

Date: Thursday 12<sup>th</sup> September 2013

Time: 10.30 – 11:30

**NO DICTIONARIES ALLOWED**

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**Answer ONE question from the following:**

(Question carries 100 marks)

1. Discuss Richard Rorty's concept of 'irony' and his account of the 'liberal ironist' in *Contingency, Irony, and Solidarity* (1989).
2. Describe and discuss the 'liberal utopia' Rorty envisaged in the writing of *Contingency, Irony, and Solidarity* (1989).
3. Solidarity with the other is "achieved not by inquiry but by imagination, the imaginative ability to see strange people as fellow-sufferers ... by increasing our sensitivity to the particular details of the pain and humiliation of other, unfamiliar sorts of people." (Rorty) Discuss.