

UNIVERSITY OF MALTA
FACULTY OF ARTS
DEPARTMENT OF PHILOSOPHY



JANUARY 2016 SESSION EXAMINATIONS

Code : PHI1016
Study-Unit: Philosophy of Perception
Date: Thursday 14th January 2016
Reading Time: 13.00 – 13.05
Time: 13.05 – 14.05

NO DICTIONARIES ALLOWED

Answer **ONE** of the following questions.

(Question carries 100 marks)

1. Aristotle's *De Anima* is the first systematic and philosophical account of the soul. How does this serve to explain the functioning of all living things?
2. Discuss the nature and validity of perception as a reliable source of knowledge.
3. Critically assess any two theories of perception.
4. Kant attempted a synthesis of rational thought and sense experience. How did he do this? Was his attempt successful or not?



JANUARY 2016 SESSION EXAMINATIONS

Code : PHI1001
Study-Unit: History of Philosophy: Ancient and Medieval
Date: Tuesday 19th January 2016
Reading Time: 16.00 – 16.05
Time: 16.05 – 18.05

NO DICTIONARIES ALLOWED

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

Section A: Ancient Philosophy

1. In what ways did the early Greek philosophers (the Presocratics) differ from their predecessors (the 'mythologists')?
2. In Plato's *Apology*, how does Socrates reject the charges brought against him by his accusers?
3. How does Socrates' ideal state in the *Republic* reflect his views on justice in the individual soul?
4. How does Aristotle analyse and explain change?
5. Discuss Aristotle's views on virtue in the *Nicomachean Ethics*.
6. Compare and contrast the views of the Epicureans and the Stoics in Hellenistic philosophy.

Section B: Medieval Philosophy

7. Medieval thought is very often referred to as being essentially a 'Christian philosophy'. Is this a fair statement? Why?
8. Explain in some detail the spiritual cosmology of Plotinus.
9. "With Augustine we have the fusion of Platonism and Christianity." Bryan Magee. Do you agree? Give reasons for your answer.
10. What is Anselm's ontological argument for the existence of God?
11. Thomas Aquinas sought to reconcile faith with reason. Did he succeed? Give reasons for your answer.

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DEPARTMENT OF PHILOSOPHY



JANUARY 2016 SESSION EXAMINATIONS

Code : PHI1001
Study-Unit: History of Philosophy: Ancient and Medieval
Date: Tuesday 19th January 2016
Reading Time: 16.00 – 16.05
Time: 16.05 – 18.05

NO DICTIONARIES ALLOWED

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

Section A: Ancient Philosophy

1. In what ways did the early Greek philosophers (the Presocratics) differ from their predecessors (the 'mythologists')?
2. In Plato's *Apology*, how does Socrates reject the charges brought against him by his accusers?
3. How does Socrates' ideal state in the *Republic* reflect his views on justice in the individual soul?
4. How does Aristotle analyse and explain change?
5. Discuss Aristotle's views on virtue in the *Nicomachean Ethics*.
6. Compare and contrast the views of the Epicureans and the Stoics in Hellenistic philosophy.

Section B: Medieval Philosophy

7. Medieval thought is very often referred to as being essentially a 'Christian philosophy'. Is this a fair statement? Why?
8. Explain in some detail the spiritual cosmology of Plotinus.
9. "With Augustine we have the fusion of Platonism and Christianity." Bryan Magee. Do you agree? Give reasons for your answer.
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JANUARY 2016 SESSION EXAMINATIONS

Code : PHI2120
Study-Unit: Metaphysics I : Ontology
Date: Tuesday 19th January 2016
Reading Time: 8.30 – 8.35
Time: 8.35 – 10.35

NO DICTIONARIES ALLOWED

Answer any TWO of the following questions.

(Each question carries 50 marks)

1. "All men, by nature, desire to know" (*Metaphysics*, 980a22). What could 'metaphysical' knowledge mean?
2. "Aristotle's greatest achievement was to have identified the different ways language has for 'saying why'". Comment on this statement by Jean Grondin while making reference to David Hume's understanding of 'cause'.
3. "In his correspondence with Arnauld, Leibniz asks us to imagine two diamonds. We can speak of them as a pair, but this pair is nothing more than 'a thing of reason'. Bringing the two diamonds closer together will not convert them into a single substance, not even if they were glued together. For if two diamonds glued together were a substance, then a flock of birds would be a substance, and a circle of men holding hands would be a substance". Comment on the above in the light of Aristotle's position that a book, even if it is more unified than a mere heap, only *resembles* a proper substance.
4. "Analogy is our best guide in all philosophical investigations; and all discoveries, which were not made by mere accident, have been made by the help of it" (Joseph Priestley). Discuss this statement using examples to show the importance of analogy in metaphysics and science.
5. "On such a principle, then, depend the heavens and the world of nature" (*Metaphysics*, 1072b14). Explain what Aristotle means by this statement.

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JANUARY 2016 SESSION EXAMINATIONS

Code : PHI2105
Study-Unit: Philosophy of Religion
Date: Monday 25th January 2016
Reading Time: 8.30 – 8.35
Time: 8.35 – 9.35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(Question carries 100 marks)

1. How could narratives and arguments compliment one another in our discourse about God?
2. Choose any argument for the existence of God and discuss what it contributes to our philosophical understanding of God, the reality we experience, and ourselves.
3. "What is God? Unknown, and yet ..." (Hölderlin). What could one say about God, if God is unknown?

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DEPARTMENT OF PHILOSOPHY



JANUARY 2016 SESSION EXAMINATIONS

Code : PHI1050
Study-Unit: Studies in Plato's Philosophy
Date: Tuesday 26th January 2016
Reading Time: 14.30 – 14.35
Time: 14.35 – 15.35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(Question carries 100 marks)

1. "Philosophy can be carried out only in a community, by means of dialogue between masters and disciples and within the frameworks of a school." Discuss this statement with respect to the relationship between Socrates and Plato and the latter's Academy.
2. In the *Apology* Socrates' only reason for living is presented as the concern he has for the care of the Self. It can be said that what interests him is how people must act. In the light of this, discuss who Socrates might be and what he represents.

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JANUARY 2016 SESSION EXAMINATIONS

Code : PHI1006 (Evening)
Study-Unit: History of Philosophy: Modern & Contemporary
Date: Friday 29th January 2016
Reading Time: 17.00 – 17.05
Time: 17.05 – 19.05

NO DICTIONARIES ALLOWED

Answer the following questions.
Please use a separate script for each question.
(Each question carries 50 marks)

Section A: Modern Philosophy

“Epistemology emerged as the primary concern in modern philosophical enquiry.”
Discuss by comparing the views of a rationalist and an empiricist philosopher of your choice.

Section B: Contemporary Philosophy

Discuss the key philosophical issues raised by *two* contemporary Western philosophers.

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JUNE 2016 SESSION EXAMINATIONS

Code : PHI2001
Study-Unit: Logic
Date: Tuesday 14th June 2016
Reading Time: 10.00 – 10.05
Duration of Exam: 10.05 – 12.05

NO DICTIONARIES ALLOWED

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

Answer ALL the questions.

- 1) (i) $a \leftrightarrow b$ is defined as $(a \rightarrow b) \wedge (b \rightarrow a)$. Work out its *truth-table*. (2 marks)
(ii) Show that the *truth-table* of $a \leftrightarrow b$ is the same as that of $\neg(a \perp b)$. (2 marks)
(iii) Find out by means of a *truth-table* whether the following Contraposition is valid: $A \rightarrow (\neg B \vee C) \gg \neg C \rightarrow (\neg B \vee \neg A)$. (4 marks)
(iv) Show by means of a *truth-table* that Affirming the Consequent is fallacious, i.e. that $A \rightarrow B$, $B \leftarrow A$ is invalid. (2 marks)
(v) Give the name of a valid standard implication which has two premises, one of which is the same as the 1st premise of the implication in (iv) above. (2 marks)
(vi) Write in symbols the valid standard implication given as answer in (v) above. (2 marks)
- 2) In Effective Logic, no two of the three classically equivalent propositions $a \rightarrow b$, $\neg a \vee b$ and $\neg(a \wedge \neg b)$ are equivalent. Write these propositions in order, starting from the strongest and ending with the weakest. (3 marks)
- 3) Given that the propositions a and b are not truth-definite, state without proving, which, if any, of the following implications are effectively and/or classically valid.
 - (i) $a \leftarrow \neg \neg a$
 - (ii) $\neg \neg a \leftarrow a$
 - (iii) $a \rightarrow b \leftarrow \neg b \rightarrow \neg a$ (1 mark each)
- 4) Given that a and b are truth-indefinite primary propositions, find out by means of *effective scenario tableaux* whether the implications
 - (i) $\neg(a \wedge b)$, $a \leftarrow \neg b$
 - (ii) $\neg(a \wedge \neg b) \leftarrow \neg a \vee b$ are effectively valid. (7 marks each)

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Appendix: Logical Rules

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

BETH TABLEAU
JUNCTOR DEVELOPMENT

$$\frac{\Sigma_1(A \wedge B)}{A \quad B} \quad \Sigma_2$$

$$\frac{\Sigma_1(A \vee B)}{A \quad B} \quad \Sigma_2$$

$$\frac{\Sigma_1(\neg A)}{\quad A} \quad \Sigma_2$$

$$\frac{\Sigma_1(A \rightarrow B)}{B \quad A} \quad \Sigma_2$$

$$\frac{\Sigma_1}{\quad A \quad B} \quad \Sigma_2(A \wedge B)$$

$$\frac{\Sigma_1}{\quad A \quad B} \quad \Sigma_2(A \vee B)$$

$$\frac{\Sigma_1}{\quad A} \quad \Sigma_2(\neg A)$$

$$\frac{\Sigma_1}{\quad A} \quad \Sigma_2(A \rightarrow B)$$

BETH TABLEAU
QUANTOR DEVELOPMENT

$$\frac{\Sigma_1(\bigwedge_x A(x))}{A(n)} \quad \Sigma_2$$

$$\frac{\Sigma_1}{\quad \Sigma_2(\bigwedge_x A(x))} \quad A(n)$$

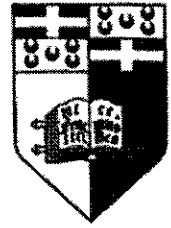
(n is to be new!)

$$\frac{\Sigma_1(\bigvee_x A(x))}{A(n)} \quad \Sigma_2$$

(n is to be new!)

$$\frac{\Sigma_1}{\quad \Sigma_2(\bigvee_x A(x))} \quad A(n)$$

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JUNE 2016 SESSION EXAMINATIONS



Code: PHI 3037
Study-Unit: Boethius: The Consolation of Philosophy
Date: Tuesday 21st June 2016
Reading Time: 11.30 – 11.35
Duration of Exam: 11.35 - 12.35

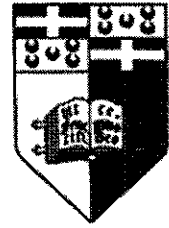
NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. The quests for riches, high position, fame and physical pleasure are defective ways of seeking the true good. One needs reversion to our beginnings. Comment and discuss.
2. How has the reading of Boethius' *Consolation of Philosophy* impacted your philosophical views and understanding?

UNIVERSITY OF MALTA
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JUNE 2016 SESSION EXAMINATIONS



Code: PHI 2102
Study-Unit: Ethics III
Date: Wednesday 15th June 2016
Reading Time: 13.00 – 13.05
Duration of Exam: 13.05 – 14.05

NO DICTIONARIES ALLOWED

Answer ONE of the following questions

(The question carries 100 marks)

1. *'Except in the most extreme circumstances, it is directly wrong to kill someone who wants to go on living, even if there is reason to think this desire is not in his own interests.'* (Jonathan Glover) Discuss with reference to the sanctity of life doctrine.
2. Is death always something bad, a human catastrophe? How would you (citing examples) evaluate the argument that is sometimes made that in certain circumstances one may have a moral duty to die?
3. Discuss the issues that arise with the notion of 'a life worth living' when it is used to define the value of life.

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Code: PHI 2015
Study-Unit: Political Theory III
Date: Monday 27th June 2016
Reading Time: 13.00 – 13.05
Duration of Exam: 13.05 – 14.05

NO DICTIONARIES ALLOWED

Answer ONE of the following questions

(The question carries 100 marks)

1. Discuss the elements of Plato's conception of the just state that put it in opposition to the main elements of a democratic state. What can we learn from Plato's criticism of democracy?
2. John Rawls (*A Theory of Justice*) describes justice as what is agreed to by subjects in what he describes as the 'original position' operating behind a 'veil of ignorance'. Discuss this way of determining the principles of justice, and describe the principles that emerge from it.
3. Discuss the view expressed by Thrasymachus in Plato's *The Republic*, and by several political philosophers since, that politics is about power not about justice, and that what we call justice is really the will of the powerful.

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JUNE 2016 SESSION EXAMINATIONS



Code : PHI 2123
Study-Unit: Metaphysics II
Date: Friday 3rd June 2016
Reading Time: 13.00 – 13.05
Duration of Exam: 13.05 – 15:05

NO DICTIONARIES ALLOWED

Answer TWO of the following questions.

(Each question carries 50 marks)

1. Elucidate the manner in which the *five ways* could be seen to have a common structure. In your view, why does Aquinas offer more than one way to demonstrate God's existence?
2. Thomas Aquinas does not intend to advance a *merely plausible* causal story. What could he be doing then? Answer with reference to any one of his *five ways*.
3. How are Thomas Aquinas's cosmological arguments different from "Everything has a cause; so the universe has a cause, namely God"? Are the differences significant? Give reasons for your answer.
4. Could questions about motives for religious beliefs be relevant? If yes, how?
5. Richard Dawkins believes that someone like Thomas Aquinas inevitably uses a 'God-of-the Gaps' argument. Do you agree? Give reasons for your answer.
6. Paul Draper suggests that naturalism and theism are competing hypotheses and that our task is to see which one is better supported by the evidence. But this would mean either that naturalism is a quasi-religion or that theism is a quasi-science. Could either position be true? Whether you think so or not, give reasons for your position.

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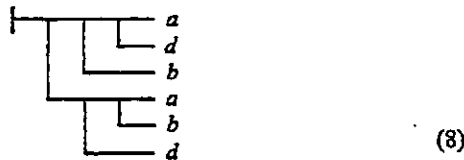


Code: PHI 3035
 Study-Unit: Frege: *Conceptual Notation (Begriffsschrift)*
 Date: Wednesday 15th June 2016
 Reading Time: 10.00 – 10.05
 Duration of Exam: 10.05 – 11.05

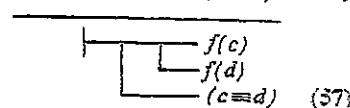
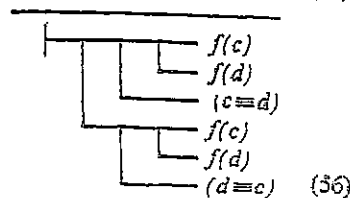
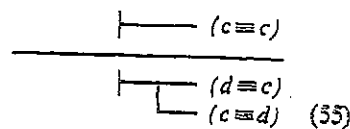
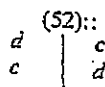
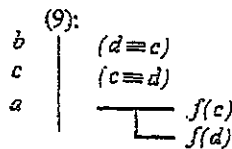
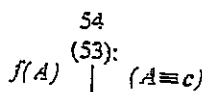
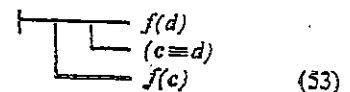
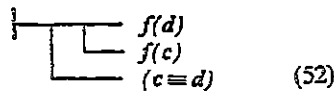
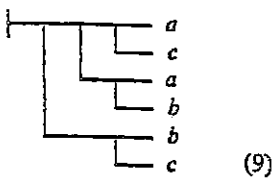
NO DICTIONARIES ALLOWED

Answer ALL questions:

- How does Frege define:
 -
 -
 -
 -
- Frege defines (i) A or B, (ii) A and B, and (iii) either A or B "by" combining the signs of conditionality and negation". How?
- Which nine propositions does Frege take to "form the kernel in the presentation"?
- Which one valid implication does Frege use to derive other true propositions from the ones he has already proved true?
- Show how kernel proposition (8), given below, may be proved true.



- Given the propositions (9), (52) and (53) use a one-dimensional notation to prove propositions (55), (56) and (57) true by means of derivation.



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JUNE 2016 SESSION EXAMINATIONS



Code : PHI 2107
Study-Unit: Aesthetics
Date: Wednesday 22nd June 2016
Reading Time: 11:30 – 11:35
Duration of Exam: 11.35 – 12.35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. Why is it so difficult to define art in terms of necessary and sufficient conditions? Answer with reference to at least *two* of the definitions you have considered.
2. "Not all art is imitation, though a lot of it is." Discuss, giving examples.
3. Discuss the strengths and weaknesses of expression theories of art.
4. "To appreciate a work of art we need to bring with us nothing from life, no knowledge of its ideas and affairs, no familiarity with its emotions." (Clive Bell). Do you agree? Give reasons for your answer.
5. What exactly does an Institutional Theory of Art claim? What objections have been raised against it? What are your views regarding these objections?
6. Should one consider the artist's intention when one is interpreting a work of art? Give reasons for your answer.

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Code : PHI 1070
Study-Unit: Plotinus
Date: Tuesday 21st June 2016
Reading Time: 10.00 – 10.05
Duration of Exam: 10.05 – 11:05

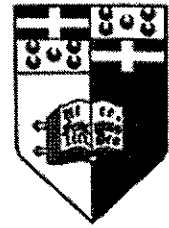
NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. Pierre Hadot tells us that life for Plotinus is a formative, simple, and immediate activity irreducible to all our analyses. Discuss.
2. The infinite quest after the absolutely simple is perhaps the best portrait that can be drawn of Plotinus. Comment and discuss in the light of what is known about him and his philosophy

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Code : PHI 1080
Study-Unit: Marsilio Ficino
Date: Monday 13th June 2016
Reading Time: 11:30 – 11:35
Duration of Exam: 11:35 – 12:35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. The whole event of creation, both its beginning and its end, is set in motion by love. Discuss and comment in the light of Marsilio's view of love.
2. Ficino claims that it is through love that the soul is really fed; and as this love becomes full, it sees itself reflected everywhere. Discuss.

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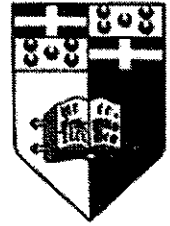
Code : PHI 1009
Study-Unit: Augustine of Hippo's Philosophy
Date: Wednesday 1st June 2016
Reading Time: 10:00 – 10:05
Duration of Exam: 10:05 – 11:05

NO DICTIONARIES ALLOWED

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

1. Discuss in an essay some of the reasons for which Augustine of Hippo could also be acknowledged as having *redeemed* the only great philosophical trend of his time, namely, Neoplatonism.
2. Describe very briefly the topic and argument of Augustine of Hippo's *Cassiciacum Philosophical Dialogues* of 386 (20/30 lines for each of the three *Dialogues*).
3. *"It was you, and you alone, who had inspired us to instruct him in your truth as he grew up, and so it is your own gifts that I acknowledge to you. There is a book of ours entitled The Teacher, in which he converses with me. You know that all the thoughts there attributed to my interlocutor were truly his, although he was only about sixteen years old. Many other things even more wonderful did I observe in him. The brilliance he evinced filled me with awe, for who else but you could be the artificer of such prodigies? Very soon you took him away from this life on earth, but I remember him without anxiety, for I have no fear about anything in his boyhood or adolescence; indeed I fear nothing whatever for that man. We included him in the group as our contemporary in the life of your grace, to be schooled along with us in your doctrine".*
 - (i) What is the title of the book from which the text was drawn?
 - (ii) Who is the author?
 - (ii) Who is the author addressing?
 - (iii) What is the name of the "interlocutor" mentioned?
 - (iv) How old was the "man" mentioned at the time of his demise?
 - (v) In not more than 30 lines, discuss the theory discussed in *The Teacher*.

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JUNE 2016 SESSION EXAMINATIONS



Code : PHI 2122
Study-Unit: Introduction to Islamic Thought
Date: Monday 30th May 2016
Reading Time: 8:30 - 8:35
Duration of Exam: 8:35 – 9:35

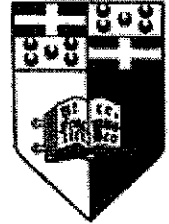
NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. Discuss the main features of Humanism in Medieval Islam, especially those of individualism, cosmopolitanism, and secularity.
2. Discuss the Mu'tazilite doctrines of Divine unity and Divine justice and the rival teachings of the As'arites concerning Divine attributes and Divine omnipotence.
3. Account for the shift in Islamic thought from the notion of philosopher-ruler in the thought of al-Fārābī to that of philosophers and the masses living as separate communities in the thought of Ibn Tufayl.

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Code : PHI1090
Study-Unit: Philosophy: Tools and Problems
Date: Monday 30th May 2016
Reading Time: 8.30 – 8.35
Duration of Exam: 8.35 – 10.35

NO DICTIONARIES ALLOWED

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

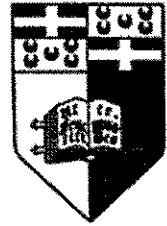
Section A (30 marks in all; 6 marks for each question)

1. Briefly describe the three most important types of argumentation, bringing out their similarities and differences.
2. What is meant when a proposition is said to be (a) a tautology (b) a contradiction and (c) contingent?
3. Give the (a) contrary (b) subcontrary (c) contradictory (d) subaltern and (e) superaltern, if any, of the following “Some serpent is not poisonous”.
4. Give the simple and accidental converses, if any, of the following:
 - (a) No serpent is poisonous.
 - (b) Some serpent is poisonous.
5. Write down three names of each of the following and illustrate each name by an example from a real life situation:
 - (a) Valid forms of arguments;
 - (b) Fallacies (formal and/or informal).

Section B (70 marks)

6. Are human beings free in the choice and execution of their actions or is the individual’s freedom of choice and action just an illusion? Give reasons.
7. To judge whether an action is right or wrong philosophers have suggested various ways which may be classified into three main groups. Identify these groups and explain how they may be distinguished from one other.
8. Which are the main political forces that are found in a modern democracy and how does each of these try to cater for the individual citizen’s demand for freedom, equality and justice?
9. How have philosophers tried to explain the relation between body and mind? Which of these explanations, if any, do you find convincing? Give reasons.
10. Discuss the strengths and weaknesses of any two arguments for the existence of God.

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Code : PHI 1022
Study-Unit: Philosophical Anthropology 2 : Language
Date: Saturday 28th May 2016
Reading Time: 10.00 – 10.05
Duration of Exam: 10.05 – 11.05

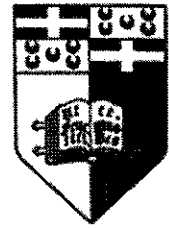
NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. In the West, inquiry into language stretches back to the 5th century BC. Medieval philosophers were greatly interested in the subtleties of language and its usage. Language eventually began to play a central role in Western philosophy in the late 19th century, especially in the English speaking world and parts of Europe. In the twentieth century, 'language' became an even more central theme within the most diverse traditions of philosophy. Elaborate.
2. Is language exclusively typical of human beings?
3. Language is not just a matter of convention, but it must also reflect reality. Discuss.

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Code : PHI 1021
Study-Unit: Philosophical Anthropology 1 : Perception
Date: Saturday 28th May 2016
Reading Time: 8:30 – 8:35
Duration of Exam: 8.35 – 9.35

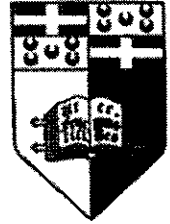
NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. "The lowest form of soul is the nutritive or vegetative soul, which exercises the activities of assimilation and reproduction. It is found, not only in plants, but also in animals. Animals possess the higher form of soul, the sensitive soul, which exercises the three powers of sense-perception, desire, and local motion. Higher in the scale than the merely animal soul is the human soul. This soul unites in itself the powers of the lower souls" [Frederick Copleston, *A History of Philosophy: Volume I*]. Elaborate.
2. Perception is a process that makes up much of our lives and provides the basis for much of what we know. Discuss.
3. Assess critically any two theories of perception.
4. Kant provided a grand synthesis and a whole new mode of philosophy. Elaborate.

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JUNE 2016 SESSION EXAMINATIONS



Code : PHI 1006
Study-Unit: History of Philosophy: Modern and Contemporary
Date: Monday 6th June 2016
Reading Time: 8:30 – 8:35
Duration of Exam: 8.35 – 10.35

NO DICTIONARIES ALLOWED

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

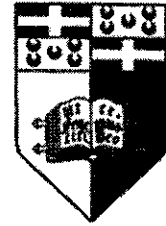
Section A: Modern Philosophy

1. Explain and discuss Descartes' two proofs for the existence of God in the *Meditations*.
2. Compare and contrast the views of Spinoza and Leibniz on substance.
3. Discuss Locke's view that knowledge is the perception of connections between ideas. What important philosophical consequences follow from this view?
4. Why did Berkeley think that *esse est percipi* (to be is to be perceived)? Was he right in thinking so?
5. Explain and discuss Hume's views on the relation between cause and effect.
6. Kant claims that he was shaken out of his 'dogmatic slumber' by Hume. What did he mean by that and how did he react to the essential elements of Hume's philosophy?

Section B: Contemporary Philosophy

7. Would you consider the turn towards language that characterises Contemporary Western Philosophy as a turn in the wrong direction? Give reasons for your answer.
8. Language is central to both Habermas' critical project of emancipation and Gadamerian hermeneutics. Why do some commentators consider their views as opposed to each other? Do you agree or can they be considered as complementary to each other?
9. Imagine you are a judge and you have (any) two contemporary western philosophers in front of you. You must pass judgment on which of the two philosophers' ideas are the most interesting and should therefore be retained, and why the other philosophers' ideas should be rejected. What reasons would you give to support your judgment?

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SEPTEMBER 2016 SESSION EXAMINATIONS



Code: PHI 2102
Study-Unit: Ethics III
Date: Saturday 3rd September 2016
Reading Time: 10.00 – 10.05
Duration of Exam: 10.05 – 11.05

NO DICTIONARIES ALLOWED

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

1. Debate on euthanasia in Malta this summer has revolved around the question whether terminally ill patients, or patients suffering from painful degenerative diseases which eventually leave them in greater distress and completely dependent on others, should be given the right to assisted suicide. Discuss your own views on the matter.
2. Discuss the argument that self-defence and capital punishment are instances where the taking of another human life is justified, especially in the light of the sanctity of life doctrine.
3. "Direct objections to killing are those that relate solely to the person killed. Side-effects of killings are effects on people other than the one killed." (Jonathan Glover) Discuss what the 'direct objections to killing' could be and which, if any, is the more compelling reason, direct objections or side-effects, against taking somebody's life.

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SEPTEMBER 2016 SESSION EXAMINATIONS

Code : PHI1001
Study-Unit: History of Philosophy: Ancient and Medieval
Date: Tuesday 6th September 2016
Reading Time: 10:00 – 10:05
Time: 10:05 – 12:05

NO DICTIONARIES ALLOWED

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

Section A: Ancient Philosophy

1. "Most of the first philosophers (the Presocratics) thought the only origins of everything were material." Discuss, giving examples.
2. How does Socrates, in Plato's *Apology*, reject the charges brought against him by the prosecutors?
3. Outline and discuss Plato's theory of Forms.
4. "Aristotle argued that we must admit formal and final causes, not only the material causes recognised by previous naturalists." Discuss.
5. Compare and contrast the philosophical doctrines of the Epicureans and the Stoics.

Section B: Medieval Philosophy

6. Discuss any two philosophical problems raised by Medieval philosophers.
7. How important is the spiritual cosmology of Plotinus?
8. Explain Anselm's ontological argument for the existence of God.
9. While Augustine provided Platonic philosophical justification for the Christian belief in God, Thomas Aquinas blended Christianity with the philosophy of Aristotle. Explain.

**UNIVERSITY OF MALTA
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SEPTEMBER 2016 SESSION EXAMINATIONS**



Code : PHI 2122
Study-Unit: Introduction to Islamic Thought
Date: Wednesday 7th September 2016
Reading Time: 10.00 – 10.05
Duration of Exam: 10.05 – 11.20

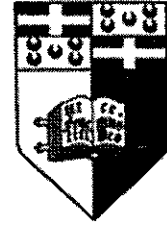
NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. Discuss the development of Islamic thought with particular emphasis on the role of al-Fārābī, Ibn Sīnā and Ibn Rušd.
2. Account for the shift in political thought from the lofty idealism of al-Fārābī to the more sober views of Ibn Tufayl.
3. According to Ibn Rušd "philosophy is the friend and milk-sister of Šarī'a". Explain this statement and discuss his overall view of the relationship between philosophy and religion.

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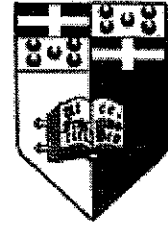
Code: PHI 2120
Study-Unit: Metaphysics I: Ontology
Date: Wednesday 7th September 2016
Reading Time: 10:00 – 10:05
Duration of Exam: 10:05 – 12:35

NO DICTIONARIES ALLOWED

Answer TWO of the following questions
(The question carries 50 marks)

1. Could philosophy do without metaphysics? Give reasons for your answer.
2. What could Aristotle have said to David Hume on his notion of cause?
3. In what way does Aristotle's description of the 'unmoved mover' show God to be personal?
4. Outline Aristotle's view of substance making reference to at least two of his works.
5. Comment on Aristotle's lapidary statement: "Being is said in many ways" (*Metaphysics* 1003a33).

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Code : PHI 1090
Study-Unit: Philosophy: Tools and Problems
Date: Wednesday 7th September 2016
Reading Time: 10:00 – 10:05
Duration of Exam: 10:05 – 12:05

NO DICTIONARIES ALLOWED

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

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

1. 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? (c) When propositions in a set are consistent, is their truth guaranteed?
3. Give the (a) contrary (b) subcontrary (c) contradictory and (d) subaltern, if any, of the following “No student is a philosopher”.
4. Give the simple and accidental converses, if any, of the following:
(a) Some student is not a philosopher.
(b) All students are philosophers.
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)

6. As human beings are we free to act as we choose to or are there any limitations to our actions?
7. What are the three main groups of ethical theories and how are they distinct from one another?
8. How has our willingness to give up some of our freedom to allow ourselves to be governed been explained by some philosophers? What do we, in a modern democracy, expect in return?
9. What is the mind-body problem? What are the solutions that have been offered for its resolution? Do you have a preference for any one of them? Why?
10. The existence of God has been argued for in various ways. Briefly outline at least three of these arguments and list some of their weaknesses.

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Code : PHI 2123
Study-Unit: Metaphysics II
Date: Friday 9th September 2016
Reading Time: 10:00 – 10:05
Duration of Exam: 10:05 – 12:05

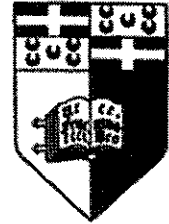
NO DICTIONARIES ALLOWED

Answer TWO of the following questions.

(Each question carries 50 marks)

1. Critically evaluate the claim that the ordered universe could have been the outcome of pure contingency.
2. Is there a problem of evil? Give reasons for your answer.
3. How could your comprehension of Thomas Aquinas's *Five Ways* be helpful towards your understanding of God, and towards your understanding of nature and yourself?
4. Comment critically and in detail on any one of Thomas Aquinas' *Five Ways*.
5. In what manner is Aristotle's account of the four types of causes – insofar as they explain how things come to be what they are – relevant to Thomas Aquinas' *five ways* of demonstrating God's existence.

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SEPTEMBER 2016 SESSION EXAMINATIONS



Code : PHI 1006
Study-Unit: History of Philosophy: Modern and Contemporary
Date: Saturday 10th September 2016
Reading Time: 8:30 – 8:35
Duration of Exam: 8.35 – 10.35

NO DICTIONARIES ALLOWED

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

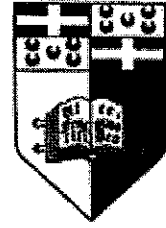
Section A: Modern Philosophy

1. What arguments does Descartes use to show that human beings are composed of mind and body? How does he describe the nature of this composition?
2. Explain and discuss Spinoza's claim that there is only one substance, 'God or nature'.
3. 'Monads have no windows, by which anything could come in or get out.' What does Leibniz mean by this, and why does he say it?
4. How does Locke distinguish between the primary and secondary qualities of objects? Was he right in thinking that our ideas of secondary qualities are entirely subjective?
5. Give a clear account of Hume's analysis of causation.
6. How does Kant show that although all our knowledge begins with experience, it does not follow that all of it arises from experience?

Section B: Contemporary Philosophy

7. Critically examine the philosophical writings of any *two* key contemporary western philosophers

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Code : PHI 2001
Study-Unit: Logic
Date: Saturday 10th September 2016
Reading Time: 8:30 – 8:35
Duration of Exam: 8:35 – 11:35

NO DICTIONARIES ALLOWED

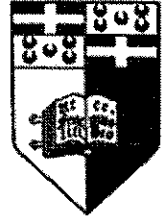
A list of logical rules is appended to this examination paper to assist candidates.

Answer ALL the questions.

- 1) (i) $a \leftrightarrow b$ is defined as $(a \vee \neg b) \wedge (\neg a \vee b)$. Work out its *truth-table*. (2 marks)
(ii) Show by means of a *truth-table* that $a \leftrightarrow b$ and $\neg(a \sqcup b)$ are equivalent. (2 marks)
(iii) Find out by means of a *truth-table* whether $A \rightarrow B$ „ $A < B$ is valid. (4 marks)
(iv) What is the name of the standard implication in (iii) above? (2 marks)
(v) Find out by means of a truth-table whether \wedge is distributive over \rightarrow ; i.e. whether $A \wedge (B \rightarrow C) \succ (A \wedge B) \rightarrow (A \wedge C)$ is valid. (4 marks)
- 2) In Effective Logic, no two of the three classically equivalent propositions $a \rightarrow b$, $\neg a \vee b$ and $\neg(a \wedge \neg b)$ are equivalent. Write these propositions in order, starting from the strongest and ending with the weakest. (3 marks)
- 3) Given that **a** and **b** are truth-indefinite primary propositions, find out by means of *effective scenario tableaux* whether the arguments
(i) $a \vee b < \neg(\neg a \wedge \neg b)$
(ii) $\neg(a \wedge \neg b) < a \rightarrow b$
are effectively sound. (8 marks each)
- 4) Given that **a** and **b** are truth-indefinite primary propositions, find out by means of *dialogues* whether the arguments/propositions
(i) $a \vee \neg a$
(ii) $(a \wedge b) \rightarrow c < a \rightarrow (b \rightarrow c)$
are effectively and/or classically sound/true. (7 marks each)

- 5) Given that a, b and c are truth-indefinite primary propositions, find out by means of *dialogue-based developments* whether the arguments/propositions
- $a \rightarrow b, \neg b < \neg a$
 - $\neg(a \wedge \neg a)$
- are effectively and/or classically sound/true. (7 marks each)
- 6) Within classical logic, ‘proposition R is *contrary* to proposition S’ means that $R < \neg S$ is sound. What do the following mean?
- R is *subcontrary* to S
 - R is *contradictory* to S (1 mark each)
- 7) Give in words the (i) contrary, (ii) subcontrary, (iii) contradictory, (iv) subaltern, (v) superaltern, if any, of “No man is wise”. (1 mark each)
- 8) Give in words the simple and/or accidental converse, if any, of:
- Some man is not wise
 - All men are wise (2 marks each)
- 9) 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)
- 10) Show by means of a *Beth tableau* that, if the predicate term P is occupied, the proposition SeP is accidentally convertible to the proposition PoS , i.e. that $\bigvee_x P(x), \bigwedge_x .S(x) \rightarrow \neg P(x). < \bigvee_x .P(x) \wedge \neg S(x).$ is classically sound. (6 marks)
- 11) Show by means of a *Beth tableau* that, if the subject term S is occupied, the 1st figure syllogism *Barbari* is classically sound. (12 marks)

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Code : PHI 1009
Study-Unit: Augustine of Hippo's Philosophy
Date: Thursday 1st September 2016
Reading Time: 11:30 – 11:35
Duration of Exam: 11:35 – 12:35

NO DICTIONARIES ALLOWED

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

1. Discuss in an essay, the historical situation in which Augustine's *Cassiciacum Dialogues* occurred, mentioning the participants, and, briefly describing the major themes discussed.
2. Write an essay on the major sources and arguments in Augustine's formulation of his theory of *eudaimonia* from *On Happiness (De beata vita)*.
3. "...if our choices are caused by external forces, then they are not our responsibility. But it is not external states that determine our choices; it is internal states: beliefs, desires, states of character, and so on. And since it is my desires and my character that determine my choices, my freedom is not threatened" (Thomas Williams, *On The Free Choice of the Will*, 1993, xii). Discuss the above statement in an essay.