

UNIVERSITY OF MALTA
FACULTY OF ARTS



JUNE 2013 SESSION EXAMINATIONS

PHI3010 Synoptic Study-Unit I: Philosophy
for

B.A., B.A.(Hons)

Saturday 15th June 2013

9.15 – 12.15

Answer any three questions.

- 1 Discuss the contribution made by the early Greek thinkers (the Presocratics) to the beginning of Philosophy.
- 2 What role does the theory of Forms or Ideas play in Plato's philosophy?
- 3 Can one speak of a 'unity of Medieval Philosophy'? Give reasons for your answer.
- 4 Compare and contrast Plotinus' One and Augustine's God.
- 5 Discuss Descartes' two arguments for the existence of God.
- 6 Outline and discuss Hume's views on (a) causality *and* (b) the self.
- 7 Outline the philosophical views of one contemporary analytic *and* one contemporary continental philosopher.
- 8 Identify the main philosophical issues explored by Contemporary Continental Philosophy and discuss some of them.



Answer one question from Section A and two from Section B.

Section A

- (i) A list of logical rules is appended to this examination paper to assist candidates.
 - (ii) Always give reasons for your answer.
1. a. (i) $a*b$ is defined as $\neg a \wedge b$. Work out its truth-table.
- (ii) Show by means of a truth-table that $a*b$ and $\neg(a \vee \neg b)$ are equivalent.
- (iii) Find out by means of a truth-table whether the following Contraposition is valid:
 $A \rightarrow (\neg B \vee C) \times \neg C \rightarrow (\neg B \vee \neg A)$
- (iv) Show by means of a truth-table that Affirming the Consequent is fallacious, i.e. that $A \rightarrow B, B \rightarrow A$ is invalid.
- (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.
- (vi) Write in symbols the valid standard implication given as answer in (v) above.
- b. Some propositions are classically equivalent but not effectively so. Write three such propositions in order, starting from the strongest and ending with the weakest.
- c. Given that the propositions a and b are not truth-definite, state without proving, which, if any, of the following arguments is/are (i) effectively (ii) classically sound.
- (i) $a < \neg\neg a$
 - (ii) $\neg\neg a < a$
 - (iii) $a \rightarrow b < \neg b \rightarrow \neg a$
 - (iv) $\neg b \rightarrow \neg a < a \rightarrow b$
- d. Find out by means of an effective scenario tableau whether the argument $\neg(a \wedge b), a < \neg b$ is effectively sound. (a and b are not truth-definite.)
- e. Find out by means of dialogues whether the argument $\neg(a \wedge \neg b) < \neg a \vee b$ is effectively and/or classically sound. (a and b are not truth-definite.)
- f. Find out by means of a dialogue-based development whether the argument $(a \rightarrow b) \vee (a \rightarrow c) < a \rightarrow (b \vee c)$ is effectively and/or classically sound. (a and b are not truth-definite.)

- g. Give the: (i) contrary (ii) contradictory (iii) subaltern (iv) subcontrary, if any, of “No student is punctual.”.
- h. Show by means of a Beth tableau that, if the subject term S is nonempty, the proposition SaP is contrary to SeP i.e. that $\forall_x S(x) \text{ ,, } \bigwedge_x .S(x) \rightarrow P(x). < \neg \bigwedge_x .S(x) \rightarrow \neg P(x).$ is classically sound.
- i. Show by means of a Beth tableau that the 2nd figure syllogism *Camestres* is classically sound.
2. a. (i) $a \leftrightarrow b$ is defined as $(a \rightarrow b) \wedge (b \rightarrow a)$. Work out its truth-table.
(ii) Show that the truth-table of $a \leftrightarrow b$ is the same as that of $\neg(a \sqcup b)$.
(iii) By means of a truth-table show the invalidity of the Exclusive Fallacy i.e. that $A \vee B, A < \neg B$, is invalid.
(iv) Find out by means of a truth-table whether \wedge is distributive over \rightarrow ; i.e. whether $A \wedge (B \rightarrow C) >> (A \wedge B) \rightarrow (A \wedge C)$ is valid.
- b. Given that the proposition a is not truth-definite, for each of the propositions below: (i) state without proving whether they are effectively and/or classically true (ii) give their standard name (1) $a \vee \neg a$ and (2) $\neg(a \wedge \neg a)$.
- c. Find out by means of an effective scenario tableau whether the argument $a \vee b < \neg(\neg a \wedge \neg b)$ is effectively sound. (a and b are not truth-definite.)
- d. Find out by means of dialogues whether the argument $a \rightarrow b < \neg b \rightarrow \neg a$ is effectively and/or classically sound (a and b are not truth-definite.)
- e. Find out by means of a dialogue-based development whether the argument $\neg(a \wedge b) < \neg a \vee \neg b$ is effectively and/or classically sound. (a and b are not truth-definite.)
- f. Within Classical logic, ‘proposition S is subcontrary to proposition T’ means that $\neg S < T$ is sound. What do the following mean?
(i) S is contrary to T
(ii) S is contradictory to T
- g. Give the simple and/or accidental converse, if any, of:
(i) All students are punctual.
(ii) Some student is punctual.
- h. Show by means of 2 Beth tableaux that the proposition SaP is contradictory to SoP i.e. that $\bigwedge_x .S(x) \rightarrow P(x). >> \neg \bigvee_x .S(x) \wedge \neg P(x).$
- i. Show by means of a Beth tableau that, if the subject term S is nonempty, the 4th figure syllogism *Camentos* is classically sound.

Section B

- 3 Either (a) Discuss Aristotle's claim that happiness is the highest good and the end towards which all our activities ultimately aim.
- Or (b) Compare and contrast the views that consider ethics as predominantly a matter of law, love or communication.
- 4 Either (a) Discuss the strengths and weaknesses of Utilitarianism.
- Or (b) Why did both Aristotle and Aquinas believe that one has to live a moral life in order to be happy?
- 5 Discuss the nature and validity of perception as a reliable source of knowledge.
- 6 What is the relation between (a) language and thought *and* (b) language and the world?
- 7 'There are as many actions as there are transitive bodily movements'; 'There are as many actions as there are possible descriptions of what is going on'. Which, if any, of the two claims should we accept? Give reasons for your answer and illustrate your reasoning with examples.
- 8 'Models of human nature have varied considerably, and each model has radically different implications of how social and political life should be organised.' Discuss.
- 9 Compare and contrast the views of John Rawls and Robert Nozick on justice.
- 10 Either (a) Karl Popper holds that scientific theories cannot be proved or disproved by experimentation but can only be replaced by better theories. Why does he think so?
- Or (b) 'Progress in scientific knowledge cannot be understood in terms of inductive or deductive thinking but by adopting a more holistic approach that considers science from philosophical, historical and sociological perspectives.' Discuss with particular reference to Thomas Kuhn's philosophy of science.
- 11 Either (a) How would you answer the question 'What is metaphysics?'
- Or (b) Could metaphysics do without analogical judgements? Give reasons for your answer.
- 12 Set out and evaluate philosophically any one of Thomas Aquinas' arguments for the existence of God.
- 13 'It may be true, as Aristotle said, that we take pleasure in recognising that one thing is an imitation of another but this is not the whole story about the aesthetic pleasure. Tolstoy's talk of infection, on the other hand, makes little distinction between the role of the emotions in aesthetic appreciation and the role of the emotions in everyday life.' Discuss.
- 14 What conditions need to be satisfied for communication to take place?
- 15 Are human beings really composed of a body and a non-physical self of mind? Give reasons for your answer.

- 16 Discuss John McDowell's claim in *Mind and World* that 'the conceptual is unbounded'. What are the effects of this claim on McDowell's views on mind and the world?

UNIVERSITY OF MALTA
FACULTY OF ARTS
B.A. (Hons)



JUNE 2013 SESSION EXAMINATIONS

PHI3111 Synoptic Study-Unit II: Philosophy

Monday 17th June 2013

11.45 – 14.45

Answer ONE question.

- 1 Is change possible? How could something change while remaining the same thing? Is everything actual? Could causation be understood as a kind of dependence of one thing or property upon another? Why should this matter?
- 2 What is metaphysics? What is the relationship between metaphysics and science on the one hand, and between metaphysics and religion on the other? Could philosophy dispense with metaphysics altogether? Is it possible to do metaphysics without evoking God in some way?



Answer three questions, one from each section.

Section A

- (iii) *A list of logical rules is appended to this examination paper to assist candidates.*
- (iv) *Always give reasons for your answer.*
2. a. (i) $a*b$ is defined as $\neg a \wedge b$. Work out its truth-table.
- (ii) Show by means of a truth-table that $a*b$ and $\neg(a \vee \neg b)$ are equivalent.
- (iii) Find out by means of a truth-table whether the following Contraposition is valid:
 $A \rightarrow (\neg B \vee C) \gg \neg C \rightarrow (\neg B \vee \neg A)$
- (iv) Show by means of a truth-table that Affirming the Consequent is fallacious, i.e. that $A \rightarrow B, B < A$ is invalid.
- (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.
- (vi) Write in symbols the valid standard implication given as answer in (v) above.
- c. Some propositions are classically equivalent but not effectively so. Write three such propositions in order, starting from the strongest and ending with the weakest.
- c. Given that the propositions a and b are not truth-definite, state without proving, which, if any, of the following arguments is/are (i) effectively (ii) classically sound.
- (i) $a < \neg\neg a$
- (ii) $\neg\neg a < a$
- (iii) $a \rightarrow b < \neg b \rightarrow \neg a$
- (iv) $\neg b \rightarrow \neg a < a \rightarrow b$
- f. Find out by means of an effective scenario tableau whether the argument $\neg(a \wedge b), a < \neg b$ is effectively sound. (a and b are not truth-definite.)
- g. Find out by means of dialogues whether the argument $\neg(a \wedge \neg b) < \neg a \vee b$ is effectively and/or classically sound. (a and b are not truth-definite.)
- f. Find out by means of a dialogue-based development whether the argument $(a \rightarrow b) \vee (a \rightarrow c) < a \rightarrow (b \vee c)$ is effectively and/or classically sound. (a and b are not truth-definite.)

- g. Give the: (i) contrary (ii) contradictory (iii) subaltern (iv) subcontrary, if any, of “No student is punctual.”.
- h. Show by means of a Beth tableau that, if the subject term S is nonempty, the proposition SaP is contrary to SeP i.e. that $\forall_x S(x) \text{ ,, } \bigwedge_x .S(x) \rightarrow P(x) \text{ .} < \neg \bigwedge_x .S(x) \rightarrow \neg P(x) \text{ .}$ is classically sound.
- i. Show by means of a Beth tableau that the 2nd figure syllogism *Camestres* is classically sound.
3. a. (i) $a \leftrightarrow b$ is defined as $(a \rightarrow b) \wedge (b \rightarrow a)$. Work out its truth-table.
(ii) Show that the truth-table of $a \leftrightarrow b$ is the same as that of $\neg(a \sqcup b)$.
(iii) By means of a truth-table show the invalidity of the Exclusive Fallacy i.e. that $A \vee B \text{ ,, } A < \neg B$, is invalid.
(iv) Find out by means of a truth-table whether \wedge is distributive over \rightarrow ; i.e. whether $A \wedge (B \rightarrow C) >> (A \wedge B) \rightarrow (A \wedge C)$ is valid.
- c. Given that the proposition a is not truth-definite, for each of the propositions below: (i) state without proving whether they are effectively and/or classically true (ii) give their standard name (1) $a \vee \neg a$ and (2) $\neg(a \wedge \neg a)$.
- e. Find out by means of an effective scenario tableau whether the argument $a \vee b < \neg(\neg a \wedge \neg b)$ is effectively sound. (a and b are not truth-definite.)
- f. Find out by means of dialogues whether the argument $a \rightarrow b < \neg b \rightarrow \neg a$ is effectively and/or classically sound (a and b are not truth-definite.)
- e. Find out by means of a dialogue-based development whether the argument $\neg(a \wedge b) < \neg a \vee \neg b$ is effectively and/or classically sound. (a and b are not truth-definite.)
- f. Within Classical logic, ‘proposition S is subcontrary to proposition T ’ means that $\neg S < T$ is sound. What do the following mean?
(i) S is contrary to T
(ii) S is contradictory to T
- g. Give the simple and/or accidental converse, if any, of:
(i) All students are punctual.
(ii) Some student is punctual.
- j. Show by means of 2 Beth tableaux that the proposition SaP is contradictory to SoP i.e. that $\bigwedge_x .S(x) \rightarrow P(x) \text{ .} >> \neg \bigvee_x .S(x) \wedge \neg P(x) \text{ .}$
- k. Show by means of a Beth tableau that, if the subject term S is nonempty, the 4th figure syllogism *Camentos* is classically sound.

Section B

- 17 Karl Popper holds that scientific theories cannot be proved or disproved by experimentation but can only be replaced by better theories. Why does he think so?
- 4 'Progress in scientific knowledge cannot be understood in terms of inductive or deductive thinking but by adopting a more holistic approach that considers science from philosophical, historical and sociological perspectives.' Discuss with particular reference to Thomas Kuhn's philosophy of science.
- 5 What is epistemology? How do the problems of (a) the ambiguity of perception *and* (b) the theory-laden nature of observation concern the epistemological enterprise in the social sciences?
- 6 Discuss the relationship between the individual and society in the context of the structuralism/agency dialectic.
- 7 'There are different kinds of mathematical objects. Thus, for example, while the natural numbers are abstract objects, the planes are ideal objects.' Discuss.

Section C

- 8 'It may be true, as Aristotle said, that we take pleasure in recognising that one thing is an imitation of another but this is not the whole story about the aesthetic pleasure. Tolstoy's talk of infection, on the other hand, makes little distinction between the role of the emotions in aesthetic appreciation and the role of the emotions in everyday life.' Discuss.
- 9 What conditions need to be satisfied for communication to take place?
- 10 Can Existentialism be considered a way of life?
- 11 Discuss any literary text(s) from a postmodern perspective.
- 12 'Film can serve to promote philosophical views.' Discuss.

UNIVERSITY OF MALTA
FACULTY OF ARTS
B.A. (Hons.)



JUNE 2013 SESSION EXAMINATIONS

PHI3013 Synoptic Study-Unit IV: Philosophy

Monday 24th June 2013

9.15 – 12.15

Answer any three questions.

- 1 Describe and discuss the philosophical problems raised by perception.
- 2 According to Hans-Georg Gadamer, 'Man's relation to the world is absolutely and fundamentally linguistic in nature'. Do you agree with this assertion?
- 3 'If determinism is true then my behaviour is a mere tropism, rather like the movement of a dandelion following the movement of the sun. My behaviour is not such a tropism, if I sometimes act freely. Thus, either determinism is false, or I never act freely.' Discuss.
- 4 Either (a) Discuss Aristotle's claim that moral virtues are not ends in themselves but rather the necessary preconditions for living a good life.
Or (b) How does 'ethical subjectivism' differ from 'ethical objectivism'?
- 5 Either (a) Discuss Alasdair MacIntyre's critique of modern morality and his plea for the return of 'virtue ethics'.
Or (b) Why is Kant's moral philosophy considered 'deontological'? How does it differ from Utilitarianism?
- 6 Either (a) 'The interaction between politics, society and the individual is a matter of fierce disagreement and deep ideological controversy.' Discuss.
Or (b) What is it that transforms power into authority, and on what basis can authority be rightfully exercised?
- 7 How does J.S. Mill define the nature and limits of the power which can be legitimately exercised by society over the individual?
- 8 'Philosophers tend to attribute a great deal of importance to whether or not "mind" exists when proposing theories of persons.' Discuss this statement in light of the philosophical debate between monist and dualist theories of mind.
- 9 John McDowell's concept of second nature is often considered to be the most controversial and debateable element in his philosophy of mind. Critically discuss the main issues which arise as a result of McDowell's introduction of the concept of second nature in *Mind and World*.

UNIVERSITY OF MALTA
FACULTY OF ARTS
M.A. Preparatory



JUNE 2013 SESSION EXAMINATIONS

PHI3140 Synoptic Study-Unit I: Philosophy

Thursday 20th June 2013

9.15 – 12.15

Answer any three questions.

- 1 What is epistemology? How do the problems of (a) the ambiguity of perception *and* (b) the theory-laden nature of observation concern the epistemological enterprise in the social sciences?
- 2 Discuss the relationship between the individual and society in the context of the structuralism/agency dialectic.
- 3 'Film can serve to promote philosophical views.' Discuss.
- 4 Frege argues that the numbers are neither properties of external objects nor (subjective) ideas: they are applicable to concepts. Why does he think so?
- 5 What is the perfect good which is also complete happiness according to Boethius? Discuss this notion in the light of your study of *The Consolation of Philosophy*.
- 6 Do you agree that the philosophy promoting animal rights is not strictly speaking *environmental* philosophy? Give reasons for your answer.



JUNE 2013 SESSION EXAMINATIONS

PHI3160 Synoptic Study-Unit II: Philosophy

Monday 24th June 2013

9.15 – 12.15

Answer any three questions.

- 1 Discuss Kant's response to the shortcomings of rationalism and empiricism in terms of his notion of *synthetic a priori* knowledge.
- 2 Making direct reference to Wittgenstein's anti-essentialist ideas on the meaning of the word 'game', discuss his claim that 'for a *large* class of cases – though not for all – in which we employ the word "meaning" it can be defined thus: the meaning of a word is its use in the language.' (PI 43).
- 3 'Let us disregard the answer and repeat the question. What happened to the question? It has transformed itself. "What is time?" became the question "Who is time?"' (*The Concept of Time*, 1992, p.22E)
In the opening pages of *Being and Time*, Heidegger claims that the main objective of his thinking is to rekindle the inquisitiveness that ancient Greek thinkers seemed to have with regard to 'Being'. He claims that thinking about Being no longer has the power to stir us or bring us to perplexity. Why does Heidegger make the questioning of time central to his philosophic project? Why and in what ways would authentic temporality make Dasein more receptive to the question of Being?
- 4 In what respects is time analogous to space? In what respects could it be said to be different?
- 5 Give an account of how Frege presents his propositional logic as an axiomatic system with a number of kernel propositions, the symbols for conditionality and negation and one rule of inference. Mention some of the merits of this presentation.

UNIVERSITY OF MALTA
FACULTY OF ARTS
DEPARTMENT OF PHILOSOPHY



SEPTEMBER 2013 SESSION EXAMINATIONS

Code : PHI3010

Study-Unit: Synoptic Study-Unit 1: Philosophy

Date: Friday 6th September 2013

Time: 09:15 – 12:15

NO DICTIONARIES ALLOWED

Answer any three questions.

1. Examine the contribution to early Greek thought made by (a) Zeno of Elea (b) Empedocles of Acragas (c) Democritus of Abdera.
2. What did Aristotle mean by substance? Why was it for him such an important concept?
3. Is it correct to state that Medieval thought is essentially a 'Christian philosophy'?
4. Either (a) Augustine considers knowledge as something that would bring true happiness, true beatitude. How far is this statement correct?
Or (b) Thomas Aquinas sought to understand the relationship between reason and faith. Discuss.
5. Why did Berkeley think that *esse est percipi* (to be is to be perceived)? Was he right in thinking so?
6. Explain and discuss Hume's views on causality.
7. Discuss the philosophical contributions of two Contemporary Continental philosophers.
8. Outline the importance of the 'linguistic turn' in analytic philosophy.

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



Code : PHI3011

Study-Unit: Synoptic Study-Unit 2: Philosophy

Date: Friday 13th September 2013

Time: 09:15 – 12:15

NO DICTIONARIES ALLOWED

Answer one question from Section A and two from Section B.

Section A

- (v) A list of logical rules is appended to this examination paper to assist candidates.
(vi) Always give reasons for your answer.
3. a. (i) $a*b$ is defined as $\neg(a \vee \neg b)$. Work out its *truth-table*.
(ii) Show by means of a *truth-table* that $a*b$ and $\neg a \wedge b$ are equivalent.
(iii) Find out by means of a *truth-table* whether the following Contraposition is valid:
 $\neg A \rightarrow (\neg B \vee C) \ll \neg C \rightarrow (\neg B \vee A)$
(iv) Show by means of a *truth-table* that Denying the Antecedent is fallacious, i.e. that
 $A \rightarrow B, \neg A \ll \neg B$ is invalid.
(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.
(vi) Write in symbols the valid standard implication given as answer in (v) above.
- d. Some propositions are classically equivalent but not effectively so. Write three such propositions in order, starting from the strongest and ending with the weakest.
- c. Given that the propositions **a** and **b** are not truth-definite, state without proving, which, if any, of the following arguments is/are (i) effectively (ii) classically sound.
(i) $a \ll \neg \neg a$
(ii) $a \rightarrow b \ll \neg a \rightarrow \neg b$
(iii) $a \rightarrow b \ll \neg b \rightarrow \neg a$
(iv) $\neg b \rightarrow \neg a \ll a \rightarrow b$
- h. Find out by means of an *effective scenario tableau* whether the argument
 $\neg a \vee \neg b \ll \neg \Box(a \wedge b)$ is effectively sound. (**a** and **b** are not truth-definite.)
- i. Find out by means of *dialogues* whether the argument $\neg(a \wedge \neg b) \ll \neg a \vee b$ is effectively and/or classically sound. (**a** and **b** are not truth-definite.)
- f. Find out by means of a *dialogue-based development* whether the argument
 $a \rightarrow (b \wedge c) \ll (a \rightarrow b) \wedge (a \rightarrow c)$ is effectively and/or classically sound.
(**a** and **b** are not truth-definite.)

- g. Give in words the: (i) contrary (ii) contradictory (iii) subaltern (iv) subcontrary, if any, of “Some student is punctual.”.
- h. Show by means of a *Beth tableau* that, if the subject term S is nonempty, the proposition SaP is superaltern to SiP i.e. that $\forall x S(x) \text{ ,, } \bigwedge x .S(x) \rightarrow P(x) . < \forall x .S(x) \wedge P(x) .$ is classically sound.
- i. Show by means of a *Beth tableau* that the 4th figure syllogism *Camentes* is classically sound.
4. a. (i) $a \leftrightarrow b$ is defined as $\neg(a \sqcup b)$. Work out its *truth-table*.
 (ii) Show that the *truth-table* of $a \leftrightarrow b$ is the same as that of $(a \rightarrow b) \wedge (b \rightarrow a)$.
 (iii) By means of a *truth-table* find out whether the implication $A \vee B \text{ ,, } \neg A < B$ is valid.
 (iv) Find out by means of a *truth-table* whether \wedge is distributive over \rightarrow i.e. whether $A \wedge (B \rightarrow C) >> (A \wedge B) \rightarrow (A \wedge C)$ is valid.
- d. Given that the proposition **a** is not truth-definite, for each of the propositions below: (i) state without proving whether they are effectively and/or classically true (ii) give their standard name: (1) $a \vee \neg a$ and (2) $\neg(a \wedge \neg a)$.
- g. Find out by means of an *effective scenario tableau* whether the argument $\neg(a \wedge b) \text{ ,, } a < \neg b$ is effectively sound. (**a** and **b** are not truth-definite.)
- h. Find out by means of *dialogues* whether the argument $\neg\neg a < a$ is effectively and/or classically sound (**a** and **b** are not truth-definite.)
- e. Find out by means of a *dialogue-based development* whether the argument $a \rightarrow (b \vee c) < \neg b \rightarrow (\neg a \vee c)$ is effectively and/or classically sound. (**a** and **b** are not truth-definite.)
- f. Within Classical logic, ‘proposition S is contrary to proposition T’ means that $S < \neg T$ is sound. What do the following mean?
 (i) S is subcontrary to T
 (ii) S is contradictory to T
- g. Give in words the simple and/or accidental converse, if any, of:
 (i) No student is punctual.
 (ii) Some student is punctual.
- h. Show by means of two *Beth tableaux* that the proposition SeP is classically contradictory to SiP i.e. that $\bigwedge x .S(x) \rightarrow \neg P(x) . >> \neg \bigvee x .S(x) \wedge P(x)$.
- i. Show by means of a *Beth tableau* that, if the subject term S is nonempty, the 2nd figure syllogism *Cesaro* is classically sound.

Section B

3. Either (a) Discuss how Aristotle distinguished pleasure from happiness.

Or (b) Human action is not just a movement; it involves reason, desire, intention, freedom and responsibility. Discuss
4. Either (a) Alasdair MacIntyre has claimed that modern thought is in a state of disarray from which it can be rescued only if we revert to an Aristotelian paradigm. Discuss.

Or (b) According to Kant, the morally good person is the one who strives to do what one *ought* to do rather than the one who acts either from *inclination* or *self-interest*. Discuss.
5. Historically, the most important philosophical problems posed by perception concerned the question of how we gain knowledge through perception. Discuss.
6. Language is an impressive and fascinating human tool. Discuss
7. In what manner could we understand *akratic* actions as being intentional, yet properly absurd, actions?
8. Which responsibilities should we expect the State to fulfil and which ones should be left in the hands of private individuals? Give reasons for your answer.
9. Compare and contrast the views of John Rawls and Robert Nozick on justice.
10. Either (a) Is Thomas Kuhn's distinction between normal science and extraordinary or revolutionary science necessary? Discuss.

Or (b) 'The criterion of the scientific status of a theory is its falsifiability, or refutability, or testability.' K.R. Popper. Discuss the various forms of falsification in science identified by Popper.
11. Either (a) Outline Aristotle's account of causation. What would he have thought of Isaac Newton's account?

Or (b) Explain and evaluate, as comprehensively as possible, Aristotle's line of argumentation for the existence of God.
12. Compare any two of Thomas Aquinas' *five ways* of arguing for the existence of God.
13. 'In evaluating a literary work, one cannot ignore the intention of the author.' Do you agree? Give reasons.
14. Outline the key ideas of two theorists of communication.
15. Are human beings really composed of a body and a non-physical self or mind? Give reasons for your answer.
16. Discuss John McDowell's claim in *Mind and World* that 'the conceptual is unbounded'. What are the effects of this claim on McDowell's views on mind and the world?