



Code: PHI1001
Study-unit: History of Philosophy: Ancient and Medieval
Lecturer: Prof. Joe Friggieri/ Dr John Avellino

Date: Tuesday 30th January 2018

Time: 4:00 – 6:05 PM

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. "For Heraclitus, everything changes; for Parmenides, nothing does."
Explain and discuss.
2. How does Socrates defend himself against his accusers in the *Apology*?
3. What is Plato's *Republic* about? Give reasons for your answer.
4. How does Aristotle analyse change?

Section B: Medieval Philosophy

5. What is the utility of studying medieval philosophy?
6. According to Plotinus, all things must originate from the One by necessity.
Discuss.
7. Augustine considers knowledge as something that would bring true happiness, true beatitude. He insists that knowledge is attained through divine illumination. Critically assess Augustine's theory of knowledge.
8. 'Thomas Aquinas sought to understand the relationship between faith and reason'. Elaborate.



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Department of Philosophy

January 2018 session

Code: PHI1006
Study-unit: History of Philosophy: Modern and Contemporary
Lecturer: Prof. Joe Friggieri/ Prof. Claude Mangion

Date: Saturday 27th January 2018

Time: 8:30 – 10:35 AM

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. Examine the stages by which Descartes moves from a position of universal doubt to one of certainty in the *Meditations*.
2. Discuss the reaction of Spinoza and/or Leibniz to Descartes' dualism.
3. Discuss *either* Berkeley's *esse est percipi* (to be is to be perceived) or Hume on causality.
4. What can one learn from Kant's Critical Philosophy?

Section B: Contemporary Philosophy

5. Discuss the philosophical ideas of any *one* contemporary western philosopher.



Code: PHI1090
Study-unit: Philosophy: Tools and Problems
Lecturer: Dr Mary Ann Cassar

Date: Monday 22nd January 2018

Time: 8:30 – 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. Compare and contrast the three most important types of argumentation.
2. What is (a) a tautology (b) a contradiction and (c) a paradox?
3. Give the (a) contrary (b) subcontrary (c) contradictory (d) subaltern and (e) superaltern, if any, of the following: "Some streets are parallel".
4. Give the simple and accidental converses, if any, of the following:
 - (a) All streets are parallel.
 - (b) No street is parallel.
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) formal and/or informal fallacies.

Section B (70 marks)

6. Are we free to choose our actions or are our actions simply the causal result of our genes and environment?
7. How can we judge whether our actions are good or bad? What distinguishes the three main positions of such judgements from each other?
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 and how do the current, different, political forces try to cater for our expectations?
9. How has the mind's relation to the body been explained? Is any one of these explanations adequate in your view? Give reasons.



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January 2018 session

Code: PHI2047
Study-unit: Aristotile's Ethics
Lecturer: Prof. Joe Friggieri

Date: Tuesday 30th January 2018

Time: 11:30 – 1:35 PM

NO DICTIONARIES ALLOWED

Answer BOTH questions

(Each question carries 50 marks)

1. How does Aristotle distinguish between voluntary and involuntary actions in Book III of the *Nicomachean Ethics*?
2. How does Aristotle solve the problem of *acrasia* (weakness of will) in Book VII?



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January 2018 session

Code: PHI2120
Study-unit: Metaphysics I: Ontology
Lecturer: Rev. Dr Mark Sultana

Date: Saturday 20th January 2018

Time: 8:30 – 10:35 PM

NO DICTIONARIES ALLOWED

Answer any TWO questions

(Each question carries 50 marks)

1. How would you explain the relation of metaphysics to any other science of your choice?
2. Could substances be mere 'bundles of properties' as a book could be seen as a mere ream of pages? What would Aristotle have said to anyone who upheld such a view?
3. How would Aristotle have responded to Hume's claim that causation is a matter of "the mind [being] carried [after a repetition of similar instance] by habit [custom], upon the appearance of one event, to expect its usual attendant, and to believe that it will exist"?
4. What are analogical judgements? Could metaphysics – or even science, or ordinary language for that matter – do without them? Give reasons for your answer.
5. To what extent could one attribute personhood to Aristotle's First Cause?



Code: PHI3035
Study-unit: Frege: Conceptual Notation (*Begriffsschrift*)
Lecturer: Dr Mary Ann Cassar

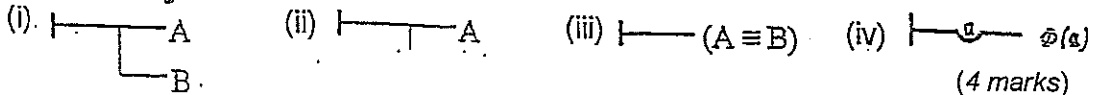
Date: Monday 22nd January 2018

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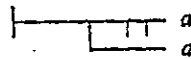
NO DICTIONARIES ALLOWED

Answer ALL questions:

1. How does Frege define:

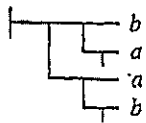


- Frege defines (i) A or B, (ii) A and B, and (iii) either A or B “by combining the signs of conditionality and negation”. How? (6 marks)
- Which nine propositions does Frege take to “form the kernel in the presentation”? (18 marks)
- Which one valid implication does Frege use to derive other true propositions from the ones he has already proved true? (2 marks)
- Show how kernel propositions (41), given below, may be proved true.

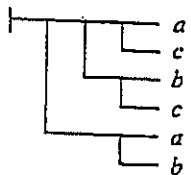


(10 marks)

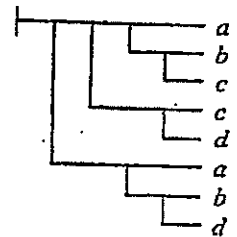
- Given the propositions (5), (21) and (33) use a one-dimensional notation to prove propositions (44), (45) and (46) true by means of derivation. (60 marks)



(33)

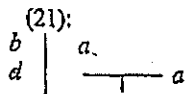


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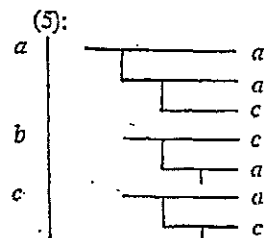


(21)

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(44)



(45)



(46)



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**Faculty of ARTS
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June 2018 session

Code: PHI1016
Study-unit: Philosophy of Perception
Lecturer: Rev Dr John Avellino
Date: Saturday 16th June 2018
Time: 8:30 – 9:35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. We normally classify living organisms according to their mode of communicating with the environment. Discuss.
2. "There is little doubt ... that in philosophy the main interest in perception, historically, has been motivated by the recognition of its pivotal epistemological role" [Barry Maund]. Do you agree with this assertion?
3. Explain and critically assess any two theories of perception.
4. Kant attempted a synthesis of rational thought and sense experience. In so doing he thereby changed the course of history. Do you agree?



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June 2018 session

Code: PHI1070
Study-unit: Plotinus
Lecturer: Prof. Michael Zammit
Date: Friday 22nd June 2018
Time: 8:30 – 9:35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. How are we to understand and speak of the self in Plotinus' thought?
2. According to Hadot, the most profound point of the Plotinian experience of life is that it is *total presence* since it is a simple, infinite force, which diffuses itself in dynamic, active continuity. Reflect and write critically about this theme in the light of your reading of Plotinus.



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June 2018 session

Code: PHI1080
Study-unit: Marsilio Ficino
Lecturer: Prof. Michael Zammit
Date: Monday 11th June 2018
Time: 11:30 – 12:35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. In one of his letters to Lorenzo de Medici, Marsilio puts the following words in the mouth of God in its conversation with the soul:

“Why do you despair of finding your father, O foolish one? It is not difficult to find the place where I am; for in me are all things, out of me come all things and by me are all things sustained forever and everywhere. And with infinite power I expand through infinite space. Indeed no place can be found where I am not; this very where surely exists through me and is called everywhere.” (*Meditation on the Soul, Letter 29*)

Unpack these ideas to discuss the nature of the soul in Ficino’s philosophy.

2. What makes Ficino’s letters so relevant today is his stress on the cultivation of the self/soul. Discuss.



Code: PH1006
Study-unit: History of Philosophy: Modern and Contemporary
Lecturer: Prof. Joe Friggieri / Prof. Claude Mangion
Date: Tuesday 5th June 2018
Time: 16:00 – 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: Modern Philosophy

1. Trace the steps by which Descartes moves from a position of universal doubt to one of certainty in the *Meditations*.
2. Compare and contrast the views of Spinoza and Leibniz on substance.
3. Explain and discuss Locke's view that all our ideas come from experience.
4. Why did Berkeley think that *esse est percipi* (to be is to be perceived)? Was he right in thinking so?
5. 'Without sensibility no object would be given to us, without understanding no object would be thought. Thoughts without content are empty; intuitions without concepts are blind.' What does Kant mean by this?

Section B: Contemporary Philosophy

6. It is claimed that both Nietzsche and Heidegger are critical of society. Elaborate.
7. The concept of power is prominent in contemporary western philosophy. Elaborate on this view.
8. Why is the philosophy of language so important for analytic philosophers?



Code: PHI2001
Study-unit: Logic
Lecturer: Dr Mary Ann Cassar
Date: Friday 8th June 2018
Time: 13:00 – 15:05

NO DICTIONARIES ALLOWED

(Answer all questions)

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

1. (i) $a*b$ is defined as $(a \wedge \neg b)$. Work out its *truth-table*. (2 marks)
(ii) Show by means of a *truth-table* that $a*b$ and $\neg(\neg a \vee b)$ are equivalent. (2 marks)
(iii) Find out by means of a *truth-table* whether the following equivalence is valid:
$$A \rightarrow (B \sqcup C) \gg \neg C \rightarrow (B \sqcup \neg A)$$
 (4 marks)
(iv) Show by means of a *truth-table* that Affirming the Consequent is fallacious, i.e. that $A \rightarrow B, B < A$ 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. (1 mark)
(vi) Write in symbols the valid standard implication given as answer in (v) above. (1 mark)
- 2) Some propositions are classically equivalent but not effectively so. Write three such propositions, in order, starting from the strongest and ending with the weakest. (3 marks)
- 3) Given that the primary propositions a and b are not truth-definite, state without proving, which, if any, of the following implications are (i) effectively and/or (ii) classically valid:
 - (i) $a < \neg\neg a$
 - (ii) $\neg\neg a < a$
 - (iii) $a \rightarrow b < \neg b \rightarrow \neg a$
 - (iv) $\neg b \rightarrow \neg a < a \rightarrow b$
 - (v) $a \rightarrow b < \neg a \rightarrow \neg b$

(5 marks)



- 4) Given that a and b are truth-indefinite primary propositions, find out by means of *effective scenario tableaux* whether the implications
- (i) $\neg(a \wedge b),, a < \neg b$
 - (ii) $\neg a \vee b < \neg(a \wedge \neg b)$
- are effectively valid. (7 marks each)
- 5) Given that a , b and c are truth-indefinite primary propositions, find out by means of *dialogues* whether the propositions/implications
- (i) $\neg(b \wedge \neg b)$
 - (ii) $a \rightarrow (b \wedge c) < (a \rightarrow b) \wedge (a \rightarrow c)$
- are effectively and/or classically true/valid. (7 marks each)
- 6) Given that a , b and c are truth-indefinite primary propositions, find out by means of *dialogue-based developments* whether the equivalence $(a \rightarrow b) \vee (a \rightarrow c) >> a \rightarrow (b \vee c)$ is effectively and/or classically valid. (14 marks)
- 7) Within classical logic, 'proposition A is *contrary* to proposition B ' means that $A < \neg B$ is valid. What do the following mean?
- (i) A is *subcontrary* to B
 - (ii) A is *contradictory* to B
- (1 mark each)
- 8) Give in words the (i) contrary, (ii) subcontrary, (iii) contradictory, (iv) subaltern, and (v) superaltern, if any, of "Some seashell is precious". (1 mark each)
- 9) Give in words the simple and/or accidental converse, if any, of:
- (i) No seashell is precious
 - (ii) All seashells are precious
- (2 marks each)
- 10) Show by means of a *Beth tableau* that, if the subject term S is occupied, the e-type proposition $\text{SeP } [\bigwedge_x .S(x) \rightarrow \neg P(x).]$ is classically contrary to the a-type proposition $\text{SaP } [\bigwedge_x .S(x) \rightarrow P(x).]$ i.e that $\bigvee_x S(x),, \text{SeP} < \neg \text{SaP}$ is classically valid. (5 marks)
- 11) Show by means of two *Beth tableaux* that, the proposition SeP is simply convertible to the proposition PeS , i.e. that $\text{SeP} >> \text{PeS}$ is classically valid. (10 marks)
- 12) Show by means of a *Beth tableau* that, if the subject term S , is occupied the 1st figure syllogism *Celaront* is classically valid. (12marks)



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Department of Philosophy

June 2018 session

Code: PHI2045
Study-unit: Studies in Plato's philosophy
Lecturer: Prof. Michael Zammit
Date: Monday 11th June 2018
Time: 11:30 – 12:35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. Socrates says of himself: *I am utterly disturbing (atopos) and I create only perplexity (aporia)*. Consider these themes in view of Plato's presentation of Socrates in any of his first few dialogues.
2. Socrates repeats several times in *The Apology* that he prefers death and danger to renouncing his duty and his mission. Discuss.



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June 2018 session

Code: PH2051
Study-unit: Aesthetics
Lecturer: Prof. Joe Friggieri
Date: Tuesday 12th June 2018
Time: 11:30 – 13:35

NO DICTIONARIES ALLOWED

Answer any TWO questions.

(Each question carries 50 marks)

1. Does art imitate nature? Give reasons for your answer.
2. What role does emotion play in any theory that defines art in terms of expression?
3. "Formalist theories, while calling our attention to an important aspect of art, fail to do justice to their variety and complexity by ignoring other equally important features." Discuss.
4. What exactly does the Institutional Theory of Art claim? What are your views regarding this theory?
5. "An interpretation cannot be correct if it takes no account of the artist's intentions." Do you agree?



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Faculty of ARTS
Department of Philosophy

June 2018 session

Code: PHI2121
Study-unit: Philosophy of Language
Lecturer: Prof. Joe Friggieri / Rev Dr John Avellino
Date: Thursday 14th June 2018
Time: 16:00 - 17:05

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. Would you agree with Wittgenstein's remark that 'all philosophy is a critique of language'? Give reasons for your answer.
2. How does Frege distinguish between sense and reference? What role does that distinction play in a theory of meaning?
3. Outline and discuss Austin's contribution to the philosophy of language in *How to Do Things with Words*.
4. Do you agree with Grice's view that meaning should be defined with reference to a speaker's intentions rather than in terms of a sentence's truth conditions? Give reasons for your answer.



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**Faculty of ARTS
Department of Philosophy**

June 2018 session

Code: PHI2122
Study-unit: Introduction to Islamic Thought
Lecturer: Rev Dr Joseph Ellul
Date: Saturday 23rd June 2018
Time: 8:30 – 9:35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. Discuss the early theological disputes in Islam concerning free will and predestination.
2. Al-Fārābī considered philosophy as being superior to religion, whereas Ibn Sīnā believed that philosophy culminates in prophecy. Discuss.
3. Underline the main differences between the cosmology of the Qur'ān and that of the Islamic philosophers.



Faculty of ARTS
Department of Philosophy

June 2018 session

Code: PH2123
Study-unit: Metaphysics II
Lecturer: Rev Dr Mark Sultana
Date: Monday 25th June 018
Time: 8:30 – 10:35

NO DICTIONARIES ALLOWED

Answer any TWO questions.

(Each question carries 50 marks)

1. Does the presence of evil mean that the universe is meaningless? Or is it rather the case that, if the universe were meaningless, no one would be able to speak of evil – or of good for that matter? Give reasons for your answer.
2. Critically evaluate the claim that, in reality, all things must be identical to or metaphysically constituted by physical entities.
3. What relevance, if any, could questions about motives for religious beliefs have for the truth of such beliefs?
4. "When Aquinas conveys that something is hotter than another and thus akin to resembling 'that which is hottest', this is meant as a pedagogical tool to illustrate the general principle that things that come in degrees point to a maximum". Do you think this can be used as an argument for the existence of God? Give reasons for your answer.
5. In what ways, if any, could one rationally decide whether God exists?
6. How is Thomas Aquinas's *Fifth Way* different from William Paley's 'Watchmaker' argument?



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Faculty of ARTS
Department of Philosophy

June 2018 session

Code: PHI3037
Study-unit: Boethius
Lecturer: Prof. Michael Zammit
Date: Tuesday 5th June 2018
Time: 14:30 – 15:35

NO DICTIONARIES ALLOWED

Answer ONE of the following questions.

(The question carries 100 marks)

1. Philosophy descends to Boethius from on high (I.3) and leads him back through various paths to the Absolute. Herein lies the philosophical basis of his *The Consolation of Philosophy*. Discuss.
2. The notion of recollection and therefore the nature of memory underlie the whole of Book 3 of *The Consolation*. Critically comment and reflect on this theme.



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**Faculty of ARTS
Department of Philosophy**

June 2018 session

Code: PHI3010
Study-unit: Synoptic 1: Metaphysics, Ethics and Politics
Lecturer: Various
Date: Thursday 31st May 2018
Time: 8:30 – 11:35

NO DICTIONARIES ALLOWED

Answer ONE question from each section.

(Please use a separate script for each question)

Section 1 Metaphysics

1. 'Substance is the subject of our inquiry; for the principles and the causes we are seeing are those of substances. For if the universe is of the nature of a whole, substance is its first part' (Aristotle, *Metaphysics* 1069a18-20). Do you agree? Give reasons for your answer.
2. Comment on the statement 'metaphysics as I understand it is about what grounds what. It is about the structure of the world. It is about what is fundamental, and what derives from it' (Jonathan Schaffer, *On What Grounds What* in *Metametaphysics*, 379).

Section 2 Ethics

3. Virtue Ethics is concerned with the formation of character. Discuss with reference to at least *two* philosophers.
4. Do you think there is a sense in which ethics can be objective? Give reasons for your answer.

Section 3 Politics

5. 'At least since Hobbes, some form of social contract theory has underpinned the understanding of the relationship between (and among) individuals and the State.' Discuss with reference to modern and contemporary philosophers.
6. How has 'liberty' developed as one of the defining features of democratic societies, and why does it remain contentious?



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**Faculty of ARTS
Department of Philosophy**

June 2018 session

Code: PHI3011
Study-unit: Synoptic 2: Philosophy of Language, Science and Mind
Lecturer: Various
Date: Thursday 21st June 2018
Time: 8:30 – 11:35

NO DICTIONARIES ALLOWED

Answer ONE question from each section.

(Please use a separate script for each question)

Section A Language

1. Language is intrinsically related to meaning. Do you subscribe to this assertion? Discuss with reference to any philosopher of language.
2. The tradition in the philosophy of language is generally split between analytic philosophers and continental philosophers. Elaborate on the difference between both traditions with reference to philosophers from both schools.

Section B Science

3. Discuss Kant's reply to Hume that we can indeed have objective knowledge in the natural sciences.
4. In the context of Kuhn's conception of how scientific revolutions occur in the natural sciences, explain his contention that the sciences are highly subjective. Do you agree with his assessment?

Section C Mind

5. How correct is the dualist claim that the soul is separate from the body?
6. Do we have immediate indubitable access to the mental realms? Discuss.