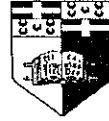


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JANUARY 2014 SESSION EXAMINATIONS

Code : PHI3007  
Study-Unit: Wittgenstein: Philosophical Investigations  
Date: Monday 20<sup>th</sup> January 2014  
Time: 15:30 – 16:30

**NO DICTIONARIES ALLOWED**

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Answer the following question.

(Question carries 100 marks)

1. Discuss at length Wittgenstein's remark (No. 43 of the *Philosophical Investigations*) 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."



JANUARY 2014 SESSION EXAMINATIONS

Code : PHI3006

Study-Unit: Philosophy of Science: (a) Foundations of Mathematics (b) Protophysics  
(c) Foundations of the Cultural Sciences

Date: Tuesday 21<sup>st</sup> January 2014

Time: 13.00 - 15.00

NO DICTIONARIES ALLOWED

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Answer ALL the questions.

1. a) Mathematicians often introduce mathematical objects by means of an *axiomatic system*. Constructive philosophers of mathematics often introduce objects by an interplay of *construction* and *abstraction*.
  - i) What is meant by an axiomatic system? (3 marks)
  - ii) How is abstraction carried out? (3 marks)
  - iii) What is meant by saying that a relation  $\sim$  is an *equivalence relation*? (2 marks)
  - iv) What is meant by saying that a statement  $A(x)$  about an object  $x$  is *invariant* with respect to  $\sim$ ? (2 marks)
  - v) Which of the two ways of introducing mathematical objects do you agree with? Why? (2 marks)
  
- b) The *natural numbers* are constructively obtained by abstraction from the difference between equivalent *numerals*.
  - i) What are numerals used for? (1 mark)
  - ii) Write down a construction rule for the numerals. (2 marks)
  - iii) Define: "the two numerals  $m$  and  $n$  are equivalent". (2 marks)
  - iv) Write down (the constructive version of) the Peano Axioms. (3 marks)
  - v) Prove (constructively) any one of them. (2 marks)
  
- c) The *positive rational numbers* are constructively obtained by abstraction from the difference between equivalent *fractions*.
  - i) What are the positive rational numbers introduced for? (2 marks)
  - ii) Define: "the two fractions  $m_1/n_1$  and  $m_2/n_2$  are equivalent". (2 marks)
  
- d) How are  $0$  and the *negative rational numbers* constructively introduced? (An answer with all details is not expected.) (6 marks)
  
- e) *Functions* are constructively obtained by abstraction from the difference between equivalent *terms*.
  - i) Define: "the two terms  $S(r)$  and  $T(r)$  containing exactly one variable  $r$  are equivalent". (2 marks)
  - ii) What is the value of the function  $\lambda_r S(r)$  for the argument  $n$ ? (2 marks)

- f) Sets are constructively obtained by abstraction from the difference between equivalent *formulae*.
- i) Define: “the formulae  $A(x)$  and  $B(x)$  containing exactly one free variable  $x$  are equivalent”. (2 marks)
  - ii) When is  $n$  a member of the set  $\in_x A(x)$ ? (2 marks)
2. a) Constructive philosophers of science often introduce the objects of Protophysics – e.g. those of Geometry – by means of a process of *ideation*. They speak of ideal objects having ideal properties. What relation is there between objects of the real world and ideal properties of Protophysics? (3 marks)
- b) Define “ $K_1$  fits  $K_2$  (with respect to  $O_1$  and  $O_2$ )”, where  $K_1$  and  $K_2$  are bodies and  $O_1$  and  $O_2$  surface-parts on them respectively. (3 marks)
  - c) Mention some techniques for producing fitting body-pairs. (2 marks)
  - d) Mention some techniques for controlling whether two bodies fit each other (sufficiently well). (2 marks)
  - e) What do we mean when we say that a given relation is alternative? (2 marks)
  - f) Why is the alternativity of fitting important in practice? (2 marks)
  - g) When are two bodies alike-in-shape (with respect to certain surface-parts on them)? (2 marks)
  - h) Prove that alikeness-in-shape is a reflexive relation. (2 marks)
  - i) What do we mean when we say that fitting is invariant with respect to alikeness-in-shape? (2 marks)
  - j) Define “ $K_1$  is smooth to  $K_2$  (with respect to  $O_1$  and  $O_2$ )”. (3 marks)
  - k) Define “ $K_1$  is flat to  $K_2$  (with respect to  $O_1$  and  $O_2$ )”. (3 marks)
  - l) Describe the 3-plate process and indicate its use. (3 marks)
  - m) State the theorem which justifies the transition from the two-place predicator ‘flat’ to the one-place predicator ‘plane’. (3 marks)
3. What does O. Schwemmer mean by:
- a) deficiency-situation and conflict-situation; (4 marks)
  - b) action and objective; (6 marks)
  - c) deliberation; (10 marks)
  - d) the Rational Principle; (4 marks)
  - e) the Moral Principle. (4 marks)

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JANUARY 2014 SESSION EXAMINATIONS

Code : PHI3001  
Study-Unit: German Philosophy A (Kant and Hegel)  
Date: Thursday 23<sup>rd</sup> January 2014  
Time: 16:45 – 18:45

**NO DICTIONARIES ALLOWED**

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Answer **ONE** question from each section.

(Each question carries 50 marks)

**Section A: Kant**

1. Discuss Kant's claim that although all knowledge begins with experience, not all knowledge is derived from experience.
2. Discuss Kant's characterization of his critical philosophy as similar to a Copernican Revolution in metaphysics and explain what he seeks to achieve by such a revolution.

**Section B: Hegel**

3. Discuss Hegel's conception of History in terms of the dialectical movement of the Spirit through time as it reaches towards an increasingly richer synthesis of the individual and the community in its path towards freedom.
4. Discuss Hegel's conception of the relationship between the individual and society in the context of his Philosophy of History.

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JANUARY 2014 SESSION EXAMINATIONS

Code : PHI2015  
Study-Unit: Political Theory III  
Date: Thursday 30<sup>th</sup> January 2014  
Time: 10:30 – 11:30

**NO DICTIONARIES ALLOWED**

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**Answer ONE of the following questions.**

(Question carries 100 marks)

1. Critically discuss the relation that Plato tries to establish between justice and order in *The Republic*.
2. Discuss the argument that there is no ideal justice, that justice is really about power, and that politics is about power not about justice.
3. Discuss Plato's argument that democracy is intrinsically unjust, and what you see as the proper relationship between justice and democracy.

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JANUARY 2014 SESSION EXAMINATIONS



Code: PHI2012  
Study-Unit: Existentialism  
Date: Tuesday 21<sup>st</sup> January 2014  
Time: 11:45 – 12:45

**NO DICTIONARIES ALLOWED**

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Answer ONE of the following questions.

(Question carries 100 marks)

1. How does existentialism deal with questions of the identity of the self?
2. What is the relationship between *angst*, death and the absurd in existentialism?

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JANUARY 2014 SESSION EXAMINATIONS

Code : PHI2004  
Study-Unit: Philosophy of the Social Sciences  
Date: Friday 24<sup>th</sup> January 2014  
Time: 18:00 – 2000

**NO DICTIONARIES ALLOWED**

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**Answer ONE question from each section.**

(Each question carries 50 marks)

**Section A**

1. What is epistemology? How do the problems of (a) the ambiguity of perception and (b) the problem of the theory laden nature of observation concern the epistemological enterprise in the social sciences.
2. In what sense of the meaning of 'science' might one say that both the natural and social sciences are 'scientific'?

**Section B**

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

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JANUARY 2014 SESSION EXAMINATIONS

Code : PHI2001  
Study-Unit: Logic  
Date: Friday 31<sup>st</sup> January 2014  
Time: 13:00 – 15:00

NO DICTIONARIES ALLOWED

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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  $A \wedge (B \rightarrow C) >< (A \wedge B) \rightarrow (A \wedge C)$  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
- (i)  $a \rightarrow b$  ,,  $\neg b < \neg a$
  - (ii)  $\neg(a \wedge \neg a)$
- 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 ?
- (i) R is *subcontrary* to S
  - (ii) 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:
- (i) Some man is not wise
  - (ii) 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)  $\neg SaP < SoP$  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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Appendix: Logical Rules

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

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JANUARY 2014 SESSION EXAMINATIONS



Code : PHI1090  
Study-Unit: Philosophy: Tools and Problems  
Date: Monday 20<sup>th</sup> January 2014  
Time: 08:00 – 09:00

**NO DICTIONARIES ALLOWED**

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

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

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 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 the resolution of this problem? 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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JANUARY 2014 SESSION EXAMINATIONS

Code : PHI1050  
Study-Unit: Plato's Symposium  
Date: Tuesday 21<sup>st</sup> January 2014  
Time: 15:30 – 16:30

**NO DICTIONARIES ALLOWED**

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Answer the following question.

(Question carries 40 marks)

- 1) In the *Symposium* love is the central topic of the dialogue. Discuss how the various perspectives on love relate to Socrates' final position.



JANUARY 2014 SESSION EXAMINATIONS

Code : PHI1014  
Study-Unit: Political Philosophy  
Date: Thursday 30<sup>th</sup> January 2014  
Time: 18:00 – 20:00

**NO DICTIONARIES ALLOWED**

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Answer ONE question from each section.

(Each question carries 50 marks)

**Section A – History of Political Thought**

1. How did later political thinkers react to Aristotle's claim that man is by nature a social being? (In your answer, explain Aristotle's claim and refer to at least one political thinker who upheld this view and another one who rejected it.)
2. "In *Il Principe*, Machiavelli redefines rather than rejects the concept of virtue (*virtù*)." Discuss.
3. In the second of his *Two Treatises of Government*, John Locke maintains that "all men are naturally in a state of perfect freedom" and equality. Discuss the main elements of Locke's political philosophy with a view to showing how his ideas influenced later liberalism.
4. "Marx's historical materialism constitutes a critique of Hegelian immaterialism, yet it relies on Hegel's dialectic process of change." Discuss.

**Section B – Political Theory**

5. Explain the difference and the connection between the concepts of "power" and "authority".
6. "Understanding the relation between the individual and society is essential to understanding differences in political discourse and practice." Discuss.
7. In his well-known work on the subject of equality, Ronald Dworkin writes that "people who praise it or disparage it disagree about what they are praising or disparaging." How would you attempt to enlighten a discussion on this subject?

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JANUARY 2014 SESSION EXAMINATIONS

Code : PHI1006  
Study-Unit: History of Philosophy: (a) Modern Philosophy and (b) Contemporary Philosophy  
Date: Wednesday 29<sup>th</sup> January 2014  
Time: 17.30-19.30

**NO DICTIONARIES ALLOWED**

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Answer **ONE** question from each section.

(Each question carries 50 marks)

**Section A: Modern Philosophy**

1. Outline and assess Descartes' two proofs for the existence of God in the *Meditations*.
2. Why did Berkeley think that *esse est percipi*? Was he right in thinking so?
3. Describe and analyse Hume's views on causality.
4. What exactly did Kant's Copernican Revolution in Philosophy consist of?

**Section B: Contemporary Philosophy**

5. Discuss the key concepts of existential philosophy.
6. What is the fundamental contribution of hermeneutics to philosophy?
7. Analytic philosophy is concerned with the philosophy of language. Examine the writings of any *two* key analytic philosophers.



JANUARY 2014 SESSION EXAMINATIONS

Code : PHI1001  
Study-Unit: History of Philosophy: (a) Ancient Philosophy and (b) Medieval  
Philosophy  
Date: Wednesday 29<sup>th</sup> January 2014  
Time: 13:00 – 15:00

**NO DICTIONARIES ALLOWED**

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Answer ONE question from each section.

(Each question carries 50 marks)

**Section A: Ancient Philosophy**

1. The early philosophers (the Presocratics) were called 'naturalists' (*phusiologoi*), in contrast to the mythological thinkers that preceded them. What exactly did this contrast consist of?
2. How does Socrates defend himself against his accusers in Plato's *Apology*?
3. How does Socrates reject the views about justice made by the various speakers in the first book of Plato's *Republic*? What alternative view does he put forward in the rest of the work?
4. What does Aristotle mean by 'virtue'? How does he distinguish between intellectual and moral virtue in the *Nicomachean Ethics*?

**Section B: Medieval Philosophy**

5. Modern historians consider the Medieval era to be one of immense philosophical development, although one heavily influenced by Christian theology. Do you share this view?
6. Plotinus developed a complex spiritual cosmology involving three fundamental elements: the One, the Intelligence and the Soul. Elaborate.
7. Augustine saw both philosophy and religion as quests for the truth. Discuss.
8. *Either*: Explain in some detail Anselm's ontological argument for the existence of God.

*Or*: Thomas Aquinas is principally remembered for reconciling the philosophy of Aristotle with Christian doctrine. Do you think he was successful in this endeavour?



JUNE 2014 SESSION EXAMINATIONS

Code: PHI3103  
Study-Unit: Aristotle, *Prior Analytics*  
Date: Tuesday 24<sup>th</sup> June 2014  
Time: 01:00 – 02:00

**NO DICTIONARIES ALLOWED**

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Comment on the following extract from Aristotle, *Prior Analytics*. Bk.I, A6 (trans. R. Smith).  
(The question carries 100 marks)

*The sentences are numbered for ease of reference.*

<sup>1</sup>If one term belongs to all and another to none of the same thing, or if they both belong to all or none of it, I call such a figure the *third*. <sup>2</sup>By the *middle* in it I mean that term of which they are both predicated, and by *extremes* the things predicated: by *major* extreme I mean the one farther from the middle and by *minor* the one closer. <sup>3</sup>The middle is placed outside the extremes and is last in position. <sup>4</sup>Now, a complete deduction does not come about in this figure either, but a potential one may, both when the terms are universal in relation to the middle and when they are not universal.

<sup>5</sup>When they are universal, then when both P and R belong to every S, it results of necessity that P will belong to some R. <sup>6</sup>For since the positive premise converts, S will belong to some R; consequently, since P belongs to every S and S to some R, it is necessary for P to belong to some R (for a deduction through the first figure comes about). <sup>7</sup>It is also possible to carry out the demonstration through an impossibility or through the setting-out. <sup>8</sup>For if both terms belong to every S, then if some one of the Ss is chosen (for instance N), then both P and R will belong to this; consequently, P will belong to some R.

<sup>9</sup>And if R belongs to every S but P to none, then there will be a deduction that P of necessity does not belong to some R (for the manner of demonstration is the same if premise RS is converted; and it could also be proved through an impossibility as in the previous cases). <sup>10</sup>But if R belongs to no S and P to every S, then there will not be a deduction (terms for belonging are animal, horse, man; for not belonging, animal, inanimate, man). <sup>11</sup>Nor will there be a deduction when both are said of no S (terms for belonging are animal, horse, inanimate; for not belonging, man, horse, inanimate; the middle is 'inanimate').



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JUNE 2014 SESSION EXAMINATIONS

Code : PHI3036  
Study-Unit: Contemporary Texts in Philosophy  
Date: Wednesday 25<sup>th</sup> June 2014  
Time: 08:00 – 09:00

**NO DICTIONARIES ALLOWED**

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**Answer ONE question only.**  
(The question carries 100 marks)

1. “Interesting philosophy is rarely an examination of the pros and cons of a thesis,” it is usually “a contest between an entrenched vocabulary which has become a nuisance and a half-formed new vocabulary which vaguely promises great things”. (Richard Rorty, 1989). Discuss.
2. Discuss what Rorty says in *Contingency, Irony, and Solidarity* (1989) about the ‘contingency of language’ and the kind of philosophical work it implies.
3. In *Contingency, Irony, and Solidarity* (1989) Rorty remarks of Foucault that he is an ironist without being a liberal, and of Habermas that he is a liberal without being an ironist. Discuss how, in his view, one can be both a liberal and an ironist.

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JUNE 2014 SESSION EXAMINATIONS

Code: PHI3004  
Study-Unit: Augustine: Cassiciacum Philosophical Dialogues  
Date: Thursday 5<sup>th</sup> June 2014  
Time: 06:00 – 07:00

NO DICTIONARIES ALLOWED

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Answer ALL questions.

1. (a) *Where* did the *Cassiciacum Dialogues* take place:  
(i) in Rome (ii) in North Africa (iii) in Milan  
(iv) in a countryside villa outside of Milan?
  - (b) Who was *not* one of the participants in the discussions:  
(i) Adeodatus (ii) Romanianus (iii) Licentius (iv) Alypius?
  - (c) *Which* discussion took place one night when the group was woken up by a strange noise coming from the baths:  
(i) On Order (ii) On Happiness (iii) On the Teacher  
(iv) Against the Academics?
  - (d) Which dialogue discusses *truth*:  
(i) Against the Academics (ii) On Order (iii) On Happiness  
(iv) The Soliloquies?
  - (e) According to Augustine, who is the *only One* who can truly teach humanity:  
(i) Monnica (ii) the Catholic Church (iii) Christ (iv) Theodore?
- [20 marks]
2. In **not less than 10 lines**, discuss the *eudaimonistic concerns* of *Against the Academics*.  
[40 marks]
  3. In **not less than 10 lines**, only mention the *5 implications* of Augustine's theory of *language*.  
[40 marks]

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JUNE 2014 SESSION EXAMINATIONS

Code : PHI2207  
Study-Unit: Principles and Perspectives of Science  
Date: Wednesday 18<sup>th</sup> June 2014  
Time: 11:45 – 12:45

**NO DICTIONARIES ALLOWED**

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**Answer ONE question only.**  
(The question carries 100 marks)

1. Explain why both induction and deduction are inadequate to describe the processes that scientists actually use for doing science.
2. Discuss the distinction between scientific and non-scientific theories and explain how scientific theories can be falsified according to Karl Popper.
3. How does Thomas Kuhn distinguish between 'normal science' and 'revolutionary science'?
4. Discuss the differences between Imre Lakatos' and Paul Feyerabend's views of how science progresses.
5. Describe the main ideas of the ancient Greeks about motion and the structure of the universe. Discuss whether these ideas can be considered as scientific.

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JUNE 2014 SESSION EXAMINATIONS

Code: PHI3037  
Study-Unit: Boethius: *The Consolation of Philosophy*  
Date: Monday 23<sup>rd</sup> June 2014  
Time: 15:30 – 16:30

**NO DICTIONARIES ALLOWED**

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**Answer ONE question only.**  
(The question carries 40 marks)

1. “To always behave in accordance with philosophy’s teachings is particularly difficult since it requires a state of constant awareness of such teachings that is not easy to maintain all the time. The ultimate goal of man’s life is to detach from the material world and seek union with God.” Discuss these themes with respect to Lady Philosophy’s advice in Boethius’ *The Consolation of Philosophy*.
2. “The type of philosophical knowledge Lady Philosophy conveys is indeed very diverse: doctrines derived from several philosophical traditions, arguments and views belonging to different schools; yet she neither embraces a particular world view nor does she strive to fit doctrines into a systematic picture.” Discuss with reference to Boethius’ *The Consolation of Philosophy*.

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JUNE 2014 SESSION EXAMINATIONS

Code: PHI2107  
Study-Unit: Aesthetics  
Date: Tuesday 24<sup>th</sup> June 2014  
Time: 10:30 – 11:30

**NO DICTIONARIES ALLOWED**

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Write an essay on **ONE** of the following:  
(The question carries 100 marks)

1. art as imitation
2. art as expression
3. art as form
4. art and interpretation.

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JUNE 2014 SESSION EXAMINATIONS

Code : PHI2102  
Study-Unit: Ethics III  
Date: Thursday 19<sup>th</sup> June 2014  
Time: 10:30 – 11:30

**NO DICTIONARIES ALLOWED**

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**Answer ONE question only.**  
(The question carries 100 marks)

1. "It is always and everywhere a grave moral wrong intentionally to take the life of an innocent human being." (David Olderberg). Discuss with examples.
2. Discuss the assertion that we must first be able to answer the question 'What is the meaning of life?' before we can enter into any ethical discussion about its value.
3. Compare and contrast the non-consequentialists' argument that life is an intrinsic good with the consequentialists' argument that life is good if it is worthwhile and explain their positions in detail.

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JUNE 2014 SESSION EXAMINATIONS

**Code:** PHI2018  
**Study-Unit:** Time after Heidegger: Thinking after the Deconstruction of Time  
**Date:** Friday 20<sup>th</sup> June 2014  
**Time:** 11:45 – 12:45

**NO DICTIONARIES ALLOWED**

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(This paper carries a total of 50 marks)

You are required to write a response to the following questions. You may choose to incorporate your answers to both questions in one essay, or to write two shorter essays to respond to the two questions separately.

- (a) In what ways does Heidegger's thinking on temporality differ from the way time is conceptualised in what he calls the 'vulgar concept of time'?
- (b) Can Heidegger's thinking on time help us deal with philosophical problems of time in any way?

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JUNE 2014 SESSION EXAMINATIONS

Code: PHI2011  
Study-Unit: Philosophy of Communication  
Date: Tuesday 17<sup>th</sup> June 2014  
Time: 09:15 – 10:15

**NO DICTIONARIES ALLOWED**

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**Answer ONE question only.**

(The question carries 100 marks)

1. What are the necessary conditions for a philosophical theory of communication?
2. Discuss in detail any *three* of the following:
  - (a) Saussure on signs
  - (b) Peirce on 'unlimited semiosis'
  - (c) Derrida on language
  - (d) Austin on performatives
  - (e) Gadamer on interpretation.



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JUNE 2014 SESSION EXAMINATIONS

Code: PHI2010  
Study-Unit: The Modernism/Postmodernism Debate  
Date: Thursday 26<sup>th</sup> June 2014  
Time: 08:00 – 10:00

**NO DICTIONARIES ALLOWED**

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**Answer ONE question from each section.**  
(Each question carries 50 marks)

**Section A: Ethics and the Postmodern Debate**

1. Explain in detail what is contradictory and self-defeating about the relativist appeal to the moral ideal of authenticity.
2. Why can't authenticity be defended in ways that collapse horizons of significance? What are the implications of this for postmodernists like Foucault, Derrida, et al?

**Section B: Politics and the Postmodern Debate**

3. Discuss what Taylor means by authenticity, instrumental reason and fragmentation in the context of a broader discussion of how, in their contemporary modes, they are reciprocally involved in furthering conditions for political despotism.
4. Explain what Taylor means by 'fragmentation' and discuss why and how it comes about and poses more of a danger for our society than does soft-despotism.



**JUNE 2014 SESSION EXAMINATIONS**

**Code:** PHI2009  
**Study-Unit:** Contemporary Continental Philosophy  
**Date:** Tuesday 17<sup>th</sup> June 2014  
**Time:** 01:00 – 03:00

**NO DICTIONARIES ALLOWED**

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**Answer ONE question from each section:**

(Each question carries 50 marks)

**Section A: Critical Theory**

1. What exactly is Critical Theory? Discuss how first generation Critical Theorists (such as Marcuse, Adorno or Horkheimer) compare and contrast with the background Marxist orthodoxy to which they were opposed.
2. Discuss the nature of the self from the perspective of 'Critical Theory' making reference to concepts such as 'emancipation', 'reification', and 'alienation'.

**Section B: Structuralism/Poststructuralism**

3. Discuss the Structuralist or Poststructuralist conception of meaning in the context of a broader account of what concepts like 'emancipation', 'reification' and 'alienation' could refer to within their understanding of meaning.
4. In spite of their differences, both structuralism and post-structuralism begin by making similar critiques of the concepts of 'meaning' and the 'human subject'. Discuss these critiques drawing clear contrasts with the related background traditions of essentialism and Cartesianism.

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JUNE 2014 SESSION EXAMINATIONS

Code: PHI2003  
Study-Unit: Metaphysics  
Date: Monday 30<sup>th</sup> June 2014  
Time: 09:15 – 12:15

**NO DICTIONARIES ALLOWED**

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

1. In what way could the history of philosophy be seen as the history of metaphysical thinking? Use examples to illustrate your answer.
2. Compare the Aristotelian belief that causes are the active originators of a change that is brought about for the sake of some end with the Kantian idea of cause as an *a priori* category of the understanding.
3. Compare and contrast Locke and Aristotle's views on substance.
4. Elucidate the role of causation as the bond of similarity that underpins the possibility of analogous judgements. Give examples to illustrate your answer.
5. Present Aristotle's account of the Unmoved Mover showing the extent to which one could attribute personhood to Aristotle's First Cause.
6. What does Aquinas mean when he says that "the third way is taken from possibility and necessity"? Answer with reference to his development of this argument for the existence of God.
7. Show how one can understand Aquinas' *five ways* as making implicit use of Aristotle's notions of act and potency.

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JUNE 2014 SESSION EXAMINATIONS

Code: PHI1080  
Study-Unit: Marsilio Ficino  
Date: Thursday 19<sup>th</sup> June 2014  
Time: 10:30 – 11:30

**NO DICTIONARIES ALLOWED**

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**Answer ONE question only.**  
(The question carries 40 marks)

1. What makes Ficino's letters relevant to today's concerns?
2. "I know that my soul is not corporeal and mortal; for if it were, I would not understand the incorporeal and immortal and distinguish them from the corporeal and mortal." Ficino's care for the souls of mankind comes from profound love. Discuss.

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JUNE 2014 SESSION EXAMINATIONS

Code: PHI1070  
Study-Unit: Plotinus  
Date: Tuesday 17<sup>th</sup> June 2014  
Time: 03:30 – 04:30

**NO DICTIONARIES ALLOWED**

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Answer **ONE** question only.  
(The question carries 40 marks)

1. "Plotinus situates himself and his experience within a hierarchy of realities which extends from the supreme to the opposite extreme: the level of dark matter." Discuss.
2. "Life is total presence since it is a simple, infinite force which diffuses itself in dynamic continuity." Reflect on and discuss this most profound point of the Plotinian experience of Life.

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JUNE 2014 SESSION EXAMINATIONS

Code : PHI1022  
Study-Unit: Philosophical Anthropology II: Language  
Date: Monday 9<sup>th</sup> June 2014  
Time: 06:00 – 07:00

**NO DICTIONARIES ALLOWED**

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**Answer ONE question only.**  
(The question carries 100 marks)

1. The problem of language pervades the entire history of philosophy. Why is this so?
2. Is language exclusively typical of human beings? Give reasons for your answer.
3. There seems to be an essential link between language and the world. What, in your view, does this link consist of and why is it important?

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JUNE 2014 SESSION EXAMINATIONS

Code : PHI1021  
Study-Unit: Philosophical Anthropology I: Perception  
Date: Monday 9<sup>th</sup> June 2014  
Time: 05:00 – 06:00

**NO DICTIONARIES ALLOWED**

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**Answer ONE question only.**  
(The question carries 100 marks)

1. “The essential plant-life functions – assimilation, growth and reproduction – that are proper to all animals, are also found in humans. However, humans remain essentially different from other living organisms.” Explain.
2. Can we truly take perception to be an accurate source of knowledge about the world?
3. “Kant attempted a synthesis of rational thought and sense experience for the possibility of knowledge. In so doing he thereby changed the course of the history of philosophy.” Discuss.

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JUNE 2014 SESSION EXAMINATIONS

Code : PHI1017  
Study-Unit: Ethics I & II  
Date: Saturday 31<sup>st</sup> May 2014  
Time: 09:15 – 11:15

**NO DICTIONARIES ALLOWED**

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Answer **ONE** question from each section.  
(Each question carries 50 marks)

**Section A: Ethics I**

1. What is the 'good life' according to Aristotle?
2. Discuss how law, love and language can throw light on what ethics is all about.
3. Which dimensions of human agency need to be taken into account when evaluating the morality of human action?

**Section B: Ethics II**

4. Discuss the teleological, deontological and consequentialistic approaches to ethics. Which approach do you find most convincing?
5. Discuss Immanuel Kant's claim that the right action is the one performed out of reverence for the moral law.
6. How did Alasdair MacIntyre try to rescue modern moral philosophy from its state of disarray?



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JUNE 2014 SESSION EXAMINATIONS

Code: PHI1009  
Study-Unit: Augustine of Hippo's Philosophy  
Date: Wednesday 18<sup>th</sup> June 2014  
Time: 10:30 – 11:30

NO DICTIONARIES ALLOWED

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Answer ONE question only.  
(The question carries 100 marks)

1. "Saint Augustine's interest in the philosophical life was awakened by his reading of the *Hortensius*, a dialogue of Cicero which has since been lost. From that day on, he was consumed with the love of wisdom, and as time went on, he thought of this discovery as his first step on the way of sorrows which was to lead him to God." (Etienne Gilson, *The Christian Philosophy of Saint Augustine*, 3). Discuss.
2. "There are apparently three classes of seafarers, so to speak, who philosophy is able to embrace."
  - (i) Who is the speaker?
  - (ii) Who is the addressee?
  - (iii) What is the topic of the discussion?
  - (iv) Name and define very briefly each of the three types of seafarers.
3. Supply the missing terminology of this text:  
"...I wrote a work entitled \_\_\_\_\_. In it the discussion centres around the problem and its solution: that there is no other teacher than \_\_\_\_\_ who teaches man knowledge, which is also in accord with what is written in the \_\_\_\_\_ - *One is your teacher*, \_\_\_\_\_".
  - (i) Who is the speaker?
  - (ii) Who is the other interlocutor in this discussion?
  - (iii) Outline briefly the major topics of this discussion.
4. "Augustine can be considered as the Father of Political Activism." Discuss this statement with reference to book 19 of *The City of God*.

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JUNE 2014 SESSION EXAMINATIONS

Code: PHI1006  
Study-Unit: History of Philosophy: Modern & Contemporary  
Date: Saturday 14<sup>th</sup> June 2014  
Time: 09:15 – 11:15

**NO DICTIONARIES ALLOWED**

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

**Section A: Modern Philosophy**

1. Give a clear account of **either** (a) Descartes' two arguments for the existence of God **or** (b) his views on the relation between body and mind.
2. Critically examine the arguments Berkeley uses to support his claim that *esse est percipi* (to be is to be perceived).
3. Compare and contrast the views of Leibniz and Spinoza on substance.
4. Outline and discuss Hume's analysis of the causal connection.

**Section B: Contemporary Philosophy**

5. Discuss *three* of the following topics:
  - (a) Kierkegaard's three stages of existence
  - (b) Heidegger on *Dasein*
  - (c) Foucault on archaeology
  - (d) Gadamer on the fusion of horizons
  - (e) Frege on sense and reference.
6. "Modern western philosophy is characterised by a shift towards epistemology while contemporary western philosophy is characterised by a shift towards language." Do you agree with this assertion? Give reasons for your answer.



SEPTEMBER 2014 SESSION EXAMINATIONS

**Code:** PHI3004  
**Study-Unit:** Augustine: Cassiciacum Philosophical Dialogues  
**Date:** Thursday 11<sup>th</sup> September 2014  
**Time:** 08:00 – 09:00

**NO DICTIONARIES ALLOWED**

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**Answer ONE question only.**

**(This question carries 100 marks)**

1. At the end of August in 386, Augustine left his teaching post in Milan and retired to the rural villa, in the Milanese countryside, lent to him by a friend of his. There, in retirement, with relatives and some friends, Augustine prepared for his baptism in 387. Discuss in an essay the other salient autobiographical and philosophical aspects as background to the renowned *Cassiciacum Dialogues*.
  
2. "In those books which you read, have I ever heard that women are introduced into this kind of disputation?" (On Order 1,11,31):
  - i) Who is the speaker?
  - ii) Define: '...those books...'
  - iii) Who is the person addressed?
  - iv) In not less than 20 lines, discuss the context of the *disputation* in question.

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SEPTEMBER 2014 SESSION EXAMINATIONS

Code : PHI2207  
Study-Unit: Principles and Perspectives of Science  
Date: Friday 12<sup>th</sup> September 2014  
Time: 11:45 – 12:45

**NO DICTIONARIES ALLOWED**

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**Answer ONE question only.**  
(The question carries 100 marks)

1. “Induction and deduction cannot lead to a definite proof of any scientific theory.”  
Discuss.
2. Discuss Popper’s concept of falsification and show how it leads to the conclusion that a scientific theory can only be falsified by a better scientific theory, not by experiments.
3. Discuss how Thomas Kuhn accounts for progress in science as occurring through a series of paradigms and paradigm shifts and leading to the idea that scientific knowledge is non-cumulative.
4. Explain how Imre Lakatos attempts to address the limitations of Popper’s naturalistic falsification and the perceived irrationality in Kuhn’s paradigm shifts.
5. Explain the reasoning that led to the Aristotelian view of the structure of the universe.

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SEPTEMBER 2014 SESSION EXAMINATIONS

Code: PHI2102  
Study-Unit: Ethics III  
Date: Monday 1<sup>st</sup> September 2014  
Time: 10:30 – 11:30

**NO DICTIONARIES ALLOWED**

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**Answer ONE question only.**

(The question carries 100 marks)

1. 'All living things are valuable, not for what they can do for us, or for each other, but in themselves. And so it is wrong to kill things without good reason, and generally regrettable when things die, especially when they die prematurely.'  
(Christopher Belshaw) Discuss.
2. Some claim that death is not something we should fear and that, in certain circumstances we even have a moral duty to die. Do you agree? Give reasons for your answer.
3. Does life have a meaning? Give philosophical reasons for your answer.

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SEPTEMBER 2014 SESSION EXAMINATIONS

Code: PHI2011  
Study-Unit: Philosophy of Communication  
Date: Tuesday 9<sup>th</sup> September 2014  
Time: 08:00 – 09:00

**NO DICTIONARIES ALLOWED**

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**Answer ONE question only.**

(The question carries 100 marks)

1. Compare and contrast the linear and the ritual models of communication.
2. Discuss the philosophical conditions that enable one to justify an action as communicative.

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SEPTEMBER 2014 SESSION EXAMINATIONS

Code: PHI2005  
Study-Unit: Philosophy of Religion  
Date: Friday 5<sup>th</sup> September 2014  
Time: 09:15 – 11:15

**NO DICTIONARIES ALLOWED**

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

**Section A: Philosophy of Religion**

1. "The arguments for the existence of God constitute one of the finest attempts of the human mind to break out of the world and go beyond the sensible or phenomenal realm of experience." Discuss with reference to any kind of proof for the existence of God.
2. Comment on the claim that Baruch Spinoza's philosophy is a seductive, yet illusory, way of speaking about God.
3. Is one restricted to metaphor when speaking about God?

**Section B: Islamic Philosophy**

4. Describe the development of scholarship in Islam and the relations between philosophers and Muslim orthodoxy between the 9<sup>th</sup> and 11<sup>th</sup> centuries.
5. Discuss the ethical thought of Abū Bakr al-Rāzī (d. 924).
6. Discuss the political thought of Ibn Rušd (d. 1198) in the light of his Commentary on Plato's *Republic*.

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SEPTEMBER 2014 SESSION EXAMINATIONS

Code: PHI2003  
Study-Unit: Metaphysics  
Date: Tuesday 2<sup>nd</sup> September 2014  
Time: 09:15 – 12:15

**NO DICTIONARIES ALLOWED**

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

1. In the light of Aristotle's claim that we do not seek [first philosophy] for the sake of any other advantage (*Metaphysics* 982b25), why do metaphysics?
2. How would Aristotle have responded to David Hume's account of causation? Would you have considered his 'response' to have been convincing?
3. Outline and discuss Aristotle's view of substance.
4. Comment on Aristotle's statement: "Being is said in many ways" (*Metaphysics* 1003a33).
5. How would Aristotle have answered the query as to whether metaphysics should include God?
6. Show how Aquinas' *five ways* constitute a multifaceted reflection on the ultimate necessary explanation in order for the universe, or some observed feature of the universe, to exist.
7. Elucidate, as fully as possible, Aquinas' *First Way*.



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September 2014 SESSION EXAMINATIONS

Code: PHI 2001  
Study-Unit: Logic  
Date: Saturday 13<sup>th</sup> September 2014  
Time: 09.15-11.15

NO DICTIONARIES ALLOWED

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

Answer all questions.

- 1) (i)  $a*b$  is defined as  $\neg(a \vee b) \vee (a \wedge b)$ . Work out its *truth-table*. (3 marks)  
(ii) Show that the *truth-table* of  $\neg(a \wedge \neg b) \wedge \neg(b \wedge \neg a)$  is the same as that of  $a*b$ . (3 marks)  
(iii) By means of a *truth-table*, find out whether  $\wedge$  is distributive over  $\rightarrow$ , i.e. that  $a \wedge (b \rightarrow c) \gg (a \wedge b) \rightarrow (a \wedge c)$  is valid. (4 marks)  
(iv) By means of a *truth-table*, found out whether the implication:  $\neg(A \rightarrow B) \gg A \wedge \neg B$  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) Find out by means of *effective scenario tableaux* whether the arguments:  
(i)  $\neg(a \wedge b) \gg a \wedge \neg b$   
(ii)  $a \vee b \wedge \neg(\neg a \wedge \neg b)$   
are effectively sound. (7 marks each)
- 4) Given that  $a$  and  $b$  are truth-indefinite primary propositions, find out by means of *dialogues* whether the propositions/arguments:  
(i)  $\neg\neg a \rightarrow a$   
(ii)  $a \wedge (b \vee c) \wedge (a \wedge b) \vee (a \wedge c)$   
are effectively and/or classically true/sound. (7 marks each)
- 5) Find out by means of *dialogue-based developments* whether the arguments:  
(i)  $\neg a \vee b \wedge a \rightarrow b$   
(ii)  $\neg(\neg a \vee \neg b) \wedge a \wedge b$   
are effectively and/or classically sound. (7 marks each)
- 6) Within classical logic, 'proposition  $A$  is *contrary* to proposition  $B$ ' means that  $A \wedge \neg B$  is sound. What do the following mean? (1 mark each)  
(i)  $A$  is *subcontrary* to  $B$   
(ii)  $A$  is *contradictory* to  $B$

- 7) Give in words the (i) contrary, (ii) subcontrary, (iii) contradictory, (iv) subaltern, (v) superaltern, if any, of "Some man is wise". (1 mark each)
- 8) Give the simple and/or accidental converse, if any, of:  
 (i) No man is wise.  
 (ii) All men are wise. (2 marks each)
- 9) Show by means of two *Beth Tableaux* that the e-type proposition  $SeP [\bigwedge_x .S(x) \rightarrow \neg P(x).]$  is classically contradictory to the i-type proposition  $SiP [\bigvee_x .S(x) \wedge P(x).]$ , i.e. that (i)  $SeP < \neg SiP$  and (ii)  $\neg SiP < SeP$  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  $\bigvee_x P(x) \text{ ,, } SeP < PoS$ . (8 marks)
- 11) Show by means of a *Beth tableau* that the 3<sup>rd</sup> figure syllogism *Disamis* is classically sound. (12 marks)

EFFECTIVE SCENARIO TABLEAU	EFFECTIVE DIALOGUE-BASED DEVELOPMENT	CLASSICAL DIALOGUE-BASED DEVELOPMENT
$\frac{\Sigma(\neg\neg\neg A)}{\neg A}$	$\frac{\Sigma}{A \wedge B} \quad \frac{C}{A} \quad \frac{A \wedge B}{A \quad B}$	$\frac{\Sigma_1}{A} \quad \frac{\Sigma_2}{A \wedge B} \quad \frac{\Sigma_2(A \wedge B)}{A \quad B}$
$\frac{\Sigma_1(A \vee B)}{A \quad B} \quad \frac{\Sigma_2}{\quad}$	$\frac{\Sigma}{A \vee B} \quad \frac{C}{A} \quad \frac{A \vee B}{A \quad B}$	$\frac{\Sigma_1(A \vee B)}{A \quad B} \quad \frac{\Sigma_2}{\quad} \quad \frac{\Sigma_2(A \vee B)}{A}$
$\frac{\Sigma_1}{\quad} \quad \frac{\Sigma_2(A \vee B)}{A}$	$\frac{\Sigma}{A \vee B} \quad \frac{C}{B} \quad \frac{A \vee B}{B}$	$\frac{\Sigma_1}{\quad} \quad \frac{\Sigma_2}{B} \quad \frac{\Sigma_2(A \vee B)}{B}$
$\frac{\Sigma_1}{\quad} \quad \frac{\Sigma_2(A \vee B)}{B}$	$\frac{\Sigma}{A \vee B} \quad \frac{C}{A} \quad \frac{A \vee B}{A}$	$\frac{\Sigma_1(A \vee B)}{A \quad B} \quad \frac{\Sigma_2}{\quad} \quad \frac{\Sigma_2(A \vee B)}{A}$
$\frac{\Sigma_1(A \rightarrow B)}{\neg\neg B} \quad \frac{\Sigma_2}{\neg\neg A}$ <p>where <math>\Sigma_2</math> is subjunctior-free</p>	$\frac{\Sigma}{A \rightarrow B} \quad \frac{C}{A} \quad \frac{A \rightarrow B}{A \quad B}$	$\frac{\Sigma_1(A \rightarrow B)}{A \quad B} \quad \frac{\Sigma_2}{\quad} \quad \frac{\Sigma_2(A \rightarrow B)}{A}$
$\frac{\Sigma_1(A \rightarrow B)}{\neg\neg B} \quad \frac{\Sigma_2}{\neg\neg A}$ <p>where <math>\Sigma_2</math> is subjunctior-free</p>	$\frac{\Sigma}{A \rightarrow B} \quad \frac{C}{B} \quad \frac{A \rightarrow B}{B}$	$\frac{\Sigma_1(A \rightarrow B)}{A \quad B} \quad \frac{\Sigma_2}{\quad} \quad \frac{\Sigma_2(A \rightarrow B)}{B}$
$\frac{\Sigma(\neg\neg(A \vee B))}{\neg\neg A \quad \neg\neg B}$	$\frac{\Sigma}{\neg\neg A} \quad \frac{C}{A} \quad \frac{\neg\neg A}{A}$	$\frac{\Sigma_1}{\quad} \quad \frac{\Sigma_2}{A} \quad \frac{\Sigma_2(\neg\neg A)}{A}$
$\frac{\Sigma(\neg\neg(A \vee B))}{\neg\neg A \quad \neg\neg B}$	$\frac{\Sigma}{\neg\neg B} \quad \frac{C}{B} \quad \frac{\neg\neg B}{B}$	$\frac{\Sigma_1}{\quad} \quad \frac{\Sigma_2}{B} \quad \frac{\Sigma_2(\neg\neg B)}{B}$
$\frac{\Sigma(A \wedge B)}{A \quad B}$	$\frac{\Sigma}{A \wedge B} \quad \frac{C}{A} \quad \frac{A \wedge B}{A \quad B}$	$\frac{\Sigma_1(A \wedge B)}{A \quad B} \quad \frac{\Sigma_2}{\quad} \quad \frac{\Sigma_2(A \wedge B)}{A}$
$\frac{\Sigma(\neg(A \wedge B))}{\neg A \quad \neg B}$	$\frac{\Sigma}{\neg A} \quad \frac{C}{A} \quad \frac{\neg A}{A}$	$\frac{\Sigma_1(\neg A)}{A} \quad \frac{\Sigma_2}{\quad} \quad \frac{\Sigma_2(\neg A)}{A}$
$\frac{\Sigma(\neg(A \wedge B))}{\neg A \quad \neg B}$	$\frac{\Sigma}{\neg B} \quad \frac{C}{B} \quad \frac{\neg B}{B}$	$\frac{\Sigma_1(\neg B)}{B} \quad \frac{\Sigma_2}{\quad} \quad \frac{\Sigma_2(\neg B)}{B}$
$\frac{\Sigma(\neg\neg(A \wedge B))}{\neg\neg A \quad \neg\neg B}$	$\frac{\Sigma}{\neg\neg A \rightarrow B} \quad \frac{C}{A} \quad \frac{\neg\neg A \rightarrow B}{A \quad B}$	$\frac{\Sigma_1(\neg\neg A \rightarrow B)}{A \quad B} \quad \frac{\Sigma_2}{\quad} \quad \frac{\Sigma_2(\neg\neg A \rightarrow B)}{A}$



September 2014 SESSION EXAMINATIONS

Code: PHI 1090  
Study-Unit: Philosophy: Tools and Problems  
Date: Friday 12<sup>th</sup> September 2014  
Time: 11.45 – 12.45

**NO DICTIONARIES ALLOWED**

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**Total marks for examination 100.**

**Answer all questions in Section A and one only from Section B.**

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

1. Describe the difference between the three most important forms of argumentation.
2. (a) What is a paradox?  
(b) What do we mean when we say that propositions in a set are consistent?
3. Give the (a) contrary (b) subcontrary (c) contradictory (d) superaltern, if any, of the following: "Some student is a philosopher".
4. Give the simple and accidental converses, if any, of the following:  
(a) No student is a philosopher.  
(b) Some student is a philosopher.
5. Write down three names of each of the following and illustrate each name by an example:  
(a) Valid forms of arguments;  
(b) Informal Fallacies.

**Section B (70 marks)**

1. Are our actions our own doings or are they simply the casual result of our genes and environment?
2. How can we judge whether our actions are good or bad? What distinguishes the main positions of such judgements from each other?
3. Why do we willingly give up some of our freedom to allow ourselves to be governed?
4. How are our minds, our thoughts, our feelings and sensations related to our bodies? Which of the solutions offered seems most satisfactory to you? Why?
5. Briefly outline three arguments for the existence of God and list some strengths and weakness of each argument.

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SEPTEMBER 2014 SESSION EXAMINATIONS

Code : PHI1001  
Study-Unit: History of Philosophy: (a) Ancient Philosophy and  
(b) Medieval Philosophy  
Date: Tuesday 9<sup>th</sup> September 2014  
Time: 09:15 – 11:15

**NO DICTIONARIES ALLOWED**

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

**Section A: Ancient Philosophy**

1. What contribution did the Presocratics make to the development of philosophical thought?
2. Critically discuss Plato's theory of Forms or Ideas.
3. How did Aristotle deal with the problem of change?

**Section B: Medieval Philosophy**

4. What, in your opinion, constitutes the spirit of Medieval philosophy?
5. Explain in some detail the spiritual cosmology of Plotinus.
6. How does Augustine reconcile evil in the world with the existence of a morally perfect, omniscient, and omnipotent being?
7. Discuss Thomas Aquinas' view that philosophy (or reason, for that matter) and theology can be reconciled.

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SEPTEMBER 2014 SESSION EXAMINATIONS

Code: PHI1006  
Study-Unit: History of Philosophy: Modern & Contemporary  
Date: Wednesday 3<sup>rd</sup> September 2014  
Time: 08:00 – 10:00

**NO DICTIONARIES ALLOWED**

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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 doubt to one of certainty in the *Meditations*.
2. “The notion of substance lies at the heart of rationalist metaphysics.” Discuss with reference to the theories of Spinoza and Leibniz.
3. “Certainly Berkeley denies the world of the philosophers. But he does not, he claims, deny the world of common sense or the reality of a world of directly perceived objects.” Discuss.
4. What did Kant’s ‘Copernican Revolution in Philosophy’ consist of?

**Section B: Contemporary Philosophy**

5. Discuss the influence of Hegel on Contemporary Western Philosophy.
6. Compare and contrast *either* Habermas and Gadamer *or* the early and the later Wittgenstein.



SEPTEMBER 2014 SESSION EXAMINATIONS

Code: PHI1014  
Study-Unit: Political Philosophy  
Date: Friday 12<sup>th</sup> September 2014  
Time: 08:00 – 10:00

**NO DICTIONARIES ALLOWED**

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Answer **ONE** question from each section.  
(Each question carries 50 marks)

**Section A – History of Political Thought**

1. To what extent does Aristotle's idea of 'friendship' inform his views on 'society'?
2. Discuss the main elements of Medieval political thought in Augustine and Thomas Aquinas.
3. "Hobbes' political philosophy is founded on his psychology of fear." Discuss.
4. How does Rousseau trace the ills of society to inequality? What solutions does he offer?

**Section B – Political Theory**

5. Give a critical appraisal of the notion of liberalism as a political philosophy.
6. How do positions such as individualism, collectivism and communitarianism influence political philosophy?
7. Discuss the notion of authority in relation to the function of the State in a democratic context.