

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY



JANUARY 2015 SESSION EXAMINATIONS

Code: PHI1014  
Study-Unit: Political Philosophy  
Date: Thursday 29<sup>th</sup> January 2015  
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. “Justice is the general virtue of society. Therefore, politics is an extension of ethics.” Discuss this statement with reference to ancient and medieval philosophers.
2. How do philosophers of the social contract link their views on ‘human nature’ with their positions on the state and on the role of government? Answer with reference to *at least* two of these philosophers.
3. Discuss J.S. Mill’s claim that the only purpose for which power can rightfully be exercised over any member of the civilized community against his will is to prevent harm to others.
4. Compare and contrast the views of John Rawls and Robert Nozick on justice.

**Section B – Political Theory**

5. Democracy can be described in terms of the interplay between institutions and processes of participation and deliberation. What does this imply and how does it contribute to the legitimacy of decision-making?
6. “Liberalism is a multifaceted tradition and political ideology.” Illustrate this claim with reference to ‘positive’ and ‘negative’ conceptions of freedom.
7. “The principle of equality has assumed a number of forms, the most significant of which have been formal equality, equality of opportunity and equality of outcome.” Distinguish clearly between these forms and discuss their implications.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JANUARY 2015 SESSION EXAMINATIONS



Code : PHI2120  
Study-Unit: Metaphysics 1: Ontology  
Date: Tuesday 20<sup>th</sup> January 2015  
Time: 09:15 – 11:15

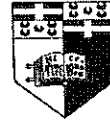
**NO DICTIONARIES ALLOWED**

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**Answer any TWO questions.**  
(Each question carries 50 marks)

1. Would you agree that metaphysics has been an integral part of philosophy throughout its history? Illustrate your answer through examples.
2. Is it true that 'every beginning of existence must have a cause'? Give reasons for your answer.
3. Are lakes or mountains substances? Give reasons for your answer.
4. "Although there are so very many different sorts of things and properties, metaphysics is a single science". If so, what would make metaphysics a single intellectual undertaking?
5. Could we prize apart *Book Lambda* from the rest of Aristotle's *Metaphysics*? Give reasons for your answer.

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FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY



JANUARY 2015 SESSION EXAMINATIONS

Code : PHI1050  
Study-Unit: Plato's *Symposium*  
Date: Tuesday 20<sup>th</sup> January 2015  
Time: 15:30 – 16:30

**NO DICTIONARIES ALLOWED**

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**Answer the following question.**

(Question carries 40 marks)

1. In the *Symposium*, the banquet is used as a backdrop for a discussion on the nature of philosophy. Critically evaluate this discussion.

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FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY



JANUARY 2015 SESSION EXAMINATIONS

Code : PHI3001  
Study-Unit: German Philosophy A (Kant and Hegel)  
Date: Wednesday 21<sup>st</sup> January 2015  
Time: 15:30 – 17:30

**NO DICTIONARIES ALLOWED**

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**Either**

**Answer ONE question from section A and one question from section B (two questions in all)**

(Each question carries 50 marks)

**Or**

**Answer ONLY question 5 in section C**

(Question carries 100 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.

**Section C**

5. Discuss the first formulation of Kant's Categorical Imperative (i.e., *Always act according to that maxim by which you can at the same time will that it would become a universal law.*) and examine Hegel's critique of it in terms of the relevance and the role of *Sittlichkeit*.

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DEPARTMENT OF PHILOSOPHY



JANUARY 2015 SESSION EXAMINATIONS

Code : PHI3007  
Study-Unit: Wittgenstein: Philosophical Investigations  
Date: Saturday 24<sup>th</sup> January 2015  
Time: 09:15 – 10:15

**NO DICTIONARIES ALLOWED**

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

Making ample reference to class lectures and discussions, write a critical essay on one of the following topics:

1. Explain Remark No. 43 of Wittgenstein's *Philosophical Investigations*: 'For a large class of cases, though not for all, the meaning of a word is its use in the language.' (Hint: Give special attention to the importance of what Wittgenstein means by "... in the language".)
2. Paying careful attention to Wittgenstein's early remarks about the builder and the apprentice in the *Philosophical Investigations*, compare and contrast the naming theory of meaning in his *Tractatus* with his later functionalist views about meaning as use.
3. Explain Wittgenstein's contention that traditional philosophical problems can be dissolved (i.e., shown to be pseudo-problems) by attending to the ways (i.e., the examples, context and language-games) through which we learn the use of a word.

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FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JANUARY 2015 SESSION EXAMINATIONS



Code : PHI2105  
Study-Unit: Philosophy of Religion  
Date: Monday 26<sup>th</sup> January 2015  
Time: 08:00 – 09:00

**NO DICTIONARIES ALLOWED**

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

1. “Who would not deny the name of human being to a man who, on seeing the regular motions of the heavens and the fixed order of the stars and the accurate interconnection and interrelation of all things, can ... maintain that the phenomena, the wisdom of whose ordering transcends the capacity of our wisdom to understand it, take place by chance?” (Cicero, *De Natura Deorum*). Do you agree? Give reasons for your answer.
2. Is religion about morality? Give reasons for your answer.
3. Could one speak of God in a way that shows that God is not a mere projection of oneself?



JANUARY 2015 SESSION EXAMINATIONS

Code : PHI1001  
Study-Unit: History of Philosophy: (a) Ancient Philosophy and (b) Medieval Philosophy  
Date: Thursday 27<sup>th</sup> January 2015  
Time: 18:00 – 20:00

**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 Ancient Philosophy**

1. What were the main differences between the early Greek philosophers (the Presocratics) and the mythologists or poets who preceded them?
2. Why is Socrates considered such an important figure in the history of philosophy?
3. What is Plato's *Republic* about? Give reasons for your answer.
4. Discuss Aristotle's analysis of the concept of cause.

**Section B. Medieval Philosophy**

5. How important is Medieval philosophy in the history and development of philosophical thought?
6. Give a clear account of the different stages in the process of emanation as put forward by Plotinus.
7. Augustine's philosophy has been described as a 'Platonized Christianity'. Do you agree with this description? Give reasons for your answer.
8. Outline and discuss Anselm's ontological argument for the existence of God.
9. What contribution does Thomas Aquinas make to the development of Western philosophy?

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY



JANUARY 2015 SESSION EXAMINATIONS

Code : PHI2004  
Study-Unit: Philosophy of the Social Sciences  
Date: Thursday 29<sup>th</sup> January 2015  
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**

1. In what sense of the meaning of 'science' might one say that both the natural and social sciences are scientific?
2. Discuss how the issues concerning (a) the fallibility and ambiguity of perception and (b) the theory-laden nature of observation, bear upon the search for truth in the social sciences.

**Section B**

3. Discuss the claim that the discipline of anthropology (as an effort to understand alien societies) presupposes the falsity of cultural relativism.
4. Compare and contrast two competing perspectives on the relation between the individual and society.



**UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY**

**JANUARY 2015 SESSION EXAMINATIONS**

**Code:** PHI 2021/PHI 2022  
**Study-Unit:** Metaphysics1/11  
**Date:** Friday30th January 2015  
**Time:** 17:00-19:00

**NO DICTIONARIES ALLOWED**

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**Answer any TWO questions**  
(Each question carries 50 marks)

1. Could theology do without metaphysics? Give reasons for your answer and illustrate through examples.
2. What would Aristotle have said to David Hume on his notion of cause? What relevance could Aristotle's answer have for theology?
3. Does Aristotle's description of the 'unmoved mover' show God to be personal? How could Revelation help in this regard?
4. How could your comprehension of Thomas Aquinas's *Five Ways* help towards your understanding of God, nature and yourself?
5. Comment critically and in detail on any one of Thomas Aquinas' *Five Ways*.

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FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY



JANUARY 2015 SESSION EXAMINATIONS

Code : PHI1001  
Study-Unit: History of Philosophy: (a) Ancient Philosophy and (b) Medieval Philosophy  
Date: Saturday 31<sup>st</sup> January 2015  
Time: 11:00 – 13:00

**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)

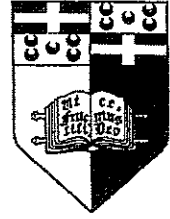
**Section A: Ancient Philosophy**

1. Discuss the contribution made by the early Greek philosophers (the Presocratics) to the origins of philosophical thought.
2. “Despite writing nothing, Socrates is considered a crucial figure in the history of philosophy.” What, in your view, can this importance be attributed to?
3. Take any one aspect of Plato’s *Republic* and discuss it in detail.
4. Outline and discuss Aristotle’s analysis of change.

**Section B. Medieval Philosophy**

5. What is your evaluation of Medieval thought in the history of philosophy?
6. Explain in some detail Plotinus’ idea of emanation.
7. “St Augustine sought to interpret Greek philosophy in the light of the Christian religion.” Discuss.
8. Explain and assess Anselm’s ontological argument for the existence of God.
9. “Western philosophy owes a debt to Thomas Aquinas.” Do you share this view and why?

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FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS

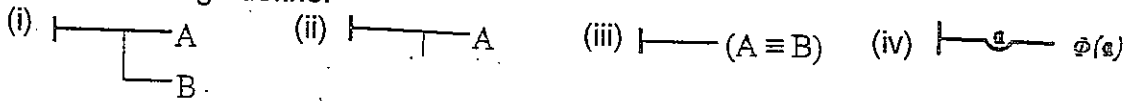


Code: PHI 3035  
 Study-Unit: Frege: *Conceptual Nation (Begriffsschrift)*  
 Date: Monday 15<sup>th</sup> June 2015  
 Reading Time: 13:00 – 13:05  
 Duration of Exam: 13:05 – 14:05

**NO DICTIONARIES ALLOWED**

Answer ALL questions:

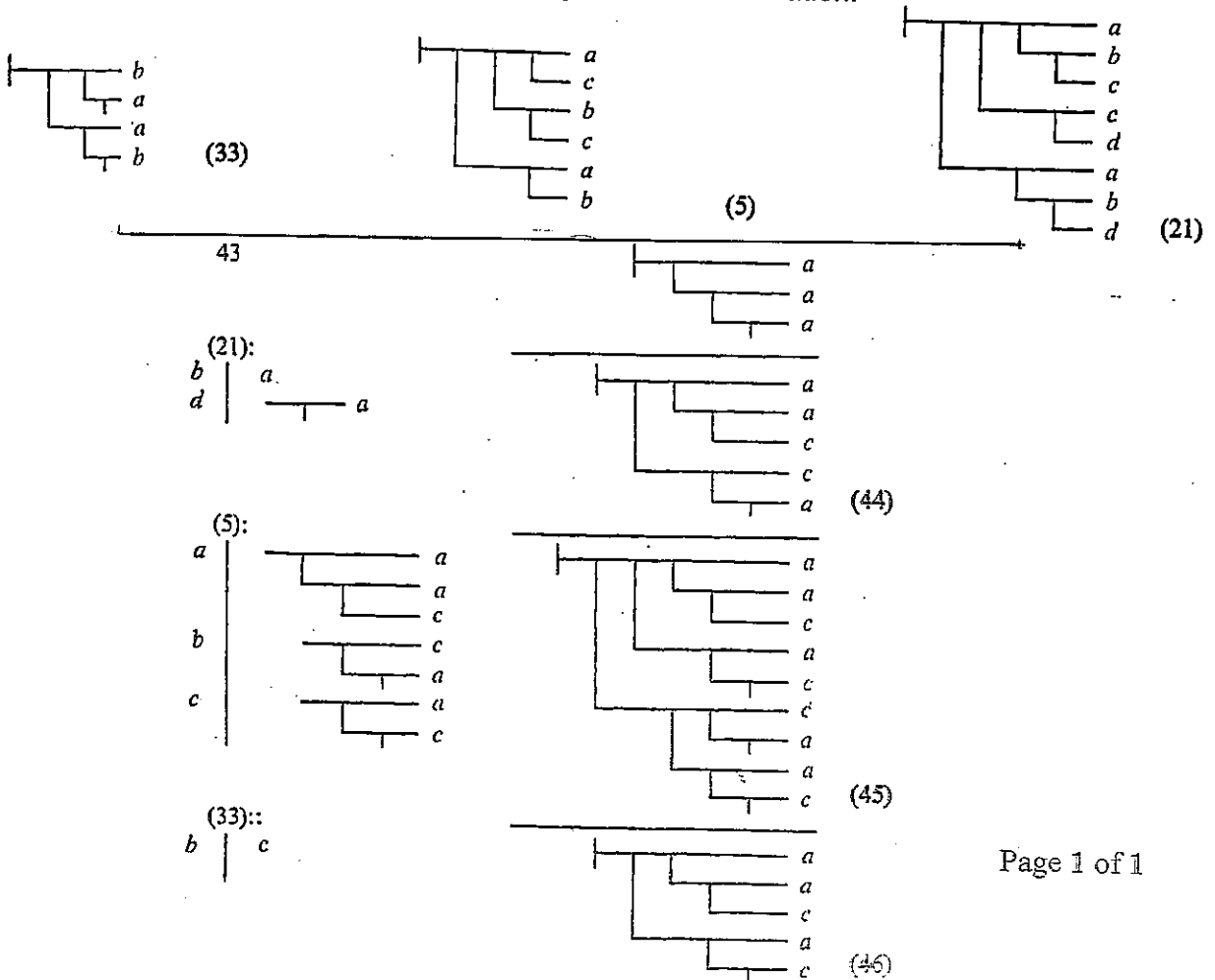
1. How does Frege define:



2. 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?
3. Which nine propositions does Frege take to “form the kernel in the presentation”?
4. Which one valid implication does Frege use to derive other true propositions from the ones he has already proved true?
5. Show how kernel proposition (41), given below, may be proved true.



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



UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS



Code : PHI 1006 (Evening)  
Study-Unit: History of Philosophy: Modern and  
Contemporary  
Date: Saturday 30<sup>th</sup> May 2015  
Reading Time: 8:30 – 8:35  
Duration of Exam: 8:35 – 10:35

**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)

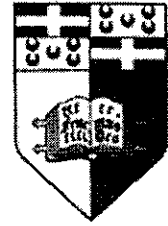
**Section A: Modern Philosophy**

1. Outline the main differences between rationalism and empiricism, with specific references to the views of at least one philosopher representing each of the two positions.
2. "Descartes' doubt was methodical, ultimately aimed at overcoming doubt itself."  
Discuss.

**Section B: Contemporary Philosophy**

1. How do Nietzsche and Kierkegaard react against Hegel's Absolute Idealism?
2. Outline the philosophical views of at least *two* contemporary continental philosophers and *one* analytic philosopher.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS



Code : PHI 1006 (Day)  
Study-Unit: History of Philosophy: Modern and Contemporary  
Date: Monday 1<sup>st</sup> June 2015  
Reading Time: 8:30 – 8:35  
Duration of Exam: 8.35 – 10.35

**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)

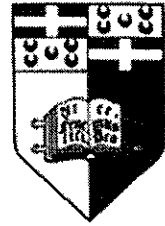
**Section A: Modern Philosophy**

1. Trace the steps by which Descartes moves from a position of universal doubt to arrive at an indubitable starting-point for his philosophy.
2. Compare and contrast the views of Spinoza and Leibniz on substance.
3. What kind of problems arise from Locke's claim that 'The mind, in all its thoughts and reasonings, hath no other immediate object but its own ideas'?
4. Why did Berkeley think that *esse est percipi* (to be is to be perceived)? Was he right in thinking so?
5. Give a critical account of Hume's analysis of causality.
6. Describe and discuss Kant's 'Copernican Revolution' in philosophy.

**Section B: Contemporary Philosophy**

1. Describe at least three different perspectives on language that contemporary philosophers have shown an interest in.
2. Structuralism/poststructuralism (as represented by Foucault) argues that the subject in existential philosophy (as represented by the early Heidegger) had been given too much importance. Discuss why they (structuralists/poststructuralists) argue against the priority of the subject.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS



Code : PHI 2122  
Study-Unit: Introduction to Islamic Thought  
Date: Monday 1<sup>st</sup> June 2015  
Reading Time: 8:30 - 8:35  
Duration of Exam: 8:35 – 9:35

**NO DICTIONARIES ALLOWED**

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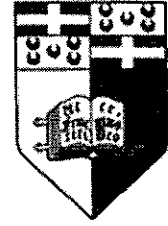
**Answer ONE of the following questions.**

(The question carries 100 marks)

1. Discuss the first theological disputes between the Mu'tazila and the Aš'ariyya in the light of the political conflicts in early Islam.
2. Discuss the issue of the existence of God in the light of the Qur'ân and theological reflection.
3. Discuss the relation of philosophy with religious discourse in the light of the following *status quæstionis* posed by Ibn Rušd:

"The purpose of this treatise is to examine, from the standpoint of the study of the Law, whether the study of philosophy and logic is allowed by the Law, or prohibited, or commanded, either by way of recommendation or as obligatory".

**UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS**



**Code :** PHI 2011  
**Study-Unit:** Philosophy of Communication  
**Date:** Tuesday 2<sup>nd</sup> June 2015  
**Reading Time:** 8:30 – 8:35  
**Duration of Exam:** 8:35 – 9:35

**NO DICTIONARIES ALLOWED**

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**Answer ONE of the following questions.**

(The question carries 100 marks)

1. Identify the objections to the Shannon and Weaver linear model of communication. Which objections do you find most relevant and why?
2. If a philosophical account of communication entails giving the context of production, reception and action, then how would this be connected to a ritual model of communication?
3. Explain how certain social practices such as advertising and fashion function as signs of communication.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS



Code : PHI 1070  
Study-Unit: Plotinus  
Date: Tuesday 2<sup>nd</sup> June 2015  
Reading Time: 14:30 – 14:35  
Duration of Exam: 14:35 – 15:35

**NO DICTIONARIES ALLOWED**

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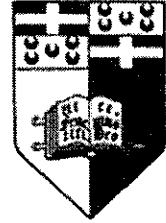
**Answer ONE of the following questions.**

(The question carries 100 marks)

1. "By directing our attention inside ourselves, the conversion of the attention prepares us to experience the unity of Spirit." (P. Hadot) Discuss in the light of the Plotinian philosophy of The Levels of the Self.
2. "Life is total presence since it is a simple, infinite force which diffuses itself in dynamic continuity." Reflect on and write about the philosophy of Presence in Plotinus' work.



UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS



Code: PHI 2102  
Study-Unit: Ethics III  
Date: Thursday 4<sup>th</sup> June 2015  
Reading Time: 14:30 – 14:35  
Duration of Exam: 14:35 – 15:35

**NO DICTIONARIES ALLOWED**

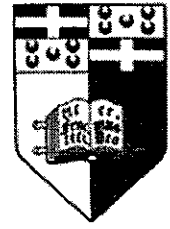
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**Answer ONE of the following questions**

(Each question carries 100 marks)

1. 'I have no way of refuting someone who holds that being alive, even though unconscious, is intrinsically valuable. But it is a view that will seem unattractive to those of us who, in our own case, see a life of permanent coma as in no way preferable to death.' (Jonathan Glover) Discuss with reference to the sanctity of life doctrine.
2. Discuss the claim that there is a right to life, including what such a right could be and where it would come from, and examining the case for autonomy, that one should decide on all matters concerning one's own life and death.
3. 'What matters morally, for these critics,' David Oderberg says referring to the critics of the Sanctity of Life Doctrine, 'is not whether an innocent human being's life is taken away, but whether what is taken away is a *life worth living*'. Are the critics right? Give reasons for your answer.

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DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS



Code : PHI 1080  
Study-Unit: Marsilio Ficino  
Date: Monday 8<sup>th</sup> June 2015  
Reading Time: 11:30 – 11:35  
Duration of Exam: 11:35 – 12:35

**NO DICTIONARIES ALLOWED**

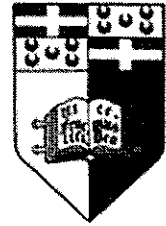
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**Answer ONE of the following questions.**

(The question carries 100 marks)

1. What is it that makes Ficino's philosophy, even in his letters, so relevant today?
2. "The whole event of Creation, both its beginning and its end, is set in motion by Love". Comment and discuss in the light of Marsilio Ficino's philosophy.

UNIVERSITY OF MALTA  
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DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS



Code : PHI2123  
Study-Unit: Metaphysics 2: Natural Theology & Atheism  
Date: Monday 8<sup>th</sup> June 2015  
Reading Time: 17:30 – 17:35  
Duration of Exam: 17:35 – 19:35

**NO DICTIONARIES ALLOWED**

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**Answer any TWO questions.**

(Each question carries 50 marks)

1. Is there a problem of evil? Give reasons for your answer.
2. Critically evaluate the claim that the ordered universe could have been the outcome of mere contingency.
3. What relevance, if any, could questions about motives for religious beliefs have for the truth of such beliefs?
4. Must the universe depend on an ontologically prior cause? Give reasons for your answer.
5. In what way could 'Does God exist?' be a real question?
6. How could Thomas Aquinas's *Third Way* provide a response to Stephen Hawking's Cosmological Hypothesis?

**UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS**



**Code :** PHI 2107  
**Study-Unit:** Aesthetics  
**Date:** Tuesday 9<sup>th</sup> June 2015  
**Reading Time:** 11:30 – 11:35  
**Duration of Exam:** 11.35 – 12.35

**NO DICTIONARIES ALLOWED**

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**Answer ONE of the following questions.**

(The question carries 100 marks)

1. "The attempt to define art, even if it does not succeed, may increase our understanding of the art world and its objects." Discuss.
2. Does art imitate nature? Give reasons for your answer.
3. Examine the strengths and weaknesses of expression theories of art.
4. "Formalist theories, while calling our attention to an important aspect of works of art, fail to do justice to their variety and complexity by ignoring other equally important features." Discuss.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS



Code : PHI 1009  
Study-Unit: Augustine of Hippo's Philosophy  
Date: Wednesday 10<sup>th</sup> June 2015  
Reading Time: 10:00 – 10:05  
Duration of Exam: 10:05 – 11:05

**NO DICTIONARIES ALLOWED**

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

1. In an essay, assess the importance and the result of Augustine's unique attempt to formulate a Christian philosophy in 386 and 387, during a few months of *otium philosophicum*, at Cassiciacum, with a group of *like-minded friends*, including his own mother Monnica, and his son Adeodatus.
2. Augustine of Hippo opens his discussion on happiness with the multiple imagery of types of voyagers. Mention and elaborate on the types of seafarers in the nautical allegory which he employs discussing the voyage to the port of philosophy.
3. Discuss the major corollaries that emerge from Augustine of Hippo's theory of language in *The Teacher*.
4. "*Because human beings have metaphysical freedom, we are capable of making a real difference in the world. We do not merely play the parts that the laws of nature and the past history of the universe have written for us; to some extent, at least, we write our own scripts. In this way we can truly be said to be in the image of God, who created all things distinct from himself by a free and unconditioned act of the will. Like God, human beings can introduce genuine change, can bring into being something that except for their free choice would never have existed*". (Augustine, *On Free Choice of the Will*, pg xiii). Discuss the validity of these affirmations.

**UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS**



**Code :** PHI 2207  
**Study-Unit:** Principles and Perspectives of Science  
**Date:** Wednesday 10<sup>th</sup> June 2015  
**Reading Time:** 10:00 – 10:05  
**Duration of Exam:** 10:05 – 11:05

**NO DICTIONARIES ALLOWED**

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**Answer ONE of the following questions.**

(The question carries 100 marks)

1. Discuss Popper's views on how falsification can lead to progress in science.
2. Discuss whether it is correct to hold the view that scientific theories are proved by facts and the use of induction or deduction.
3. "Thomas Kuhn suggests that scientists use different methods of operating during different phases of the creation, growth and decline of scientific theories." Discuss.
4. "With his scientific research programmes, Imre Lakatos succeeded in addressing the weaknesses of Popper's falsificationism and Kuhn's views on the growth of scientific knowledge." Discuss.
5. "Both the geocentric and the heliocentric theories are instrumentalist not realist views of the structure of the universe." Discuss.

**UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS**



**Code :** PHI 1017  
**Study-Unit:** Ethics I & II  
**Date:** Thursday 11<sup>th</sup> June 2015  
**Reading Time:** 13:00 – 13:05  
**Duration of Exam:** 13:05 – 15:05

**NO DICTIONARIES ALLOWED**

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**Answer TWO of the following questions.**

(The question carries 50 marks)

1. Explain and discuss Aristotle's claim that the good life for man is "an activity of the soul in accordance with excellence".
2. Aristotle claims that everyone wants to be happy. What is happiness? Is it the fulfillment of love, fidelity to laws or the maximization of communication?
3. Which dimensions of human agency need to be taken into account in order to evaluate adequately the morality of human action?
4. "Law, love and language are three perspectives which throw light on what ethics is all about." Discuss this statement, giving examples.
5. Discuss the objectivist, subjectivist and functionalist views of moral goodness.

UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS



Code : PHI 2121  
Study-Unit: Philosophy of Language  
Date: Thursday 11<sup>th</sup> June 2015  
Reading Time: 17:30 – 17:35  
Duration of Exams: 17:35 – 18:35

**NO DICTIONARIES ALLOWED**

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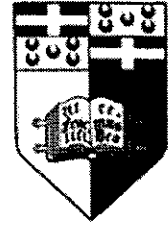
**Answer ONE of the following questions.**

(The question carries 100 marks)

1. According to Peter Serracino Inglott, one of the most paradigmatic and creative examples of language use is joking. Do you agree with him? Give reasons for your answer.
2. David Cooper considers language to be "the most complex and sophisticated of our possessions ... it is also, remarkably enough, an almost universal human possession" – *Philosophy and the Nature of Language*, 1973. Would you share this view?
3. Noam Chomsky propounded a fresh version of the theory of innate ideas as the best hypothesis to account for the human acquisition of language. How exactly did he do it, and do you agree with him?
4. Is the relation between language and the world a purely natural one?



UNIVERSITY OF MALTA  
FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS



Code: PHI 3036  
Study-Unit: Contemporary Texts in Philosophy  
Date: Tuesday 16<sup>th</sup> June 2015  
Reading Time: 10:00 – 10:05  
Duration of Exam: 10:05 – 11:05

**NO DICTIONARIES ALLOWED**

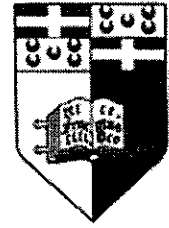
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**Answer ONE of the following questions**

(The question carries 100 marks)

1. 'Interesting philosophy is rarely an examination of the pros and cons of a thesis. Usually it is, implicitly or explicitly, a contest between an entrenched vocabulary which has become a nuisance and a half-formed new vocabulary which vaguely promises great things.' (Richard Rorty) Discuss.
2. Rorty claims that 'It is central to the idea of a liberal society that, in respect to words as opposed to deeds, persuasion as opposed to force, anything goes'. Discuss Rorty's general account of a liberal community as he describes it in *Contingency, Irony, and Solidarity*.
3. Discuss Rorty's notion of the self and his promotion of self-creation in *Contingency, Irony, and Solidarity*.

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FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS



Code: PHI 3037  
Study-Unit: Boethius: The Consolation of Philosophy  
Date: Wednesday 17<sup>th</sup> June 2015  
Reading Time: 10:00 – 10:05  
Duration of Exam: 10.05 - 11.05

**NO DICTIONARIES ALLOWED**

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**Answer ONE of the following questions.**

(The question carries 100 marks)

1. "Lady Philosophy's use of the Latin verb *memini* (memory) suggests that it is not whether Boethius can simply recall a particular philosophical teaching that matters; rather whether he is aware of the fact that the creation may have a goal, whether he can be mindful of life's purpose." Discuss.
2. "Power, wealth and honour are secondary matters, at best useful if they enable the possessor to do good to others but otherwise irrelevant to spiritual wisdom". Discuss in the light of Boethius' *Consolation of Philosophy*.

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JUNE 2015 SESSION EXAMINATIONS



Code : PHI 2010  
Study-Unit: The Modernism/Postmodernism Debate  
Date: Wednesday 24<sup>th</sup> June 2015  
Reading Time: 8:30 – 8:35  
Duration of Exam: 8:35 – 10:35

**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 I**

**Ethics and the Post-modern debate**

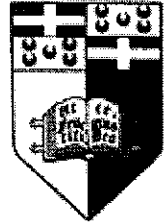
1. Why is Charles Taylor opposed to soft relativism? Explain in detail his remark that "the popular 'postmodern' variants of [authenticity] ... as we see with Derrida, Foucault and their followers, are indeed proposing deviant forms".
2. Discuss some examples to illustrate the meaning of 'Horizons of Significance' and explain in what sense they are given as the social a priori ground for the possibility of authenticity.

**Section II**

**Politics and the Post-modern debate.**

1. What does Taylor mean by 'fragmentation'? Why and how does it come about and why does it pose more of a danger for society than does political despotism?
2. Discuss what Taylor means by 'atomism' and 'instrumental reason' in the context of a broader discussion of how, in their contemporary modes, they are reciprocally re-enforcing the conditions of an 'iron cage' society.

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FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY  
JUNE 2015 SESSION EXAMINATIONS**



**Code :** PHI1090  
**Study-Unit:** Philosophy: Tools and Problems  
**Date:** Thursday 18<sup>th</sup> June 2015  
**Reading Time:** 10:00 – 10:05  
**Duration of Exam:** 10:05 – 11:05

**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. Which are the three most important types of argumentation? Describe them briefly bringing out the most important difference between them.
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 “All students are philosophers”.
4. Give the simple and accidental converses, if any, of the following:  
(a) Some student is a philosopher.  
(b) No student is a philosopher.
5. Write down two 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)

6. How would you define freedom? Explain your reason for this definition using arguments from any philosophical position you have studied.
7. Name two prominent theories of morality and argue the pros and cons of each position.
8. Can the existence of God be argued for rationally? If yes, how? If not, why not?
9. Is there such a thing as objective truth? Explain your answer from the perspective of at least two theories you have studied.
10. The concept of ‘self’ has been explained in different ways. Outline some of these positions briefly. Which one of them do you find most convincing and why?

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FACULTY OF ARTS  
DEPARTMENT OF PHILOSOPHY



JUNE 2015 SESSION EXAMINATIONS

Code : PHI2001  
Study-Unit: Logic  
Date: Saturday 20<sup>th</sup> June 2015  
Reading Time: 8:30 – 8:35  
Duration of Exam: 8:35 – 10:35

**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)  $a \perp b$  is defined as  $(a \wedge \neg b) \vee (\neg a \wedge b)$ . Work out its *truth-table*. (2 marks)  
(ii) Show by means of a *truth-table* that  $a \perp b$  and  $\neg (a \leftrightarrow b)$  are equivalent. (2 marks)  
(iii) Find out by means of a *truth-table* whether  $A \rightarrow B$  „  $\neg B < \neg A$  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  $\vee$  is distributive over  $\rightarrow$  ; i.e. whether  $A \vee (B \rightarrow C) >> (A \vee B) \rightarrow (A \vee C)$  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 implications  
(i)  $\neg a \vee b < a \rightarrow b$   
(ii)  $\neg (\neg a \wedge \neg b) < a \vee b$   
are effectively valid. (8 marks each)
- 4) Given that  $a$  and  $b$  are truth-indefinite primary propositions, find out by means of *dialogues* whether the propositions/implications  
(i)  $a \rightarrow \neg \neg a$   
(ii)  $a \rightarrow (b \rightarrow c) < (a \wedge b) \rightarrow c$   
are effectively and/or classically true/valid. (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 implications
- $\neg a \rightarrow b < \neg b \rightarrow a$
  - $\neg(a \vee b) < \neg a \wedge \neg b$
- are effectively and/or classically valid. (7 marks each)
- 6) Within classical logic, 'proposition P is *contrary* to proposition Q' means that  $P < \neg Q$  is valid. What do the following mean ?
- P is *subcontrary* to Q
  - P is *contradictory* to Q (1 mark each)
- 7) Give in words the (i) contrary, (ii) subcontrary, (iii) contradictory, (iv) subaltern, (v) superaltern, if any, of "Some students is not punctual". (1 mark each)
- 8) Give in words the simple and/or accidental converse, if any, of:
- Some man is wise
  - No man is wise (2 marks each)
- 9) Show by means of two *Beth tableaux* that the o-type proposition  $\text{SoP} [\forall x . S(x) \wedge \neg P(x).]$  is classically contradictory to the a-type proposition  $\text{SaP} [\wedge x . S(x) \rightarrow P(x).]$  i.e that (i)  $\text{SoP} < \neg \text{SaP}$  and (ii)  $\neg \text{SaP} < \text{SoP}$  are both classically sound. (5 marks each)
- 10) Show by means of a *Beth tableau* that, if the subject term S is occupied, the proposition  $\text{SaP}$  is accidentally convertible to the proposition  $\text{PiS}$ , i.e. that  $\forall x S(x), \wedge x . S(x) \rightarrow P(x). < \forall x . P(x) \wedge S(x).$  is classically sound. (6 marks)
- 11) Show by means of a *Beth tableau* that, if the middle term M is occupied, the 3rd figure syllogism *Felapton* is classically sound. (12 marks)

BETH TABLEAU  
JUNCTOR DEVELOPMENT

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

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

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

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

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

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

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

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

BETH TABLEAU  
QUANTOR DEVELOPMENT

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

$$\frac{\Sigma_1 \quad \Sigma_2(\bigwedge_x A(x))}{A(n)} \quad (n \text{ is to be new!})$$

$$\frac{\Sigma_1(\bigvee_x A(x))}{A(n)} \quad \Sigma_2 \quad (n \text{ is to be new!})$$

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