

UNIVERSITY OF LONDON

088 0170

BA EXAMINATION 2009

for Internal Students

This paper is also taken by Combined Studies Students

PHILOSOPHY

Optional Subject (1): Medieval Philosophy

Wednesday, 13 May 2009:2.30pm-5.30pm

Answer THREE questions. Avoid overlap in your answers.

1. How, and how well, does Abelard argue that things can be substantially different without being numerically different?
2. 'If God knows in advance what action I will perform, I am not free with respect to that action.' Discuss with reference to EITHER Boethius OR al-Farabi.
3. Critically discuss any one proof for the existence of God drawn from a Muslim philosopher.
4. Does Averroes make a convincing case that philosophers are in the best position to offer interpretations of revealed texts?
5. Explain and comment on the following passage:

Sacred doctrine is a science. We must bear in mind that there are two kinds of sciences. There are some which proceed from principles known by the natural light of the intellect, such as arithmetic and geometry and the like. There are also some which proceed from principles known by the light of a higher science: thus the science of optics proceeds from principles established by geometry, and music from principles established by arithmetic. So it is that sacred doctrine is a science because it proceeds from principles made known by the light of a higher science, namely, the science of God and the blessed. Hence, just as music accepts on authority the principles taught by the arithmetician, so sacred science accepts the principles revealed by God.

(Aquinas, *Summa Theologica* I, Q.1, a.2)

TURN OVER

6. What is Aquinas' account of the relation between a human being's rational or intellectual soul and his sensitive soul? How, and how well, does Aquinas argue for his account?
7. What would Aquinas say about the claim that two different things cannot be in the same place at the same time? Is his view defensible?
8. Does Aquinas think that the matter that constitutes a material thing is essential to that thing?
9. How good are Aquinas' reasons for thinking that angels are always one of a kind?
10. Contrast and evaluate the theories of freedom proposed by Aquinas and Scotus.
11. EITHER (a) Explain Aquinas' conception of happiness and evaluate the use he makes of it in his ethical theory.

OR (b) For Aquinas, to what extent does moral badness consist in intellectual error? Is his view defensible?
12. Contrast and evaluate the theories of virtue proposed by Aquinas and Scotus.
13. Explain and evaluate Scotus' doctrine that the truly rational faculty is the will.
14. EITHER (a) Why did Aquinas appeal to the existence of natural law in his moral theory? Was he right to do so?

OR (b) For Scotus, how far can there be change in what the natural law requires? Is his view defensible?
15. In medieval action theory, what is the distinction between elicited and imperated acts? Does the distinction offer anything to modern action theory?

END OF PAPER