

**BA EXAMINATION 2008**

for Internal Students

This paper is also taken by Combined Studies Students

**PHILOSOPHY**

Optional Subject (1): Medieval Philosophy

**Monday, 12 May 2008:14.30-17.30**

Answer THREE questions. Avoid overlap in your answers.

1. Does Augustine succeed in showing that freedom and determinism are compatible?
2. Describe and assess Augustine's argument in the *Confessions* that one can know what a pain is without being in pain.
3. 'If God necessarily knows that some future event will occur, then that event is necessary.' Discuss with reference to at least ONE of the following philosophers: Boethius, Eriugena, al-Farabi, Yahya Ibn 'Adi.
4. Does Boethius successfully show how a single God could be three Persons?
5. Critically discuss al-Kindi's argument for the existence of a True One.
6. Critically discuss Eriugena's understanding of the notion of creation *ex nihilo* (from nothing).
7. EITHER (a) How, and how well, does Abelard argue that, although essential diversity implies numerical diversity, the converse does not hold?  
  
OR (b) Describe and assess Abelard's view of the relation between essential identity and indiscernibility.
8. How well does Abelard argue that whatever God does, He must do, and whatever God doesn't do, He couldn't do?
9. Does Anselm successfully show how I can be free with respect to sinning, even though I need God's grace to avoid sin?

**TURN OVER**

10. What parallel does Anselm see between God's existing and God's being omniscient, benevolent, and so on? Is he right to see such a parallel?
11. What role does the distinction between essence and existence play in establishing the existence of God? Discuss with reference to the work of EITHER Avicenna OR Aquinas.
12. EITHER (a) Is Aquinas successful in his criticisms of Averroes' doctrine of the unity of the material intellect?  
  
OR (b) Why does Aquinas think the intellectual soul is both the form of something material, and something that can exist without actually informing any matter?
13. EITHER (a) Explain Aquinas' conception of happiness and evaluate the use he makes of it in his ethical theory.  
  
OR (b) How far, for Aquinas, does moral badness consist in intellectual error? Is his view defensible?
14. Does Scotus have a credible theory of human freedom?
15. How far, for Scotus, can there be change in what the natural law requires? Is his view defensible?
16. In medieval action theory, what is the distinction between 'elicited' and 'imperated' acts? Does the distinction offer anything to modern action theory?
17. 'If God judges that  $p$ , and it is still possible that not- $p$ , then it is possible that not- $p$ , even though God judges that  $p$ .' Discuss with reference to the work of Ockham.

**END OF PAPER**