

## UNIVERSITY OF LONDON

### BA EXAMINATION

for Internal Students

This paper is also taken by Combined Studies Students

### PHILOSOPHY

Optional Subject (j): Mediaeval Philosophy

Answer THREE Questions.

1. Does Boethius interpret Aristotle as a defender or an opponent of the principle of bivalence?
2. Why does Boethius think that foreknowledge and freedom are incompatible, though omniscience and freedom are compatible? Is he right?
3. Why is the concept of intention so central to the ethics of Peter Aberlard?
4. Critically consider the influence of either (a) Averroes or (b) Avicenna in mid-thirteenth century accounts of the rational soul.
5. 'The debate about the soul from 1220-1280 was dominated by the philosophical legacy of Aristotle'. Discuss.
6. Just what did thirteenth-century philosophers mean when they referred to the soul as an *hoc aliquid* (a real particular)? Did they always mean the same thing?
7. Why does Aquinas think it important to deny that matter is an 'actual being' (*ens actu*)? Is his concept of matter as pure potency coherent?
8. How and how well does Aquinas argue that a substance has exactly one substantial form?

9. 'Because Aquinas has to introduce the concept of "spiritual matter" in order to argue for the immortality of the soul, his debt to Aristotelian psychology is not as great as one might think.' Discuss.
10. In what sense, if any, is Bonaventure's account of the mind and its relations to the body deserving of description as a 'substance dualism'?
11. Outline and assess the monopyschism of Siger of Brabant.
12. How and how well does Scotus argue that even if there is an infinity of caused beings, there still must be an uncaused cause of all caused beings?
13. Why is Scotus sceptical of the idea that we can prove that the soul is immortal by use of philosophical argument?
14. What is Scotus's argument for the connection of the virtues? Is it persuasive?
15. How does Ockham explain the idea of a bodily resurrection? Is his explanation convincing?
16. What is Ockham's account of motion?
17. 'Ockham's account of the workings of *recta ratio* (right reason) is such that it is difficult to attribute to him a Divine Command theory of ethics.' Discuss.
18. Does Molina's account of middle knowledge make certain (contingent) facts objectionably independent of God's will?
19. Critically consider the development in medieval ethics of the concept of nature with reference to the writings on ONE of the following, EITHER Aquinas, OR Scotus, OR Ockham.

**END OF PAPER**