

**UNIVERSITY OF LONDON**

**BA EXAMINATION 2007**

for Internal Students

This paper is also taken by Combined Studies Students

**PHILOSOPHY**

Optional Subject (1): Medieval Philosophy

Answer THREE questions. Avoid overlap in your answers.

1. EITHER (a) Is Augustine's doctrine of freedom in *De Libero Arbitrio* inconsistent with his later position that it is not within the power of a fallen human to be righteous?  
  
OR (b) In what sense does Anselm think a person in a state of sin has the power to be righteous?
2. Assess Augustine's argument that 'Christ, the inner teacher' is required to explain how I am able to use and understand language.
3. In *De Hebdomadibus*, what does Boethius think he can show with his thought experiment of supposing that God does not exist?
4. Is Boethius right to think that the fact that God is timeless could help solve the problem of divine foreknowledge?
5. Critically discuss Eriugena's understanding of the statement that God creates 'from nothing (*ex nihilo*)'.
6. Evaluate Avicenna's argument for God as the Necessary Existent.
7. What led Averroes to posit a single intellect for all mankind? How successful are Aquinas' objections to this position?
8. 'If the Father is God, and the Son is God, then the Son is the Father; conversely, if the Son is not the Father, the Father and the Son can't both be God.' How does Anselm respond to this claim in his *Letter on the Incarnation of the Word*? How good is Anselm's response?

**TURN OVER**

9. Evaluate Aquinas' use of the essence/existence distinction in distinguishing God from created things.
10. What kind of dualism does Aquinas attribute to Plato? How and how well does he argue against that sort of dualism?
11. Why does Aquinas identify the intellective soul of a human being with that human being's substantial form? To what extent is this identification problematic, given Aquinas's account of form, and his account of souls?
12. EITHER (a) Explain and evaluate Aquinas's view of the relation between the natural law and practical reason.  
  
OR (b) 'A chief weakness of Aquinas's theory of freedom lies in failing sufficiently to distinguish freedom from practical rationality.' Discuss.
13. What, if anything, does Aquinas's conception of a virtue contribute to our understanding of morality?
14. Explain Scotus's conception of the will and the use to which this conception is put. How defensible is Scotus's conception and the use that he makes of it?
15. Explain and evaluate Scotus's account of the connections or lack of them between the virtues.
16. 'If God judges that something will come about, and it is (still) possible that that thing won't come about, then it is (still) possible that God is mistaken in judging that that something will come about. But it's never possible that God be mistaken in judging that something will come about. So whenever God judges that something will come about, its coming about is (then) necessary, rather than contingent.' Which premise or premises of this argument would Ockham deny, and for what reasons? How good are those reasons?

**END OF PAPER**