UNIVERSITY OF LONDON 088 0160

BA EXAMINATION 2002

for Internal Students

This paper is also taken by Combined Studies Students

PHILOSOPHY

Optional subject (i): Post-Aristotelian Philosophy

Friday, 10 May 2002: 10.00 – 1.00

Answer THREE questions. Avoid overlap in your answers.

1. Can the Epicureans defend the claim that atoms have minimal parts?

2. Assess Epicurus' claim that sensation is the criterion of truth.

3. Does the Epicurean swerve explain free will?

4. Is Epicurean hedonism consistent with the practice of virtue?

5. Are the Stoics able to give a convincing account of thinking and sensation, given their materialism?

6. What philosophical problems result from the Stoic doctrine of EITHER *oikeiosis* OR eternal recurrence?

7. How successful is the Stoic analysis of conditionals?

8. Who has the better of the argument between the Stoics and the Sceptics as to whether there can be cognitive (kataleptic) impressions, i.e. impressions that are certainly true?

9. EITHER (a) Is there any way consistently to live as a Sceptic?

   OR (b) Can Sextus Empiricus consistently defend privileging the experiences of the healthy over those of the sick?

10. Evaluate any Middle Platonist argument for regarding Forms as thoughts of god.

11. Should Plotinus believe that there are Forms of individuals?

TURN OVER

12. Comment on the following passage:

‘Our awareness of the One is not by way of reasoned knowledge or of intellectual perception, as with other intelligible things, but by way of a presence superior to knowledge. The soul experiences its falling away from being one and is not altogether one when it has reasoned knowledge of anything; for reasoned knowledge is a rational process, and a rational process is many. The soul therefore goes past the One and falls into number and multiplicity. One must therefore run up above knowledge and in no way depart from being one, but one must depart from knowledge and things known, and from every other, even beautiful, object of vision. For every beautiful thing is posterior to the One, and comes from it, as all the light of the day comes from the sun. Therefore Plato says, “it cannot be written or spoken” but we speak and write impelling towards it and wakening from reasoning to the vision of it, as if showing the way to someone who wants to have a view. For teaching goes as far as the road and the travelling, but the vision is the task of someone who has already resolved to see.’

from Plotinus VI, 9, ‘On the Good’

13. EITHER (a) Assess Plotinus’ critique of Aristotle’s categories.

OR (b) The Neoplatonist commentators on Aristotle differ from Aristotle in their conceptions of the physical universe: matter, motion, space and time. Addressing yourself to some or all of these topics, say to what extent, if at all, these conceptions constitute an advance on Aristotle’s theories.

14. Assess Porphyry’s arguments that some animals are rational. How successful is his use of these arguments in defence of the proposition that animals should not be killed and eaten?

15. Discuss the philosophical implications of Porphyry’s view that an animal soul enters the embryo only at birth.

16. Assess Philoponus’ arguments that the created world is not eternal.

17. Does the Pseudo-Dionysius treatment of divine predication involve a naïve view of how language works?

18. Does Augustine successfully show, in *De Magistro*, that we cannot learn without illumination from a divine source?

19. Does EITHER Augustine OR Boethius succeed in avoiding determinism?

END OF PAPER