

UNIVERSITY OF LONDON

M.Phil. EXAMINATION

for Internal Students

PHILOSOPHY

Aristotle

Monday, 8 May 2006: 10.00 – 13.00

Candidates should answer **THREE** of the following **ELEVEN** questions, avoiding overlap in their answers, also between papers.

1. What does Aristotle mean when he identifies perception as the reception of ‘sensible forms without the matter’? Does this identification tell for or against the interpretation of him as a proto-functionalist about the mental?
2. Does Aristotle’s approach to our acquisition of knowledge of first principles involve attributing to us a faculty of intuition?
3. What does Aristotle mean when he defines ‘change’ as the ‘actuality of a potential *qua* such’? Is his definition defensible?
4. According to Aristotle, do coincidences have causes?
5. Does Aristotle have a good explanation of *akrasia*?
6. Does Aristotle provide a convincing defence of the view that it is impossible to have one virtue without also having all the others?
7. Is the conclusion of the function argument consistent with Aristotle’s account of happiness in Book X of the *Nicomachean Ethics*?
8. In what way is Aristotle’s god a cause?
9. EITHER (a) Is Aristotle’s account of primary substance in the *Categories* consistent with the account he gives in the *Metaphysics*?
OR (b) ‘In the case of primary things, those spoken of in their own right, a thing and its essence are one and the same.’ Discuss.
10. On Aristotle’s view, in what sense are animals self-movers?
11. ‘If it is true that there will be a sea-battle tomorrow, it is necessary that there will be a sea-battle tomorrow.’ Evaluate Aristotle’s response to this claim.

END OF PAPER