

**UNIVERSITY OF LONDON**  
**M PHIL EXAMINATIONS 2004**  
**for internal students**

**POST-ARISTOTELIAN PHILOSOPHY**

Candidates should answer THREE of the following questions. Please avoid overlap in your answers.

1. Evaluate the Stoic position that anyone who is not wise is wholly ignorant.
2. EITHER (a) How well does the Stoic theory of *oikeiosis* explain acting for the sake of others?  
  
OR (b) Explain the Stoic theory of 'indifferents'. Can they coherently maintain that some indifferents are 'preferred'?
3. Do the Epicureans argue persuasively for the possibility of free action?
4. 'Epicurean philosophy of mind cannot explain perceptive awareness or thought.' Discuss.
5. What did the Sceptics try to establish using EITHER the Ten Modes of Anesidemus OR the Five Modes of Agrippa? Were they successful?
6. Who has the better of the debate between the Stoics and the Epicureans about whether bodies are continuous (i.e. infinitely divisible)?
7. EITHER (a) Evaluate Alexander of Aphrodisias' criticisms of Stoic determinism.  
  
OR (b) For Plotinus, what does it mean for a human being to be free?
8. Critically discuss Plotinus' identification of matter with evil.
9. How persuasive are Plotinus' criticisms of Aristotle's categories?
10. EITHER (a) Evaluate Proclus' arguments for the eternity of the world.  
  
OR (b) How successful was Philoponus in his criticisms of Aristotle's arguments for the eternity of the world?

**TURN OVER**

11. What philosophical problems are solved by the Neoplatonic treatment of eternity and time?
12. 'Neoplatonists were uninterested in the physical world, and ethical action takes place within the physical world; this is why they have nothing interesting to say about ethics.' Discuss.

**END OF PAPER**