PHILOSOPHY TRIPOS  Part IB

Wednesday 01 June 2011  09.00 to 12.00

Paper 5

MODERN AND MEDIEVAL PHILOSOPHY

Answer three questions only.

Write the number of the question at the beginning of each answer. If you are answering an either/or question, indicate the letter as well.

STATIONERY REQUIREMENTS
20 Page Answer Book x 1
Rough Work Pad

You may not start to read the questions printed on the subsequent pages of this question paper until instructed that you may do so by the Invigilator
1. **Either** (a) Is Boethius's god atemporal? What bearing does the answer to this question have on the argument of *Consolation* Book 5?

   **Or**  (b) Explain Boethius's distinction between simple and conditional necessity. To what extent can this distinction alone resolve the problem posed in the *Consolation* about the compatibility of divine prescience and human free will?

2. **Either** (a) What were Ockham's criticisms of Scotus's theory of God's contingency? Are they persuasive?

   **Or**  (b) What does Ockham mean by a proposition that is 'present in wording only'? How well does he use this idea to solve the problem of divine prescience and future contingents?

3. 'In the *Meditations*, Descartes uses sceptical arguments in an original way as an essential step in establishing his conclusions.' Discuss.

4. Is Descartes a substance dualist?

5. In what sense, if any, does Leibniz resolve the mind-body problem?

6. Assess Leibniz's reasons for believing that reality is a colony of souls.

7. Critically discuss Locke's theory of nominal essence.

8. **Either**  (a) How satisfactory is Locke's account of sensitive knowledge?

   **Or**  (b) Critically discuss Locke's account of the distinction between primary and secondary qualities.

9. Berkeley claims that his views about the nature of everyday objects around us agree with those of common sense. Is he right?

10. 'In allowing mental substance while denying material substance Berkeley failed to follow through on his own arguments.' Discuss.

11. Is Hume, given his own principles, entitled to distinguish impressions, ideas, and external objects?

12. In what sense, if any, is Hume a sceptic?
Were Hume's views on causation an improvement on those of his predecessors? Discuss with respect to either one or two of Descartes, Locke, Leibniz or Berkeley.

Compare the role of the notion of an infinite mind in Leibniz and in Berkeley.

Which of Locke and Leibniz has the better view about innate ideas?

END OF PAPER