



UNIVERSITY OF MALTA
FACULTY OF ARTS
JUNE 2010 SESSION EXAMINATIONS

PHI 1003 Philosophical Anthropology:
Language, Perception, Action

Monday 14th June 2010

9.15 – 12.15

NO DICTIONARIES ALLOWED

Answer one question from each section. *Use a separate script for each question*
Each question carries 33 marks.

Section A: Philosophy of Language

1. Can an analysis of jokes help us understand the nature of language and how it works?
Answer giving examples.
2. "Language, it would seem, is the most complex and sophisticated of our possessions"
(David Cooper). Comment on this statement.
3. 'Language is not just a matter of convention, but it must also reflect reality.' Discuss.

Section B: Philosophy of Perception

4. "The lowest form of soul is the nutritive or vegetative soul, which exercises the activities of assimilation and reproduction. It is found not only in plants, but also in animals. Animals possess the higher form of soul, the sensitive soul, which exercises the three powers of sense-perception, desire and local motion. Higher in the scale than the merely animal soul is the human soul. This soul unites in itself the powers of the lower souls." (Frederick Copleston on Aristotle in *A History of Philosophy: Vol I*). Discuss. *re: sense & lang*
5. "The most natural view to take of perception is that it is a process by which we acquire knowledge of an objective world." Discuss with reference to any one of the senses.
6. 'For Kant both experience and reason are important for knowledge.' Discuss.

Section C: Philosophy of Action

7. "Ms Anscombe, while having breakfast, smoked a cigar and, absentmindedly, flicked her ash over Mr Geach's coffee. Since Mr Geach was most annoyed, Ms Anscombe made him some fresh coffee in order to assuage his anger."
Discuss the different criteria for intentional action with reference to this example.

8. "Tiffany moves her arm, depresses the lever, lifts the weight, operates the weights machine, simultaneously giving the man on the rowing machine a fright."
Do these descriptions refer to distinct actions? Or do they designate the same action? Give reasons for your answer.

9. In what ways, if any, does *akrasia* shed light on the question of freedom of the will.