

General Certificate of Education  
June 2003  
Advanced Level Examination



**PHILOSOPHY**  
**Unit 5**

**PLY5**

Thursday 19 June 2003 Afternoon Session

**In addition to this paper you will require:**  
a 4-page answer book.

Time allowed: 1 hour

**Instructions**

- Use blue or black ink or ball-point pen. Pencil should only be used for drawing.
- Write the information required on the front of your answer book. The *Examining Body* for this paper is AQA. The *Paper Reference* is PLY5.
- Answer **one** question.
- Do all rough work in the answer book. Cross through any work you do not want marked.

**Information**

- The maximum mark for this paper is 50.
- You will be assessed on your ability to use an appropriate form and style of writing, to organise relevant information clearly and coherently, and to use specialist vocabulary, where appropriate.
- The degree of legibility of your handwriting and the level of accuracy of your spelling, punctuation and grammar will also be taken into account.

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Answer **one** question.

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1 Text: Aristotle's "Nicomachean Ethics"

**Total for this question: 50 marks**

Study the following extract and then answer **all** parts of Question 1.

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### Question 1

- (a) With close reference to the extract above:
- (i) identify Eudoxus' central claim; (2 marks)
  - (ii) indicate **three** reasons why Eudoxus' arguments have seemed persuasive; (6 marks)
  - (iii) suggest and briefly develop a criticism of the view that pleasure is *the* Good. (6 marks)
- (b) Describe any **three** of Aristotle's reasons for rejecting the Form of the Good. (11 marks)
- (c) Critically discuss whether Aristotle's 'good' person would be a morally good person. (25 marks)

2 Text: Hume's "An Enquiry concerning Human Understanding" **Total for this question: 50 marks**

Study the following extract and then answer **all** parts of Question 2.

“It appears, then, that this idea of a necessary connection among events arises from a number of similar instances, which occur, of the constant conjunction of these events; nor can that idea ever be suggested by any one of these instances, surveyed in all possible lights and positions. But there is nothing in a number of instances, different from every single instance, which is supposed to be exactly similar; except only, that after a repetition of similar instances, the mind is carried by habit, upon the appearance of one event, to expect its usual attendant, and to believe, that it will exist. This connection, therefore, which we *feel* in the mind, this customary transition of the imagination from one object to its usual attendant, is the sentiment or impression, from which we form the idea of power or necessary connection. Nothing farther is in the case. Contemplate the subject on all sides; you will never find any other origin of that idea. This is the sole difference between one instance, from which we can never receive the idea of connection, and a number of similar instances, by which it is suggested.”

**Question 2**

- (a) With close reference to the extract above:
- (i) how is the idea of necessary connection said to arise? (2 marks)
  - (ii) briefly explain the role of habit in the origin of the idea of necessary connection; (6 marks)
  - (iii) outline **one** criticism of Hume's central claim regarding the origin of the idea of necessary connection. (6 marks)
- (b) Explain and illustrate Hume's distinction between matters of fact and relations of ideas. (11 marks)
- (c) Critically assess Hume's claim that **all** our ideas must originate in preceding impressions. (25 marks)

**TURN OVER FOR QUESTION 3**

**3** Text: Mill's "On Liberty"**Total for this question: 50 marks**

Study the following extract and then answer **all** parts of Question 3.

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**Question 3**

- (a) With close reference to the extract above:
- (i) identify what the honour and glory of the average man is said to consist in; (2 marks)
  - (ii) briefly explain why Mill thinks that individuality is so important; (6 marks)
  - (iii) suggest and briefly develop a criticism of Mill's claim that people should be eccentric. (6 marks)
- (b) Outline Mill's **three** central components of human liberty and say why Mill regarded them as so important. (11 marks)
- (c) Critically assess Mill's principle that government intervention in the lives of individuals should be restricted. (25 marks)

4 Text: Nietzsche's "Beyond Good and Evil"

Total for this question: 50 marks

Study the following extract and then answer **all** parts of Question 4.

“Having long kept a strict eye on the philosophers, and having looked between their lines, I say to myself: the largest part of conscious thinking has to be considered an instinctual activity, even in the case of philosophical thinking; we need a new understanding here, just as we’ve come to a new understanding of heredity and the ‘innate’. Just as the act of birth is scarcely relevant to the entire process and progress of heredity, so ‘consciousness’ is scarcely *opposite* to the instincts in any decisive sense – most of a philosopher’s conscious thinking is secretly guided and channelled into particular tracks by his instincts. Behind all logic, too, and its apparent tyranny of movement there are value judgements, or to speak more clearly, physiological demands for the preservation of a particular kind of life. That a certainty is worth more than an uncertainty, for example, or that appearance is worth less than ‘truth’: whatever their regulatory importance for *us*, such evaluations might still be nothing but foreground evaluations, a certain kind of *niaiserie* [foolishness], as is required for the preservation of beings like us. Given, that is, that man is not necessarily the ‘measure of all things’...”

#### Question 4

- (a) With close reference to the extract above:
- (i) with what does Nietzsche compare conscious thinking and instinct? (2 marks)
  - (ii) briefly describe Nietzsche’s analysis of philosophy; (6 marks)
  - (iii) briefly explain **one** criticism of Nietzsche’s account of philosophical thinking. (6 marks)
- (b) Outline Nietzsche’s account of the sceptic and the critic and its relation to the new philosopher. (11 marks)
- (c) Critically assess Nietzsche’s account of the advantages and disadvantages of religion. (25 marks)

**TURN OVER FOR QUESTION 5**

## 5 Text: Russell's "The Problems of Philosophy"

Total for this question: 50 marks

Study the following extract and then answer **all** parts of Question 5.

"In order to understand his argument, it is necessary to understand his [Berkeley's] use of the word 'idea'. He gives the name 'idea' to anything which is *immediately* known, as, for example, sense-data are known. Thus a particular colour which we see is an idea; so is a voice which we hear, and so on. But the term is not wholly confined to sense-data. There will also be things remembered or imagined, for with such things also we have immediate acquaintance at the moment of remembering or imagining. All such immediate data he calls 'ideas'.

He then proceeds to consider common objects, such as a tree, for instance. He shows that all we know immediately when we 'perceive' the tree consists of ideas in his sense of the word, and he argues that there is not the slightest ground for supposing that there is anything real about the tree except what is perceived. Its being, he says, consists in being perceived: in the Latin of the schoolmen its '*esse*' is '*percipi*'. He fully admits that the tree must continue to exist even when we shut our eyes or when no human being is near it. But this continued existence, he says, is due to the fact that God continues to perceive it; the 'real' tree, which corresponds to what we called the physical object, consists of ideas in the mind of God, ideas more or less like those we have when we see the tree, but differing in the fact that they are permanent in God's mind so long as the tree continues to exist. All our perceptions, according to him, consist in a partial participation in God's perceptions, and it is because of this participation that different people see more or less the same tree. Thus apart from minds and their ideas there is nothing in the world, nor is it possible that anything else should ever be known, since whatever is known is necessarily an idea."

**Question 5**

(a) With close reference to the extract above:

(i) to what does Berkeley apply the term 'idea'? (2 marks)

(ii) briefly describe Russell's account of Berkeley's position; (6 marks)

(iii) suggest and briefly develop a criticism of Russell's treatment of Berkeley's position. (6 marks)

(b) Outline Russell's view on what philosophy can and cannot achieve. (11 marks)

(c) Critically assess Russell's attempt to distinguish knowledge by acquaintance and knowledge by description. (25 marks)

6 Text: Ayer's "Language, Truth and Logic"

Total for this question: 50 marks

Study the following extract and then answer **all** parts of Question 6.

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### Question 6

- (a) With close reference to the extract above:
- (i) identify Ayer's condition for a sentence or statement to be factually significant; (2 marks)
  - (ii) briefly describe the way in which some apparent sentences might be rejected; (6 marks)
  - (iii) suggest and briefly develop **one** criticism of Ayer's formulation of the verification principle. (6 marks)
- (b) Outline Ayer's account of the problem of induction and indicate his solution to the problem. (11 marks)
- (c) Critically assess Ayer's claim that the function of value judgements is to express feeling and evoke action. (25 marks)

## END OF QUESTIONS

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Question 2 HUME, *An Enquiry concerning Human Understanding* (Oxford University Press)

Question 4 NIETZSCHE, *Beyond Good and Evil* (Oxford World's Classics)

Question 5 RUSSELL, *The Problems of Philosophy* (Oxford University Press/OPUS)