

General Certificate of Education  
June 2005  
Advanced Level Examination



**PHILOSOPHY**  
**Unit 5 Texts**

**PLY5**

Friday 24 June 2005 Afternoon Session

**In addition to this paper you will require:**  
an 8-page answer book.

Time allowed: 1 hour

**Instructions**

- Use blue or black ink or ball-point pen.
- 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.

Text from ARISTOTLE, *Nicomachean Ethics*, Penguin Classics, translated by J A K THOMSON, 1953, revised by HUGH TREDENNICK, 1976, p325.  
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**Question 1**

- (a) With close reference to the extract above:
- (i) identify the generally accepted formula; *(2 marks)*
  - (ii) outline Aristotle's account of true pleasures; *(6 marks)*
  - (iii) suggest and briefly develop a criticism of Aristotle's distinction between higher and lower pleasures. *(6 marks)*
- (b) Describe and illustrate Aristotle's account of how we acquire moral virtue. *(11 marks)*
- (c) Assess Aristotle's claim that man has a function. *(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.

But to proceed in this reconciling project with regard to the question of liberty and necessity; the most contentious question of metaphysics, the most contentious science; it will not require many words to prove, that all mankind have ever agreed in the doctrine of liberty as well as in that of necessity, and that the whole dispute, in this respect also, has been hitherto merely verbal. For what is meant by liberty, when applied to voluntary actions? We cannot surely mean that actions have so little connexion with motives, inclinations, and circumstances, that one does not follow with a certain degree of uniformity from the other, and that one affords no inference by which we can conclude the existence of the other. For these are plain and acknowledged matters of fact. By liberty, then, we can only mean *a power of acting or not acting, according to the determinations of the will*; that is, if we choose to remain at rest, we may; if we choose to move, we also may. Now this hypothetical liberty is universally allowed to belong to every one who is not a prisoner and in chains. Here, then, is no subject of dispute. 10

Whatever definition we may give of liberty, we should be careful to observe two requisite circumstances; *first*, that it be consistent with plain matter of fact; *secondly*, that it be consistent with itself. If we observe these circumstances, and render our definition intelligible, I am persuaded that all mankind will be found of one opinion with regard to it. 15

**Question 2**

- (a) With close reference to the extract above:
- (i) what does Hume regard as the most contentious question of metaphysics? (2 marks)
  - (ii) outline Hume's account of liberty; (6 marks)
  - (iii) suggest and briefly develop a criticism of Hume's definition of 'liberty'. (6 marks)
- (b) Explain and illustrate Hume's distinction between ideas and impressions. (11 marks)
- (c) Assess the adequacy of Hume's definitions of 'cause'. (25 marks)

**TURN OVER FOR THE NEXT QUESTION**

## 3 Text: Mill's "On Liberty"

Total for this question: 50 marks

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

I have said that it is important to give the freest scope possible to uncustomary things, in order that it may in time appear which of these are fit to be converted into customs. But independence of action and disregard of custom are not solely deserving of encouragement for the chance they afford that better modes of action, and customs more worthy of general adoption, may be struck out; nor is it only persons of decided mental superiority who have a just claim to carry on their lives in their own way. There is no reason that all human existence should be constructed on some one or some small number of patterns. If a person possesses any tolerable amount of common sense and experience, his own mode of laying out his existence is the best, not because it is the best in itself, but because it is his own mode. Human beings are not like sheep; and even sheep are not undistinguishably alike. A man cannot get a coat or a pair of boots to fit him unless they are either made to his measure or he has a whole warehouseful to choose from; and is it easier to fit him with a life than with a coat, or are human beings more like one another in their whole physical and spiritual conformation than in the shape of their feet? If it were only that people have diversities of taste, that is reason enough for not attempting to shape them all after one model. But different persons also require different conditions for their spiritual development; and can no more exist healthily in the same moral, than all the variety of plants can in the same physical, atmosphere and climate. The same things which are helps to one person towards the cultivation of his higher nature are hindrances to another. The same mode of life is a healthy excitement to one, keeping all his faculties of action and enjoyment in their best order, while to another it is a distracting burden which suspends or crushes all internal life.

**Question 3**

- (a) With close reference to the extract above:
- (i) identify Mill's first reason for encouraging uncustomary things; (2 marks)
  - (ii) outline Mill's case for encouraging independence of action; (6 marks)
  - (iii) suggest and briefly develop a criticism of Mill's view of individual development. (6 marks)
- (b) Explain and illustrate any **two** of Mill's applications of the Harm Principle. (11 marks)
- (c) Assess the strength of Mill's case for freedom in the expression of opinion. (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.

The great ladder of religious cruelty has many rungs, but three of them are the most important. 1  
 In earlier times, people offered their god sacrifices of human beings, perhaps even those whom  
 they loved best: to this group belong those first sacrifices of all prehistoric religions, and also the  
 Emperor Tiberius' sacrifice in the Mithras Grotto on the Isle of Capri, that most terrifying of all  
 Roman anachronisms. Later, in humanity's moral epoch, people sacrificed to their God the 5  
 strongest instincts that they possessed, their 'nature'; *this* is the celebratory joy that shines in the  
 terrible glance of the ascetic, of a man living rapturously contrary to nature. Finally: what was  
 left to sacrifice? Didn't people finally have to sacrifice everything comforting, sacred, curative,  
 all hope, all faith in hidden harmony, in future bliss and justice? Didn't they have to sacrifice  
 God himself, and, out of self-directed cruelty, worship stone, stupidity, heaviness, fate, 10  
 nothingness? To sacrifice God for the sake of nothingness – the paradoxical mystery of this final  
 cruelty has been reserved for the generation that is just now emerging – and all of us already  
 know something about it.

**Question 4**

- (a) With close reference to the extract above:
- (i) what does Nietzsche regard as a paradox? (2 marks)
  - (ii) outline the three stages of Nietzsche's ladder of religious cruelty; (6 marks)
  - (iii) suggest and briefly develop a criticism of Nietzsche's account of religious development. (6 marks)
- (b) Explain what Nietzsche means by the will to power. (11 marks)
- (c) Assess Nietzsche's account of noble values. (25 marks)

**TURN OVER FOR THE NEXT QUESTION**

## 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.

Apart from minor grounds on which Kant's philosophy may be criticized, there is one main objection which seems fatal to any attempt to deal with the problem of *a priori* knowledge by his method. The thing to be accounted for is our certainty that the facts must always conform to logic and arithmetic. To say that logic and arithmetic are contributed by us does not account for this. Our nature is as much a fact of the existing world as anything, and there can be no certainty that it will remain constant. It might happen, if Kant is right, that tomorrow our nature would so change as to make two and two become five. This possibility seems never to have occurred to him, yet it is one which utterly destroys the certainty and universality which he is anxious to vindicate for arithmetical propositions. It is true that this possibility, formally, is inconsistent with the Kantian view that time itself is a form imposed by the subject upon phenomena, so that our real Self is not in time and has no tomorrow. But he will still have to suppose that the time-order of phenomena is determined by characteristics of what is behind phenomena, and this suffices for the substance of our argument. 1

Reflection, moreover, seems to make it clear that, if there is any truth in our arithmetical beliefs, they must apply to things equally whether we think of them or not. Two physical objects and two other physical objects must make four physical objects, even if physical objects cannot be experienced. To assert this is certainly within the scope of what we mean when we state that two and two are four. Its truth is just as indubitable as the truth of the assertion that two phenomena and two other phenomena make four phenomena. Thus Kant's solution unduly limits the scope of *a priori* propositions, in addition to failing in the attempt at explaining their certainty. 5 10 15 20

**Question 5**

- (a) With close reference to the extract above:
- (i) what is Kant's method said to fail to explain? (2 marks)
  - (ii) outline Russell's reasons for rejecting Kant's solution; (6 marks)
  - (iii) suggest and briefly develop a criticism of Russell's treatment of Kant's position. (6 marks)
- (b) Explain and illustrate Russell's position on universals. (11 marks)
- (c) Assess Russell's distinction between sense-data and physical objects. (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.

The problem of induction is, roughly speaking, the problem of finding a way to prove that certain empirical generalizations which are derived from past experience will hold good also in the future. There are only two ways of approaching this problem on the assumption that it is a genuine problem, and it is easy to see that neither of them can lead to its solution. One may attempt to deduce the proposition which one is required to prove either from a purely formal principle or from an empirical principle. In the former case one commits the error of supposing that from a tautology it is possible to deduce a proposition about a matter of fact; in the latter case one simply assumes what one is setting out to prove.

Thus it appears that there is no possible way of solving the problem of induction, as it is ordinarily conceived. And this means that it is a fictitious problem, since all genuine problems are at least theoretically capable of being solved: and the credit of natural science is not impaired by the fact that some philosophers continue to be puzzled by it. Actually, we shall see that the only test to which a form of scientific procedure which satisfies the necessary condition of self-consistency is subject, is the test of its success in practice. We are entitled to have faith in our procedure just so long as it does the work which it is designed to do – that is, enables us to predict future experience, and so to control our environment. Of course, the fact that a certain form of procedure has always been successful in practice affords no logical guarantee that it will continue to be so. But then it is a mistake to demand a guarantee where it is logically impossible to obtain one. This does not mean that it is irrational to expect future experience to conform to the past. For when we come to define 'rationality' we shall find that for us 'being rational' entails being guided in a particular fashion by past experience.

**Question 6**

- (a) With close reference to the extract above:
- (i) what does Ayer regard as a characteristic of all genuine problems? (2 marks)
  - (ii) outline Ayer's attempt to deal with the problem of induction; (6 marks)
  - (iii) suggest and briefly develop a criticism of Ayer's treatment of the problem of induction. (6 marks)
- (b) Explain and illustrate Ayer's position on *a priori* knowledge. (11 marks)
- (c) Assess Ayer's analysis of religious language. (25 marks)

**END OF QUESTIONS**

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**THERE ARE NO QUESTIONS PRINTED ON THIS PAGE**

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- Question 1 ARISTOTLE, *Nicomachean Ethics* (Penguin Classics), translated by J.A.K. Thomson, revised by Hugh Tredennick, 1976  
Question 2 D. HUME, *An Enquiry concerning Human Understanding* (Oxford University Press)  
Question 3 J.S. MILL, *On Liberty* (Penguin)  
Question 4 F. NIETZSCHE, *Beyond Good and Evil* (Oxford World's Classics), translated and edited by Marion Faber, 1998  
Question 5 B. RUSSELL, *The Problems of Philosophy* (Oxford University Press/OPUS) 1980  
Question 6 A.J. AYER, *Language, Truth and Logic* (Penguin) 2001