

General Certificate of Education  
June 2007  
Advanced Level Examination

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

**PLY5**



Friday 22 June 2007 1.30 pm to 2.30 pm

**For this paper you must have:**

- 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 to be marked.

**Information**

- The maximum mark for this paper is 50.
- The marks for part questions are shown in brackets.
- You will be marked on your ability to use good English, to organise information clearly and to use specialist vocabulary where appropriate.

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Answer **one** question.

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**Total for this question: 50 marks**

**1** *Text: Aristotle's 'Nicomachean Ethics'*

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

Extract from page 333 of the Penguin edition, removed due to copyright constraints.

**Question 1**

- (a) With close reference to the extract above:
- (i) identify **two** attributes of the gods; *(2 marks)*
  - (ii) briefly describe how Aristotle tries to show that perfect happiness is a kind of contemplative activity; *(6 marks)*
  - (iii) suggest and briefly develop a criticism of the claim that what is most god-like will be the happiest activity. *(6 marks)*
- (b) Outline and illustrate Aristotle's account of voluntary action and responsibility. *(11 marks)*
- (c) Assess the ethical significance of the Doctrine of the Mean. *(25 marks)*

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**Total for this question: 50 marks**

**2** Text: Hume's 'An Enquiry concerning Human Understanding'

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

For surely, if there be any relation among objects, which it imports to us to know perfectly, it is that of cause and effect. On this are founded all our reasonings concerning matter of fact or existence. By means of it alone we attain any assurance concerning objects, which are removed from the present testimony of our memory and senses. The only immediate utility of all sciences, is to teach us, how to control and regulate future events by their causes. Our thoughts and enquiries are, therefore, every moment, employed about this relation. Yet so imperfect are the ideas which we form concerning it, that it is impossible to give any just definition of *cause*, except what is drawn from something extraneous and foreign to it. Similar objects are always conjoined with similar. Of this we have experience. Suitably to this experience, therefore, we may define a cause to be *an object, followed by another, and where all the objects, similar to the first, are followed by objects similar to the second*. Or in other words, *where, if the first object had not been, the second never had existed*.

**Question 2**

- (a) With close reference to the extract above:
- (i) identify **one** definition of 'cause'; (2 marks)
  - (ii) briefly explain why Hume thinks that the relation of cause and effect is so important; (6 marks)
  - (iii) suggest and briefly develop a criticism of Hume's account of causation. (6 marks)
- (b) Outline and illustrate Hume's Principles of Association and state what they are intended to explain. (11 marks)
- (c) Assess Hume's claim that all ideas are dependent on sense impressions. (25 marks)

**Turn over for the next question**

**Turn over ►**

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**Total for this question: 50 marks**

**3** *Text: Mill's 'On Liberty'*

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

Extract from page 136 of the Penguin edition, removed due to copyright constraints.

**Question 3**

- (a) With close reference to the extract above:
- (i) identify the **two** aspects of the progressive principle; *(2 marks)*
  - (ii) briefly describe Mill's account of the role of custom; *(6 marks)*
  - (iii) suggest and briefly develop a criticism of Mill's view that custom is a form of despotism. *(6 marks)*
- (b) Outline and illustrate Mill's case for freedom of action. *(11 marks)*
- (c) Assess whether Mill was right to claim that no opinion should be suppressed. *(25 marks)*

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**Total for this question: 50 marks**

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

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

We do not object to a judgement just because it is false; this is probably what is strangest about our new language. The question is rather to what extent the judgement furthers life, preserves life, preserves the species, perhaps even cultivates the species; and we are in principle inclined to claim that judgements that are the most false (among which are the synthetic a priori judgements) are the most indispensable to us, that man could not live without accepting logical fictions, without measuring reality by the purely invented world of the unconditional, self-referential, without a continual falsification of the world by means of the number – that to give up false judgements would be to give up life, to deny life. Admitting untruth as a condition of life: that means to resist familiar values in a dangerous way; and a philosophy that dares this has already placed itself beyond good and evil.

**Question 4**

- (a) With close reference to the extract above:
- (i) identify the strangest feature of the new language; *(2 marks)*
  - (ii) briefly explain what Nietzsche regards as important in our judgement; *(6 marks)*
  - (iii) suggest and briefly develop a criticism of Nietzsche's position on truth. *(6 marks)*
- (b) Outline and illustrate Nietzsche's **three** stages of religious sacrifice. *(11 marks)*
- (c) Assess Nietzsche's account of master morality. *(25 marks)*

**Turn over for the next question**

**Turn over ▶**

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**Total for this question: 50 marks**

**5** Text: Russell's 'The Problems of Philosophy'

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

The *shape* of the table is no better. We are all in the habit of judging as to the 'real' shapes of things, and we do this so unreflectingly that we come to think we actually see the real shapes. But, in fact, as we all have to learn if we try to draw, a given thing looks different in shape from every different point of view. If our table is 'really' rectangular, it will look, from almost all points of view, as if it had two acute angles and two obtuse angles. If opposite sides are parallel, they will look as if they converged to a point away from the spectator; if they are of equal length, they will look as if the nearer side were longer. All these things are not commonly noticed in looking at a table, because experience has taught us to construct the 'real' shape from the apparent shape, and the 'real' shape is what interests us as practical men. But the 'real' shape is not what we see; it is something inferred from what we see. And what we see is constantly changing in shape as we move about the room; so that here again the senses seem not to give us the truth about the table itself, but only about the appearance of the table.

**Question 5**

- (a) With close reference to the extract above:
- (i) what are we said to be in the habit of doing? (2 marks)
  - (ii) briefly explain why Russell distinguishes the real table from the appearance of the table; (6 marks)
  - (iii) suggest and briefly develop a criticism of Russell's claim that we *infer* the real shape. (6 marks)
- (b) Outline and illustrate Russell's solution to the problem of induction. (11 marks)
- (c) Assess Russell's distinction between knowledge by acquaintance and knowledge by description. (25 marks)

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**Total for this question: 50 marks**

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

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

The criterion which we use to test the genuineness of apparent statements of fact is the criterion of verifiability. We say that a sentence is factually significant to any given person, if, and only if, he knows how to verify the proposition which it purports to express – that is, if he knows what observations would lead him, under certain conditions, to accept the proposition as being true, or reject it as being false. If, on the other hand, the putative proposition is of such a character that the assumption of its truth, or falsehood, is consistent with any assumption whatsoever concerning the nature of his future experience, then, as far as he is concerned, it is, if not a tautology, a mere pseudo-proposition. The sentence expressing it may be emotionally significant to him; but it is not literally significant. And with regard to questions the procedure is the same. We inquire in every case what observations would lead us to answer the question, one way or the other; and, if none can be discovered, we must conclude that the sentence under consideration does not, as far as we are concerned, express a genuine question, however strongly its grammatical appearance may suggest that it does.

**Question 6**

- (a) With close reference to the extract above:
- (i) identify the use of the verifiability criterion; (2 marks)
  - (ii) briefly explain how Ayer distinguishes genuine propositions from pseudo-propositions; (6 marks)
  - (iii) suggest and briefly develop a criticism of Ayer's verification procedure. (6 marks)
- (b) Outline and illustrate Ayer's solution to the problem of *a priori* knowledge. (11 marks)
- (c) Assess Ayer's analysis of moral judgements. (25 marks)

**END OF QUESTIONS**

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