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Philosophy 3  
0790

**CAMEROON GENERAL CERTIFICATE OF EDUCATION BOARD**

General Certificate of Education Examination

**JUNE 2016**

**ADVANCED LEVEL**

Subject Title	<b>PHILOSOPHY</b>
Paper No./Title	<b>3 (Problem-Solving and Analysis)</b>
Subject Code No.	<b>0790</b>

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**Three Hours**

Candidates are required to answer **FOUR** questions, choosing *three* questions from Section One and *One* question from Section Two. Each question carries 25 marks.

*You are reminded of the necessity for good English and orderly presentation in your answers.*

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SECTION ONE: LOGIC

Read the passage below and answer the questions that follow:

Socrates and Glaucon were discussing on the qualities required in the guardians. They soon found themselves in difficulties with the analogy of the watch-dog, which combined the qualities of gentleness and savagery which they thought incompatible:

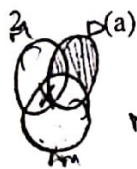
"In what way?" asked Glaucon.

Socrates replied; "If a well-bred watch-dog behaves well, then it is gentle to those it is used to, and if it sees a stranger, then it is savage."

Conclusively, since some well-bred watch-dogs are aggressive to strangers, it follows that all well-bred watch-dogs are aggressive to strangers.

Questions

- (a) (i) State the contradictory of the inverse of: "All well-bred watch-dogs are aggressive creatures". (5 marks)
- (ii) Determine the converse of the proposition in a (i) above. (2 marks)
- (iii) Given a (ii) as False, what is the truth value of its Subcontrary? (1 mark)
- (b) (i) Use the disjunctive proposition in the passage and construct a valid 'Modus Tollendo Ponens'. (3 marks)
- (ii) Translating the major of b-(i) above into a hypothetical proposition, construct a valid Modus Tollens. (3 marks)
- (c) (i) Identify a suitable major premise for a Complex Destructive Dilemma in the passage above. (2 marks)
- (ii) Using c (i), construct a Complex Destructive Dilemma. (3 marks)
- (iii) Refute c (ii) by 'taking it by the horns'. (3 marks)
- (d) (i) State the Fallacy of Composition most clearly committed in the passage. (1 mark)
- (ii) Explain how it has been committed. (2 marks)



(a) Using the terms "dinosaurs" as the major term, "amphibians" as the middle term, and "mammals" as the minor term, construct the following syllogistic arguments:

(i) AEE-4. *All dinosaurs are amphibians. No dinosaurs are amphibians. No amphibians are mammals.*

(ii) EIO-2. *Some mammals are amphibians. No mammals are dinosaurs. Some dinosaurs are not mammals.* (2 x 3 marks)

- (b) (i) Test the validity of a (i) by means of the Venn Diagram. *Some dinosaurs are not mammals.* (3 marks)
- (ii) Construct the Enthymeme of the First Order from a (ii) above. *Since some mammals are amphibians,* (2 marks)
- (iii) Construct the Enthymeme of the Third Order from a (i) above. *All dinosaurs are amphibians and no amphibians are mammals.* (2 marks)

(c) Given the minor premise of a (i) above as False, determine the truth value of its:

(i) Contrary. *All amphibians are mammals.*

(ii) Contrapositive. *No amphibians are non-mammals.*

(iii) Obverse. *All non-mammals are amphibians.* (3 x 1 mark)

- (d) Given the terms: "reptiles", "wild animals", "carnivores" and "dangerous animals", construct a:
  - (i) Simple Constructive Dilemma.
  - (ii) Simple Destructive Dilemma.
  - (iii) Refute d (i) above by 'Grasping the horns of the dilemma'. (3 x 3 marks)

SECTION TWO: TEXTUAL STUDIES / ANALYSIS

Sub-Section One: **RÉNE DESCARTES: Meditations on First Philosophy**

5. Read the following passage and answer the questions below:

What then will be true? Perhaps, just the single fact that nothing is certain.

But how do I know there is not something else, over and above all those things that I have just reviewed concerning which there is not even the slightest occasion for doubt? Is there not some God, or by whatever name I might call him, who instils these thoughts? But why would I think that, since I myself could perhaps be the author of these thoughts? Am I not then at least something? But I have already denied that I have any senses and any body. Still I hesitate; for what follows from this? Am I so tied to a body and to the senses that I cannot exist without them? But I have persuaded myself that there is absolutely nothing in the world: no sky, no earth, no minds, no bodies. Is it then the case that I too do not exist? But doubtless I did exist, if I persuaded myself of something. But there is some deceiver or other who is supremely powerful and supremely sly and who is always deliberately deceiving me. Then too there is no doubt that I exist, if he is deceiving me. And let him do his best at deception, he will never bring it about that I am nothing so long as I shall think that I am something. Thus, after everything has been most carefully weighed, it must finally be established that this pronouncement: "I am, I exist", is necessarily true every time I utter it or conceive it in my mind.

**Questions**

- (a) Indicate the main theme of the text above and its logical structure. (5 marks)
- (b) Explain the following:
  - (i) "how do I know there is not something else ... concerning which there is not even the slightest occasion for doubt?"
  - (ii) "this pronouncement: "I am, I exist", is necessarily true every time I utter it or conceive it in my mind." (4 marks)
- (c) What, according to Descartes, is the significance of the analogy of the evil genius? (3 marks)
- (d) State any two reasons why the Cartesian Doubt is useful. (4 marks)
- (e) Why does Descartes think that we should not make a direct pronouncement on the immortality of the soul? (4 marks)
- (f) Is Cartesian subjectivity of any relevance to the philosophical enterprise? (5 marks)



**Sub-Section Two: Unseen Text**

6. Read the following passage and answer the questions below:

The first societies were governed by the aristocratic form of government. The family heads discussed public matters among themselves, and the youths yielded without reluctance to the authority of experience. Hence, the names of *priests, elders, senator, and gerontes*. The savages of North America are still governed like this till date, and they are very well governed.

But as the inequality produced by institutions prevails over natural inequality, wealth and power were preferred to age, and the aristocracy became elective. Finally, the power transmitted with the property of the father to the children, made the families to become patrician, produced a hereditary government, and introduced senators of twenty years old.

There are, therefore, three types of aristocracy: the natural, the elective, and the hereditary. The first is suited only to simple peoples; the third is the worst of all governments. The second, which is true aristocracy, is the best.

Jean-Jacques Rousseau: *The Social Contract*

**Questions**

- (a) Give the central theme and the logical articulations of the text above. (5 marks)
- (b) Explain the following:
  - (i) "youths yielded without reluctance to the authority of experience.";
  - (ii) "inequality produced by institutions prevails over natural inequality". (4 marks)
- (c) Why does the author think that elective Aristocracy is the best? (4 marks)
- (d) Explain why Rousseau thinks that a democratic form of government is not suitable to men. (4 marks)
- (e) State any two reasons why the aristocratic form of government is better off than the democratic form of government. (3 marks)
- (f) Can Aristocracy benefit the present Cameroonian society in any way? (5 marks)