

T&P:

PAPER 1
(Philosophy)

Essay Plans

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Plato and Aristotle

Paragraph 1:

- explain Plato's Allegory of the Cave
- Aristotle: no empirical evidence

Paragraph 2:

- Hierarchy of forms - form of Good, higher forms, mathematical forms, objects, images
- Plato: knowing Form of Good makes someone moral
- Aristotle: virtue required to do good
- there has never been a perfectly moral person: Plato is just being too optimistic
- Nietzsche: Form of the Good is 'dangerous error'
 - philosophers tend to invent ideas for their own benefit (philosopher kings)
- Can't be one unified form of Good (military vs. medicine)

Paragraph 3:

- explain Aristotle's four causes
- purpose/telos is just in our minds - unscientific

Paragraph 4:

- Aristotle's Prime Mover argument - motion runs out
- we now know the premises are false so not sound



Soul, Mind, Body

Paragraph 1:

- Plato's substance dualism - soul and body are opposites
- Leibniz: agrees - must be innate a priori knowledge if slave able to come up with Pythagoras' theorem
- Beach - how can mind see the Forms?
- Also, mind must be connected to body because drugs

Paragraph 2:

- Aristotle's property dualism: soul and body are inseparable aspects of the same thing
- Three different types of souls: veg, app, rat
- Bernard Williams agrees - alcohol/drugs as above
- Fits scientific view that soul can be seen through brain

Paragraph 3:

- Descartes's Substance dualism - soul is essence
- 'cogito ergo sum' proves existence of soul
- Ryle: category error (team spirit) - mind part of body
- similar flaws to Plato's substance dualism

Paragraph 4:

- Monism (Dawkins/Skinner): soul is same as brain
- mental processes can be reduced to series of learned behaviours - no scientific evidence of soul
- just because we can't explain it doesn't mean it has to be simplified



Cosmology & Teleology

Paragraph 1:

- Aquinas's Second Way - causation
- Hume: not necessary to assume something has a cause
- Russell: fallacy of composition - human race's mother
- Copleston: world is sum total of all objects, so there must be a cause of the world
- Russell: we don't know of any beings with necessity, so we don't understand what we're saying

Paragraph 2:

- Leibniz's Principle of Sufficient Reason - why something not nothing? Must have explanation
- William Temple: impossible to imagine infinite regress but not to conceive of it
- Aquinas's First Way: motion

Paragraph 3:

- Aquinas's Fifth Way: Teleology - need direction
- Ockham's Razor is flawed philosophical argument with little justification

Paragraph 4:

- Paley's Watch analogy
- Darwin: no need for belief in God because of natural selection



Ontological Argument

Paragraph 1:

- Explain Anselm's First Ontological Argument
- Gaunilo's perfect island criticism
- Hick: perfect island not definable in the way that God is (no intrinsic maxim)
- God also subjective concept - for Greeks God was the world

Paragraph 2:

- Descartes: existence is a predicate of perfection just as three sides is a predicate of a triangle
- Kant: existence does not function as a predicate, it only affirms that there is something that satisfies the predicates
- Explain Anselm's second Ontological Argument (necessary existence)
- Russell: we know of nothing that is necessary



Religious Experience

Paragraph 1:

- Freud: religious experiences are no more than illusions created by the mind
- William James: found common properties - passive, ineffable, noetic, transient
- James's research is more thorough than Freud's
- Timothy O'Leary: Religious Experiences similar to LSD users' experiences

Paragraph 2:

- Swinburne: credulity and testimony (we can trust senses)
- But, doesn't matter if people are honest: it is ineffable so account can't be accurate
- Otto: no language capable of describing it
- Also, corporate religious experiences like Toronto Blessing add greater validity
- However, critics argue that people attracted to evangelical worship are predisposed to hysteria

Paragraph 3:

- Life-altering religious experiences suggest a higher power
- Maybe religious people are searching for experiences
- Hick: ultimately, only the experiencer can comment on the veridicality of a religious experience



Problem of Evil

Paragraph 1:

- Augustine says that Evil comes from humans freely choosing to do bad things (original sin)
- Dawkins: original sin is unethical
- Evolution challenges original sin anyway
- Catholics see the Fall as a good thing: gave way for the greater blessing of God's grace
- Mackie: doesn't explain why God created humans who would choose evil

Paragraph 2:

- Irenaeus: Suffering helps us learn and grow closer to God
- Hick: if God interfered all the time, it would take away our free will and force us to believe in him
- Phillips: does not explain pointless suffering like innocent victims in the Holocaust
- some suffering seems too great for any learning purpose

Paragraph 3:

- Keats: no real problem of evil
- suffering is necessary to appreciate good things
- Ignores the immense and pointless suffering that exists
- But, epistemic distance - we can't comprehend God's complete plan and nature

