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**CAMEROON GENERAL CERTIFICATE OF EDUCATION BOARD**  
**GENERAL CERTIFICATE OF EDUCATION EXAMINATION**  
**GOVERNMENT BILINGUAL HIGH SCHOOL YAOUNDE**

**Advanced Level**

**MOCK 2021**

<b>Subject</b>	Philosophy
<b>Paper N°/Title</b>	Paper 2 (philosophical issues and Textual studies)
<b>Subject Code N°</b>	790

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**Timing: 3hours**

**INSTRUCTIONS TO CANDIDATES**

Read the following instructions carefully before start answering the questions in the paper. This paper will consist of three (3) sections:

- Candidates are required to answer four questions, choosing at least one from each section.
- Each Question carries **25marks.**

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

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## SECTION A: CLASSIC, MEDIEVAL AND MODERN PHILOSOPHY

1. "Knowledge is virtue, ignorance is vice". Assess this Socratic dictum
2. "Scholasticism is an attempt to reconcile faith and reason" Discuss the validity of this assertion.

25mks

## SECTION B: AFRICAN PHILOSOPHY

1. Colonialism is the "uprootedness of being". Critically examine this view. 25mks
2. The basic foundation of African cosmology is in the principle of causality. Discuss the relevance of this statement. 25mks

## SECTION C: TEXTUAL STUDIES /ANALYSIS

### Sub-section one:

***Read the following passage and answer the questions below:***

This is the origin and nature of justice. It lies between what is most desirable, to do wrong and avoid punishment, and what is most undesirable, to suffer wrong without being able to get redress; justice lies between those two and is accepted not as being good in itself, but as having a relative value due to our inability to do wrong. For anyone who had the power of doing wrong and was a real man would never make such agreement with anyone - he would be mad if he did.

This then is the account they give of the nature and origin of justice; the next is that men practise it against their will and only because they are unable to do wrong. This we can easily see if we imagine that a just man and an unjust man had each been given the liberty to do what they like, and then follow them and see where their inclinations lead them. We shall catch the just man red-handed in exactly the same pursuits as the unjust, led on by self-interest, the motive which all men naturally follow if they are not forcibly restrained by the law and made to respect each other's claim.

Plato: *The Republic*

### Questions

- (a) Give the central theme and the logical articulations of the text above. (5 marks)
- (b) Explain the following:
  - (i) "justice... lies between what is most desirable ... and what is most undesirable".
  - (ii) "we shall catch the just man red-handed in exactly the same pursuits as the unjust..." (4marks)
- (c) What is Plato's stand vis-a-vis the view of justice outlined in the passage above? (4 marks)
- (d) Contrast the Platonic view of justice with that of the Sophists. (4 marks)
- (e) State two weaknesses of the Platonic conception of justice. (3 marks)
- (f) What view of our contemporary society is depicted in the passage? (5 marks)

**SUB-SECTION B: KWAME ANTHONY: Appiah: In my Father's House: Africa in the philosophy of culture;**

**Read the following passage and answer the questions below:**

..... beliefs in invisible agents mean that most 'Africans cannot fully accept those scientific theories in the west that are in consistent with it. I do not believe, despite what many appear to think, that this is a reason for shame and embarrassment. But it is something to think about. If modernization is conceived of, in part, as the acceptance of science, we have to decide whether we think the evidence obliges us to give up the invisible ontology. We can easily be misled here by the accommodation between science and religion that has occurred among educated people in unindustrialized world in general and in the united state in particular. For this has a considerable Limitation of the domains in which it is permissible for intellectuals to invoke spiritual agency. The question how much of the world of the spirit we intellectuals must give up (or transform into something ceremonial without the old literal ontology) is one we must face and I do not think the answer is obvious"

p.35: Kwame Anthony Appiah: In my Father's House: Africa in the philosophy of culture.

**Questions**

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| a) State the central theme and logical articulations of the text above.        | 5mks |
| b) Explain the following words and expressions as used in the passage.         |      |
| i) Permissible for intellectuals to involve spiritual agency.                  | 2mks |
| ii) Obvious  | 2mks |
| iii) Give up the invisible ontology.   | 2mks |
| c) What is the author's thesis?  | 3mks |
| d) To what extent is the author's view different from that of the scholastics? | 4mks |
| e) Why does the author thinks that the answer is obvious?                      | 3mks |
| f) What is the impact of the text to contemporary society?                     | 4mks |