



OXFORD UNIVERSITY

PHILOSOPHY TEST

Wednesday 5 November 2014

Question Paper and Answer Booklet

Surname	L						
Other names							
School/College name*							
*If you are an individual can of your examination centre		g this test a	away from a school or college, pl	ease v	write the I	name	
Centre Number			Candidate Number	Р			
UCAS Number (if know	n)						
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Date of Birth		-					
Oxford College of Prefe	erence						

Candidates should attempt Part A, which consists of one question, and ONE QUESTION ONLY from Part B. The two questions you answer will be given an equal weighting, so you are advised to spend half of the available time on each of them.

Any planning and rough working should be completed in this test booklet, and clearly indicated as such. There are 6 numbered pages with the questions and lined sections available for you to write on, and one blank page at the end for your rough working; no additional pages are available.

The Philosophy Test is a test of philosophical reasoning skills. There is no expectation that candidates will have undertaken any formal study of philosophy, and it is not a test of philosophical knowledge.

Credit will be given for precise and careful reasoning which answers the question asked, with particular merit being given to answers which anticipate and are able to answer objections to the reasoning given. No credit will be given for irrelevance, nor for the mere statement of opinions without evidence of argument to support them.



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Answer PART A and ONE QUESTION ONLY FROM PART B.

Spend half an hour on each and do as much as you can within that time.

PART A

above passage.

1. Read the following passage carefully, and then answer questions (a) and (b) below.

It was obvious to Aristotle that most things which move do so because some other moving object impels them. A hand, itself in motion, moves a sword; a wind, itself in motion, moves a ship. But it was also fundamental to this thought that no infinite series can be actual. We cannot therefore go on explaining one movement by another to infinity. There must in the last resort be something, which, motionless itself, initiates the motion of all other things. Such a Prime Mover he finds in the wholly transcendent and immaterial God who 'occupies no place and is not affected by time'. But we must not imagine Him moving things by any positive action, for that would be to attribute some kind of motion to Himself and we should not then have reached an utterly unmoving Mover. How then does He move things? Aristotle answers, 'He moves as beloved'. He moves other things, that is, as an object of desire moves those who desire it. The 'First Moved' is moved by its love for God, and, being moved, communicates motion to the rest of the universe.

a) Explain in your own words the problem(s), and the proposed solution(s), presented in the

(C.S. LEWIS)

b)	EITHER: For any problem(s) identified in your answer above, is it, or are they, in fact problematic?
	OR: Discuss any possible shortcomings in the proposed solution(s).

PART B - Answer EITHER Question 2 OR Question 3 OR Question 4

- 2. Discuss the relationship between the following three concepts: disclose, confess, admit.
- **3.** For each of the following ambiguous sentences, state the different meanings which the sentence might have, and explain how the ambiguity arises.
 - a. The bank's collapse placed Smith in danger.
 - b. Josie respects her teacher, as all sensible children do.
 - c. Sadie saw the woman with her binoculars.
 - d. Mary only grows red roses.
 - e. Discounts are available for small vehicle drivers.
 - f. Samantha means everything she says literally.
 - g. No one can enter without suitable clothing or permission and a licence.

4.	Should there be a 'right to be forgotten', on the Internet or more generally?	
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