

Candidate 4 evidence

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	<p>(based on certain situations). However, maxims still can't apply to different situations as we can only use the four perfect duties which Kant specifically mentions in his writing which don't apply to all situations. These can lead to potential immoral actions being universalised.</p> <p>A third problem with Kantianism is the problem of conflicting duties. We can have saturations where there is a conflict of duties, between two competing duties which we cannot choose between. Kant says that perfect duties never conflict but we can imagine situations where there are two competing perfect duties. There can also be situations where it is more moral to break a perfect duty such as lying to save someone's life. In this scenario we have the perfect duty to "Never Kill" but we also have the imperfect duty to "help others in need". The imperfect duty will override the perfect duty as it is more moral. A counter reply to this is that if we have a conflict of duties then we are not choosing the correct duty. It is also the fact that perfect duties always override imperfect duties so we must always favour the perfect duty. However, we can still imagine situations where there is a conflict of duties e.g. Kant's own example of the inquiring murderer, there can be situations where there are competing imperfect duties and we cannot follow a perfect as it would be the more moral option.</p> <p>A fourth problem with Kantianism is that he ignores other good motives. Kant ignores all motives other than to your duty. However, there are other morally praiseworthy motives such as doing something out of love, compassion, courage or bravery. These are more moral motives than doing something because you feel that you have to do it. In this scenario, choosing to vote for assisted dying to become a law can come from a motive of compassion that we feel for the people who are suffering and dying from critical illnesses. A counter reply is that Kant says that compassion, bravery and loyalty are natural inclinations, we cannot praise or blame someone for doing something they naturally feel or have no control over, only a person who rationally chooses to do something. However, this doesn't fit in with our intuitions about morality: we do praise those who are loyal, brave or courageous and blame those who are violent and lack empathy, even if they were born that way. We do not base our morality on those things which people have freely chosen to do.</p> <p>In conclusion, I do not believe that Kant gives a successful response to this scenario. This is because he states that we should ignore consequences but still relies on them when universalising maxims, we could universalise a maxim if we word or articulate it in a certain way, he doesn't give us any advice on what to do when there is a conflict of duties and he ignores other morally praiseworthy motives such as love, bravery or compassion.</p>	
2	<p>I do not believe that Hume's empiricist beliefs in section II of "The origin of ideas" are successful. This is due to his belief that ideas are less forceful and lively than impressions and that ideas are derived from impressions, his dismissal of the missing shade of blue as a singular counter example to his theory and whether he can prove that we can trust our knowledge of the world.</p> <p>Section II of Hume's book "The origin of ideas" states that perceptions/contents of the mind can be split up into two parts known as impressions or ideas. Impressions are the forceful and lively perceptions. They are caused by experience and are involuntary, "forceful and lively". They can either be</p>	

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outward impressions from the senses or inward impressions from our feeling or emotions. The impression of feeling pain when being burnt is not the same as remembering that feeling. Ideas are less forceful and lively perceptions, since ideas are not as immediate as impressions, they need to be willed and our memories or imagination make poor copies of impressions which lack detail.

A quotation to support this is that "The most lively idea is dimmer than the dullest sensations" which tells us that our memories and imagination mimic impressions but cannot copy the force and liveliness of these. For example, the feeling of anger in the moment is more forceful and lively than trying to remember what it felt like to be angry. Similarly, the feeling of pain after being emotionally or physically hurt is not the same as trying to remember how that felt.

Hume states that ideas are derived from earlier impressions. The perceptions of the mind can be split up into two types where ideas and impressions can either be simple or complex. Simple perceptions are ideas or impressions which cannot be broken down into parts. For example, the impression of the colour, taste, smell and sound of eating an apple is not the same as remembering the smell, taste or colour of an apple which comes from a passive memory. Complex perceptions are ideas or impressions which can be broken down into further parts. For example, the simple impression of the colour, taste, smell of an apple all combine to create the complex impression of the apple as a whole. Complex ideas come from the imagination which is active. Remembering the simple idea of the redness, shininess and tanginess of an apple is not the same as the complex idea of remembering the apple as a whole. Our mind makes it that we have the ability to compound (have two or more ideas which we join together to create a new idea), transpose (change the position of a thing), augment (increase) and diminish (decrease) simple and complex ideas which are derived from simple and complex impressions. Hume uses the example of a golden mountain which compounds the two ideas of gold and a mountain which are derived from past experience. He also uses the example of a virtuous horse which compounds the two ideas of virtue and a horse which are derived from earlier impressions.

Hume states that "All our ideas or more feeble perceptions make copies of impressions or more lively ones". Hume uses two examples to prove this: firstly, when we are analysing our complex thoughts and experiences they are all made up of simple ideas which come from earlier impressions. For example, the idea of God (an omniscient, omnipotent, immortal being) compounds the ideas of intelligence, wisdom and goodness extending it to the infinite. Secondly, Hume states that we cannot have an idea without a corresponding impression. Hume uses the example of a blind or deaf man by stating that a blind or deaf person would not have an idea of colour or sound as they wouldn't have had an earlier impression of it.

However, Hume states that the missing shade of blue is a single counter example to his theory that all ideas are derived from earlier experiences. If a person had an impression of every colour except from a particular shade of blue and were presented with a spectrum of blue from darkest to lightest with that shade missing, they can still identify a gap and fill in the gap using their imagination of that missing shade of blue. Hume states that this is a "singular" counter example of an idea without an associated impression, therefore it is not worth noticing and is not a good enough counter example to his theory.

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	<p>Hume believes that a lot of philosophy has been dominated by a lot of metaphysical jargon. He believes that this has occurred due to abstract ideas being obscure, so there mind has a weak understanding of them, ideas are mixed up with other ideas and meanings of words can be mixed up or confusing. Hume claims that his theory can help solve these issues as it states that all outward and inward impressions are easy to tell apart and harder to mistaken. He believes that his theory can “settle any dispute” about the meaning and existence of abstract ideas.</p> <p>A first problem with Hume's theory is that all ideas are less forceful and lively than impressions. There can be a situation where our ideas can be more lively and forceful than our immediate impressions. For example, in our dreams, what we are experiencing is more lively than our impression of being asleep in our bed; PTSD sufferers can be overshadowed by involuntary lively traumatic memories or flashbacks of past experiences. Amputees suffering from phantom limb syndrome can have sensational pains in the limb that don't exist. A counter reply Hume could make is that there are occasions where ideas can be so lively where it can be difficult to differentiate them from impressions: “when the mind is out of order due to disease or madness”. However, this doesn't back up his argument that ideas need to be “willed” as when we fall asleep we don't will ourselves to sleep. On account of PTSD, it is ignorant for Hume to say these involuntary vivid traumatic memories are willed or examples of disease and madness. No one in their right mind would will themselves to re-experience traumatic memories. Neither are dreams occasions where the mind is out of order as we are still conscious when we are asleep.</p> <p>A second problem with Hume's theory is that not all ideas come from earlier impressions. Hume uses the example of blind or deaf people to show that we cannot have an idea without a corresponding impression. However, blind and deaf people can have their own idea of sound and colour. For example, Beethoven, used vibrations from a piano to compose what we now know as masterpieces even though he was deaf. Blind people can still have an idea of the colour blue if they link it with other ideas such as the sky or the ocean. A counter reply Hume could make is that an alternative idea is still derived from sense experience. However, that doesn't mean to say that seeing and hearing people have a concrete idea of what sound and colour is: e.g. a seeing person's idea of the colour blue is not the same as another's; someone's idea of what a person sounds like is not the same as another person's idea or what the person actually sounds like. This also challenges Hume's theory that we can trust our knowledge of the world as our ideas and impressions of it are not the same.</p> <p>In conclusion, I do not believe that Hume's arguments in his “origin of ideas are successful”. This is because of his failure to account for ideas, memories or experiences which are livelier than immediate impressions, the possibilities of ideas that can't be extracted from an earlier impression, the missing shade of blue completely dismisses his theory and is not a singular or one off counter example of his theory and it is questionable whether our impressions and ideas can account for our knowledge of the external world is reliable as he doesn't prove that we can trust our knowledge of the world.</p>	

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	<p>means it is less time consuming than Act Utilitarianism which requires you to assess each possible consequence. Act Utilitarianism also uses the hedonic calculus which is too impractical to use especially when all the possible consequences are unknown. Act Utilitarianism can also allow for the potentially wrong acts to be justified. For example, if committing a crime results the murder of an innocent man would lead to more pleasure as overall, it would be considered moral under Act Utilitarianism. However, rule Utilitarianism comes the general rule of 'never kill' and so it would prevent more acts such as murder from occurring. However, rule Utilitarianism can lead to too many exceptions of rules. This can make the rules become meaningless and would ultimately lead to act Utilitarianism if there were too many singular rules. Overall, Rule Utilitarianism is an improvement on Act Utilitarianism as it is more practical and prevents possibility of morally wrong acts such as 'tyranny of the majority.'</p>	