

General Certificate of Education
June 2003
Advanced Subsidiary Examination



PHILOSOPHY
Unit 3 Texts

PLY3

Friday 6 June 2003 Morning Session

In addition to this paper you will require:
a 4-page answer book.

Time allowed: 1 hour

Instructions

- Use blue or black ink or ball-point pen. Pencil should only be used for drawing.
- Write the information required on the front of your answer book. The *Examining Body* for this paper is AQA. The *Paper Reference* is PLY3.
- Answer **one** question.
- Do all rough work in the answer book. Cross through any work you do not want marked.

Information

- The maximum mark for this paper is 45.
- You will be assessed on your ability to use an appropriate form and style of writing, to organise relevant information clearly and coherently, and to use specialist vocabulary, where appropriate.
- The degree of legibility of your handwriting and the level of accuracy of your spelling, punctuation and grammar will also be taken into account.

Answer **one** question.

1 Text: Plato's "The Republic"

Total for this question: 45 marks

Study the following extract and then answer **all** parts of Question 1.

“Here Adeimantus interrupted. ‘Of course no one can deny what you have said, Socrates. But whenever people hear you talking like this they have an uneasy feeling that, because they’re not very experienced in this procedure of question and answer, each question in the argument leads them a little further astray, until at the end of it all their small admissions are added up and they come a cropper and are shown to have contradicted themselves; they feel your arguments are like a game of draughts in which the unskilled player is always in the end hemmed in and left without a move by the expert. Like him they feel hemmed in and left without anything to say, though they are not in the least convinced by the conclusion reached in the moves you have made in the game you play with words. Look at our present discussion. It might well be said that it was impossible to contradict you at any point in argument, but yet that it was perfectly plain that in practice people who study philosophy too long, and don’t treat it simply as part of their early education and then drop it, become, most of them, very odd birds, not to say thoroughly vicious; while even those who look the best of them are reduced by this study you praise so highly to complete uselessness as members of society.’”

Question 1

- (a) With close reference to the extract above:
- (i) how are people said to react to Socrates’ arguments? (2 marks)
 - (ii) with what does Adeimantus compare socratic argument? (2 marks)
 - (iii) outline Adeimantus’ view of the study of philosophy. (6 marks)
- (b) Describe **three** features of knowledge which, for Plato, distinguish it from opinion. (10 marks)
- (c) Critically discuss the simile of the cave in relation to the role of the Philosopher Ruler. (25 marks)

2 Text: Descartes' "Meditations"

Total for this question: 45 marks

Study the following extract and then answer **all** parts of Question 2.

“But perhaps that being on whom I depend is not what I call God, and I am produced either by my parents, or by some other causes less perfect than God. Far from it, for, as I have already said, it is very obvious that there must be at least as much reality in the cause as in its effect. And accordingly, since I am a thinking thing, and have in me an idea of God, whatever finally the cause may be to which my nature is attributed, it must necessarily be admitted that the cause must equally be a thinking thing, and possess within it the idea of all the perfections that I attribute to the divine nature. Then one may inquire whether this cause owes its origin and its existence to itself, or to some other thing. For if it owes it to itself, it follows, from the reasons I have advanced above, that it must be God; for, having the virtue of being and existing of itself, it must also without doubt have the power of actually possessing all the perfections of which it conceives the idea, that is to say, all those I conceive to be in God. But if it owes its existence to some cause other than itself, we shall ask again, for the same reason, whether this second exists of itself, or through some other, until, by degrees, we arrive finally at an ultimate cause which will be God. And it is quite manifest that in this matter there can be no infinite regress seeing that it is not a question here so much of the cause which once produced me as of that which conserves me at this moment.”

Question 2

- (a) With close reference to the extract above:
- (i) identify **one** of the possible causes of his being produced which is rejected by Descartes; (2 marks)
 - (ii) what principle does Descartes regard as obvious? (2 marks)
 - (iii) outline Descartes' attempt to show that he has been created by God. (6 marks)
- (b) Briefly explain any **three** of Descartes' reasons for believing in the existence of material things. (10 marks)
- (c) Critically assess Descartes' use and application of the method of doubt. (25 marks)

TURN OVER FOR QUESTION 3

Turn over ►

3 Text: Marx & Engels' "The German Ideology"

Total for this question: 45 marks

Study the following extract and then answer **all** parts of Question 3.

“Nothing is more common than the notion that in history up till now it has only been a question of *taking*. The barbarians *take* the Roman Empire, and this fact of taking is made to explain the transition from the old world to the feudal system. In this taking by barbarians, however, the question is, whether the nation which is conquered has evolved industrial productive forces, as is the case with modern peoples, or whether their productive forces are based for the most part merely on their association and on the community. Taking is further determined by the object taken. A banker’s fortune, consisting of paper, cannot be taken at all, without the taker’s submitting to the conditions of production and intercourse of the country taken. Similarly the total industrial capital of a modern industrial country. And finally, everywhere there is very soon an end to taking, and when there is nothing more to take, you have to set about producing. From this necessity of producing, which very soon asserts itself, it follows that the form of community adopted by the settling conquerors must correspond to the stage of development of the productive forces they find in existence; or, if this is not the case from the start, it must change according to the productive forces. By this, too, is explained the fact, which people profess to have noticed everywhere in the period following the migration of the peoples, namely, that the servant was master, and that the conquerors very soon took over language, culture and manners from the conquered. The feudal system was by no means brought complete from Germany, but had its origin, as far as the conquerors were concerned, in the martial organisation of the army during the actual conquest, and this only evolved after the conquest into the feudal system proper through the action of the productive forces found in the conquered countries. To what an extent this form was determined by the productive forces is shown by the abortive attempts to realise other forms derived from reminiscences of ancient Rome (Charlemagne, etc.).”

Question 3

- (a) With close reference to the extract above:
- (i) identify what Marx and Engels regard as the most common explanation of historical change; (2 marks)
 - (ii) how is traditional history said to account for the change from the old world to feudalism? (2 marks)
 - (iii) briefly explain why Marx and Engels regard the productive forces as being of primary importance. (6 marks)
- (b) Describe what Marx and Engels meant by the division of labour and why they thought it would result in a communist society. (10 marks)
- (c) Critically discuss Marx and Engels’ account of the role of ideas (ideology) in determining history. (25 marks)

4 Text: Sartre's "Existentialism and Humanism"

Total for this question: 45 marks

Study the following extract and then answer **all** parts of Question 4.

The text extract, from 'Existentialism and Humanism' by Jean-Paul Sartre, □
trans. Philip Mairet (Methuen), is not reproduced here due to third-party □
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Question 4

- (a) With close reference to the extract above:
- (i) what are all kinds of materialism said to do? (2 marks)
 - (ii) identify Sartre's aim; (2 marks)
 - (iii) briefly explain the significance of subjectivity for Sartre. (6 marks)
- (b) Briefly describe the example of Sartre's student and its purpose. (10 marks)
- (c) Critically discuss Sartre's formulation and application of the concept of 'bad faith' (self deception). (25 marks)

END OF QUESTIONS

Acknowledgements and Copyright

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- Question 1 PLATO, *The Republic* (Penguin Classics) Trans. DESMOND LEE
 Question 2 RENÉ DESCARTES, *Discourse on Method and The Meditations* (Penguin Classics) Trans. F. E. SUTCLIFFE
 Question 3 MARX & ENGELS, *The German Ideology* (Lawrence and Wishart) Ed. C. J. ARTHUR