

General Certificate of Education  
June 2008  
Advanced Subsidiary Examination



**PHILOSOPHY**  
**Unit 3 Texts**

**PLY3**

Friday 23 May 2008 1.30 pm to 2.30 pm

**For this paper you must have:**

- an 8-page answer book.

Time allowed: 1 hour

**Instructions**

- Use black ink or black ball-point pen.
- 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 to be marked.

**Information**

- The maximum mark for this paper is 45.
- The marks for part questions are shown in brackets.
- You will be marked on your ability to use good English, to organise information clearly and to use specialist vocabulary where appropriate.

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Answer **one** question.

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**Total for this question: 45 marks**

**1** Text: Plato's 'The Republic'

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.'

- (a) With close reference to the extract above:
- (i) identify how people are said to receive 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) Outline the simile of the cave and **one** of its purposes. (10 marks)
- (c) Assess whether Plato's Philosopher Rulers would be ideal political rulers. (25 marks)

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**Total for this question: 45 marks**

**2** *Text: Descartes' 'Meditations'*

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

But there is nothing that this nature teaches me more expressly, or more sensibly than that I have a body, which is ill disposed when I feel pain, which needs to eat and drink when I have feelings of hunger or thirst, etc. And therefore I must in no way doubt that there is some truth in all this.

Nature also teaches me by these feelings of pain, hunger, thirst, etc., that I am not only lodged in my body, like a pilot in his ship, but, besides, that I am joined to it very closely and indeed so compounded and intermingled with my body, that I form, as it were, a single whole with it. For, if this were not so, when my body is hurt, I would not on that account feel pain, I who am only a thinking thing, but I should perceive the wound by my understanding alone, just as a pilot sees with his eyes if any damage occurs to his ship; and when my body needs to drink or eat, I would know this simply without being warned of it by the confused feelings of hunger and thirst. For in truth all these feelings of hunger, thirst, pain, etc., are nothing other than certain confused ways of thinking, which arise from and depend on the union and, as it were, the mingling of the mind and the body.

- (a) With close reference to the extract above:
- (i) identify **two** features which Descartes attributes to his body; *(2 marks)*
  - (ii) with what does Descartes compare being lodged in his body? *(2 marks)*
  - (iii) briefly explain Descartes' account of the mind–body relation. *(6 marks)*
- (b) Outline the wax example and **two** of its purposes. *(10 marks)*
- (c) Assess whether Descartes succeeds in establishing the existence of God. *(25 marks)*

**Turn over for the next question**

**Turn over ▶**

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**Total for this question: 45 marks**

**3** *Text: Marx and Engels' 'The German Ideology'*

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

The premises from which we begin are not arbitrary ones, not dogmas, but real premises from which abstraction can only be made in the imagination. They are the real individuals, their activity and the material conditions under which they live, both those which they find already existing and those produced by their activity. These premises can thus be verified in a purely empirical way.

The first premise of all human history is, of course, the existence of living human individuals. Thus the first fact to be established is the physical organisation of these individuals and their consequent relation to the rest of nature. Of course, we cannot here go either into the actual physical nature of man, or into the natural conditions in which man finds himself – geological, orohydrographical, climatic and so on. The writing of history must always set out from these natural bases and their modification in the course of history through the action of men.

Men can be distinguished from animals by consciousness, by religion or anything else you like. They themselves begin to distinguish themselves from animals as soon as they begin to *produce* their means of subsistence, a step which is conditioned by their physical organisation. By producing their means of subsistence men are indirectly producing their actual material life.

- (a) With close reference to the extract above:
- (i) identify the way in which first premises are said to be verified; *(2 marks)*
  - (ii) what is regarded as the first premise of all human history? *(2 marks)*
  - (iii) briefly explain why Marx and Engels regard physical conditions as important. *(6 marks)*
- (b) Outline and illustrate what Marx and Engels mean by 'ideology'. *(10 marks)*
- (c) Assess whether Marx and Engels were right to regard revolution as inevitable. *(25 marks)*

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**Total for this question: 45 marks**

**4** *Text: Sartre's 'Existentialism and Humanism'*

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

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Extract taken from the beginning of the second paragraph on p42 to line 16 on p43.

- (a) With close reference to the extract above:
- (i) identify what is said to be the real reproach against existentialism; *(2 marks)*
  - (ii) how is Zola said to depict his characters? *(2 marks)*
  - (iii) outline how Sartre attempts to show that we are responsible for our actions. *(6 marks)*
- (b) Explain and illustrate what Sartre means by 'anguish' and 'despair'. *(10 marks)*
- (c) Assess whether Sartre was right to claim that man is completely free. *(25 marks)*

**END OF QUESTIONS**

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- Question 2 RENÉ DESCARTES, *Discourse on Method and the Meditations*, translated with an introduction by F E SUTCLIFFE, Penguin Classics, 1968. Page 159. Copyright © FE SUTCLIFFE 1968. Reproduced by permission of Penguin Books Ltd.
- Question 3 K MARX & FREDERICK ENGELS, *The German Ideology* (student edition), ed. C J ARTHUR, Lawrence and Wishart, London 1970.
- Question 4 JEAN-PAUL SARTRE, *Existentialism and Humanism*, trans. PHILIP MAIRET, Methuen Publishing Ltd, 1989.

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