

General Certificate of Education
June 2004
Advanced Subsidiary Examination



PHILOSOPHY
Unit 3 Texts

PLY3

Monday 14 June 2004 Morning Session

In addition to this paper you will require:
an 8-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.

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| <p>“The next question is this. If philosophers have the capacity to grasp the eternal and immutable, while those who have no such capacity are not philosophers and are lost in multiplicity and change, which of the two should be in charge of a state?”</p> <p>‘What would be a reasonable line to take?’ he asked.</p> <p>‘To say that we will appoint as Guardians whichever of them seem able to guard the laws and customs of society.’</p> <p>‘Right.’</p> <p>‘And isn’t it obvious whether it’s better for a blind man or a clear-sighted one to guard and keep an eye on anything?’</p> <p>‘There’s not much doubt about that,’ he agreed.</p> <p>‘But surely “blind” is just how you would describe men who have no true knowledge of reality, and no clear standard of perfection in their mind to which they can turn, as a painter turns to his model, and which they can study closely before they start laying down rules in this world about what is admirable or right or good where such rules are needed, or maintaining, as Guardians, any that already exist.’</p> <p>‘Yes, blind is just about what they are.’</p> <p>‘Shall we make them Guardians then? Or shall we prefer the philosophers, who have learned to know each true reality, and have no less practical experience, and can rival them in all departments of human excellence.’</p> <p>‘It would be absurd not to choose the philosophers, if they are not inferior in all these other respects; for in the vital quality of knowledge they are clearly superior.’</p> <p>‘Then oughtn’t we to show how knowledge can be combined with these other qualities in the same person?’</p> <p>‘Yes.’</p> <p>‘As we said at the beginning of our discussion, the first thing is to find out what their natural character is. When we have agreed about that we shall, I think, be ready to agree that they can have those other qualities as well, and that they are the people to put in charge of society.’”</p> | <p>1</p> <p>5</p> <p>10</p> <p>15</p> <p>20</p> <p>25</p> |
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Question 1

- (a) With close reference to the extract above:
- (i) identify the capacity said to belong to philosophers; (2 marks)
 - (ii) what must the Guardians be able to guard? (2 marks)
 - (iii) outline how Socrates tries to persuade us that philosophers should be rulers. (6 marks)
- (b) Describe the simile of the ship and **one** of its possible purposes. (10 marks)
- (c) Critically discuss Plato’s thesis that true knowledge is of the Forms. (25 marks)

2 Text: Descartes' "Meditations"

Total for this question: 45 marks

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

"I notice further that this power of imagination which is in me, in so far as it differs from the power of conceiving, is in no way necessary to my nature or essence, that is to say, to the essence of my mind; for, even if I did not have it, without doubt I should still remain the same as I am now, whence it seems that one can conclude that it depends on something different from the mind. And I easily conceive that if some body exists, to which my mind is joined and united in such a way that the mind can apply itself to consider it when it pleases, it may be that, by this means, it imagines corporeal objects; so that this way of thinking differs from pure intellection only in that the mind, in conceiving, turns as it were towards itself and considers some one of the ideas it has within itself; but in imagining, it turns towards the body and considers in it some thing which conforms to the idea it has formed on its own or which it has received from the senses. I easily conceive, I say, that the imagination may be formed in this way, if it is true that there are bodies; and because I can discover no other way of explaining how it is formed, I thence conjecture that it is probable that bodies exist; but this is only a probability, and although I carefully examine all things, nevertheless I do not consider that, from this distinct idea of corporeal nature which I have in my imagination, I can extract any argument which necessarily proves the existence of any body."

Question 2

- (a) With close reference to the extract above:
- (i) what is the power of imagination said to differ from? (2 marks)
 - (ii) why does Descartes claim that the imagination is not essential to him? (2 marks)
 - (iii) briefly explain why Descartes concludes that bodies probably exist. (6 marks)
- (b) Outline Descartes' Trademark Argument for the existence of God. (10 marks)
- (c) Critically discuss Descartes' reasons for claiming that mind and body are different. (25 marks)

TURN OVER FOR QUESTION 3

Turn over ►

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

Total for this question: 45 marks

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

"The entire body of German philosophical criticism from Strauss to Stirner is confined to criticism of *religious* conceptions. The critics started from real religion and actual theology. What religious consciousness and a religious conception really meant was determined variously as they went along. Their advance consisted in subsuming the allegedly dominant metaphysical, political, juridical, moral and other conceptions under the class of religious or theological conceptions; and similarly in pronouncing political, juridical, moral consciousness as religious or theological, and the political, juridical, moral man – 'man' in the last resort – as religious. The dominance of religion was taken for granted. Gradually every dominant relationship was pronounced a religious relationship and transformed into a cult, a cult of law, a cult of the State, etc. On all sides it was only a question of dogmas and belief in dogmas. The world was sanctified to an ever-increasing extent till at last our venerable Saint Max was able to canonise it *en bloc* and thus dispose of it once for all.

The Old Hegelians had *comprehended* everything as soon as it was reduced to an Hegelian logical category. The Young Hegelians *criticised* everything by attributing to it religious conceptions or by pronouncing it a theological matter. The Young Hegelians are in agreement with the Old Hegelians in their belief in the rule of religion, of concepts, of a universal principle in the existing world. Only, the one party attacks this dominion as usurpation, while the other extols it as legitimate."

Question 3

(a) With close reference to the extract above:

- (i) how do Marx and Engels characterise German philosophical criticism? (2 marks)
- (ii) identify the alleged starting point of the critics; (2 marks)
- (iii) briefly describe Marx and Engels' account of the importance of religious concepts in German philosophy. (6 marks)

(b) Outline and briefly illustrate **three** aspects of alienation suggested by Marx and Engels. (10 marks)

(c) Critically discuss Marx and Engels' claim that the driving forces of history are economic and material. (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.

Text from J P SARTRE, *Existentialism and Humanism*, translated by P MAIRET, Methuen, 1980, p.41 - not reproduced here due to third-party copyright constraints.

Question 4

- (a) With close reference to the extract above:
- (i) what does Sartre mean by 'quietism'? *(2 marks)*
 - (ii) how does Sartre's doctrine regard Man? *(2 marks)*
 - (iii) briefly describe how Sartre shows the importance of action. *(6 marks)*
- (b) Outline what Sartre means by 'subjectivity'. *(10 marks)*
- (c) Critically discuss Sartre's claim that we are completely responsible for our actions. *(25 marks)*

END OF QUESTIONS

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- 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
- Question 4 JEAN-PAUL SARTRE, *Existentialism & Humanism* (Methuen) Trans. PHILIP MAIRET

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