



**General Certificate of Education**

**Philosophy 5171/6171**

**PLY3      Texts**

**Mark Scheme**

*2007 examination - June series*

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

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Marks should be awarded in accordance with these levels-of-response marking criteria. Question specific marking notes are provided for reference on the following pages.

### Levels-of-Response Marking Criteria

#### Part (a)

**Total: 10 marks**

- (i), (ii)** 2 marks: A full answer in accordance with the mark scheme.
- 0–1 marks: A partial or incorrect answer.
- (iii)** 4–6 marks: The candidate selects those aspects of the passage which are relevant to the central requirement of the question. The candidate applies them in accordance with that requirement. There are few, if any, errors of spelling, grammar and punctuation and the response should read as a coherent whole.
- 1–3 marks: Some relevant aspects are selected and applied but others are omitted or are misunderstood. There may be some lack of clarity in the expression with errors of spelling, grammar and punctuation in evidence.
- 0 marks: No relevant aspects are selected.

#### Part (b)

**Total: 10 marks**

- 8–10 marks: The candidate displays a detailed and relevant knowledge of the text. Selected material bears directly on the central requirement of the question. The response forms a coherent structure with few, if any, errors of spelling, grammar and punctuation.
- 5–7 marks: The candidate displays relevant knowledge of limited aspects of the appropriate text detail. The response may be wide-ranging and not always directly focused on the central issue. Lack of focus is more in evidence at the lower end of the level. There may be some errors of spelling, grammar and punctuation.
- 3–4 marks: The candidate displays a basic knowledge of the relevant material. There is a limited understanding of at least one relevant point. The response lacks detail and is not well focused. Repetition and lack of sophistication are likely to be present. Presentational problems may also be evident.
- 0–2 marks: The candidate displays little relevant knowledge. There may be some fragmentation in the response or a lack of coherence in relation to the requirements of the question. Structural or expressive difficulties may be intrusive and the meaning of the response may be obscured.

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**Part (c)****Total: 25 marks**

- 20–25 marks: The candidate shows an ability to analyse and critically assess the relevant issues. Support material is deployed in accordance with the requirements of the question and judgements are supported by argument. Criticism is sustained and the response will read as an integrated and logically developed whole. There are few, if any, errors of spelling, grammar and punctuation.
- 15–19 marks: The candidate shows an ability to analyse and critically assess some relevant material. Reasoned judgement must be present but detail may be lacking. Support material may also lack detail but some will be effectively deployed. The response sustains relevance and evaluative points are directed at the requirements of the question. There may be occasional errors of spelling, grammar and punctuation.
- 10–14 marks: The candidate demonstrates a limited appreciation or critical understanding of the relevant issues. Support material is limited but some relevant material must be effectively deployed. The evaluative aspects may lack penetration and this is more in evidence at the lower ends of the level. Some errors of spelling, grammar and punctuation are likely to be present.
- 5–9 marks: The candidate shows an ability to address some limited aspects of the question. The material selected may not always be directly relevant and there may be some misinterpretation of the text and/or errors of reasoning. This is a dominant feature of responses at the lower end of the level. Critical assessment is likely to be weak or to be replaced with assertion. Some responses may be characterised as displaying a basic knowledge of the key issues. Errors of spelling, grammar and punctuation may be present.
- 0–4 marks: There is little or no relevant grasp of the issues. Textual awareness is minimal or fragmentary. Errors of spelling, grammar and punctuation may be intrusive.

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

**Total for this question: 45 marks**

**NB** The following marking notes are not prescriptive and do not constitute 'model answers'; they are intended as an 'aide-memoire' for Examiners. Marks should be awarded in accordance with the levels-of-response marking criteria.

(a) (i) identify the two kinds of character being distinguished; (2 marks)

The philosophic and the unphilosophic.

**2 marks, 1 for each**

(ii) why is pettiness of mind regarded as undesirable? (2 marks)

Not compatible with the attempt to grasp the human/divine as a whole (entirety). **2 marks**

(iii) briefly describe the qualities associated with the pursuit of true philosophy. (6 marks)

The qualities are greatness of mind/breadth of vision to pursue knowledge as a whole. Human life will have relatively little consequence and there will be no fear of death. A well-balanced nature is important and this will imply being just and civilized (easy to deal with).

**6 marks**

(b) Outline Plato's simile of the ship and **one** of its possible purposes. (10 marks)

Ship = ship of state, captain = democratic leader/people, crew = politicians/sophists, navigator = philosopher (stars = Forms).

The captain is larger and stronger. The crew are arguing as to who should lead. They do not possess the art of navigation; they deny it is an art and are prepared to kill anyone who says otherwise. The successful faction may kill its rivals, drug the captain and turn the voyage into a drunken pleasure cruise. The winner of power is the one afforded greatest prestige. Any means of gaining power are acceptable. The true navigator is not required – a mere dreamer.

Purposes: it reveals the true plight of the philosopher in current society (to have knowledge and be ignored) or it is a sad comment on the nature of direct democracy.

**10 marks**

(c) Assess the ethical implications of the theory of Forms.

(25 marks)

There will be some account of the theory of Forms and of how and why true knowledge is of the Forms. Emphasis should be on Forms denoting moral qualities and, particularly, the Form of the Good. The role this plays in Plato's system should be apparent. There is likely to be reference to some of the properties of the Form, eg immutability. There should also be some reference to understanding determining action (Conford).

### Critical Discussion

1. A discussion of the knowledge/virtue thesis is likely to figure. Is Plato re-defining knowledge? It is not clear as to whether he is proposing a logical or a psychological thesis. It is possible to know what is right and still do wrong. Factors such as bloody-mindedness, compulsion or Aristotle's points regarding weakness of the will may be discussed.
2. What kind of account would Plato give of remorse? Would it ever be appropriate to say that I know that I should have acted differently?
3. Would Plato's knowledge of the Good solve moral dilemmas? Plato seems to imply that all moral problems can be solved through the acquisition of knowledge. Is this the case, even when the knowledge is exalted knowledge?
4. The apprehension/comprehension of the Good is itself problematic. Plato speaks of 'visions' but there does not seem to be any rational procedure governing this apprehension. This is not helped by the claim that no one can fully understand the Good.
5. Related to the above, there can be different interpretations of what constitutes the Good. Plato's vision led him to advocate elitism, censorship and the murder of children at the state's convenience. Surely a different interpretation is possible but it is not clear as to what rational procedure governs such disputes.
6. Plato's thesis leads to moral experts. This might be related to the precarious position of the individual in the Republic. Alternatively, Plato fails to acknowledge an irreducibly personal element in morality.
7. Relevant and directed criticism of the theory of Forms. Aristotle's argument that there are too many diverse uses of 'good' to suppose one Form in which they all partake. Third man arguments may also figure.
8. Aristotle argued that the Good cannot be achieved by man, so there is an important sense in which it cannot be the goal of political science – this can be extended to limit its ethical significance.
9. Candidates may appeal to the dangers inherent in claims to have absolute knowledge on moral issues.

**25 marks**

**[Maximum for question: 45 marks]**

**2. Text: Descartes' 'Meditations'****Total for this question: 45 marks**

**NB** The following marking notes are not prescriptive and do not constitute 'model answers'; they are intended as an 'aide-memoire' for Examiners. Marks should be awarded in accordance with the levels-of-response marking criteria.

(a) (i) from what is the imagination distinguished? (2 marks)

The power of conceiving or intellection.

**2 marks**

Mind, self or I or equivalent meaning is worth one mark

(ii) why does Descartes say that the imagination is not necessary to his essence?

(2 marks)

Even if he did not have it, he would be the same (mind).

**2 marks**

(iii) briefly explain why Descartes thinks bodies 'probably' exist.

(6 marks)

The intellect and the imagination are distinguished. The former is concerned with ideas within itself, the latter with forming pictures of external bodies. Given this role of the imagination, if there were really bodies, that would explain our possession of such a faculty. Thus to suppose there are bodies affords an explanation where otherwise there would be none. This does not establish that bodies necessarily exist, but it does, at least, render their existence probable.

**6 marks**

(b) Outline the method of doubt and its purpose.

(10 marks)

He is intending to doubt all that can be doubted in order to arrive at an indubitable starting point for knowledge to be constructed upon.

He doubts the class of beliefs based on the senses on the grounds that they have sometimes deceived him. He says though that he could not doubt objects in close proximity without being classed insane. However, in dreams he has been deceived with such cases (sitting at his table), and claims there are no distinguishing features between dreaming and waking. Even in dreams, however, certain general truths, eg mathematics, remain true. Finally, he imagines being deceived by an evil demon, even concerning the truth of mathematics. All that would survive such a total deception would be the 'I' which is the subject of the deception. This is his foundation.

**10 marks**

- (c) Assess Descartes' case for claiming that mind and body are separate and distinct. (25 marks)

There is likely to be some discussion of mind and body have radically distinct natures. There is no need for detailed discussion of wax. As for Descartes' case, the following arguments should figure: the knowledge argument (both forms), the appeal to God's omnipotence and the indivisibility argument.

### **Critical Discussion**

1. The distinct natures thesis leaves us with the insoluble interaction problem. Descartes' appeal to the pineal gland fails. The mind, lacking spatial properties, cannot be 'in' anything. Consistency of intermingling thesis as a response?
2. Descartes immaterial substance thesis is not consistent with our normal talk about persons. The thesis is also incompatible with his own pilot/ship comparison.
3. Materialist response that the concept of an immaterial substance is self-contradictory. 'Substance' implies materiality.
4. The knowledge argument, first form, fails. I can doubt body, I cannot doubt mind, therefore they are different, is a misuse of Leibniz's law. It does not hold in intentional contexts. Many counter-examples involving the distinction between the projection of attitudes and facts about the thing are available.
5. The second form of the argument fails. Things we know may well depend on things we do not yet know. Diseases can depend on unknown bacteria.
6. The appeal to God's omnipotence establishes that God has the power to create mind and body as separate and distinct. It does not establish that God has used that power.
7. The indivisibility argument does not misuse Leibniz's law but can be challenged on other grounds. Cases of split/multiple personality may be cited as counter-examples. Appeals to Freud's tri-partite division of the mind may also be made.
8. Materialist considerations regarding the effects of brain changes on the mind may be used, eg surgery, accidents, stimulation. There may also be appeals to ontological simplicity as a scientific aim. Dualism would frustrate such an aim.
9. Conceptual distinction does not guarantee ontological distinction (or causal independence – see 5 above).

**25 marks**  
**[Maximum for question: 45 marks]**



**3.** *Text: Marx and Engels' 'The German Ideology'* **Total for this question: 45 marks**

**NB** The following marking notes are not prescriptive and do not constitute 'model answers'; they are intended as an 'aide-memoire' for Examiners. Marks should be awarded in accordance with the levels-of-response marking criteria.

(a) (i) what has individual activity developed into? (2 marks)

World historical activity. **2 marks**

(ii) identify **one** power of the world market: (2 marks)

To enslave individuals (**or** to grow virtually without limit). **2 marks**

(iii) briefly describe what Marx and Engels claim will be the benefits of the communist revolution. (6 marks)

It will abolish private property and dissolve the power of the world market. Individuals will be liberated. National/local barriers will break down. The revolution will provide individuals with the capacity to benefit from the fruits of the world. The world market will be under individual control – not an alien force which governs individuals. **6 marks**

(b) Out line and illustrate any **three** forms of alienation. (10 marks)

Candidates may select any **three** of the following, together with a brief explanation and illustrative example: Alienation from: (1) each other, (2) ourselves as self-determining or autonomous beings, (3) the community, (4) individuality, (5) the objects of production, (6) forces of production – nature, land.

Illustrative references to production relations under capitalism, division of labour or private property may legitimately feature in more than one explanation. **10 marks**

- (c) Assess the view that Marx and Engels have provided a scientific account of social and historical development. (25 marks)

Introductory points are likely to include reference to some of the following material: Marx's critique of the utopians who fail to have a scientific understanding of society. Marx emphasises the principle of cause and effect which is related to prediction. Marx's analysis has two key points – (a) materialist conception of history (inexorable laws), (b) the economic nature of those laws. Historical periods result out of causal necessity. Sub-structure determines super-structure, the identification of modal points and technological change, importance of production relations. There may be some reference to Marx's debt to Hegel – method of dialectic. There are likely to be illustrative examples from the text. These should be rewarded but it is not necessary to illustrate the same point with a host of different examples.

### Critical Discussion

1. There is likely to be some discussion of 'laws' of history. Are they laws or trends? Popper's point that laws have to be universal in form. Trends can change, laws cannot. How damaging would this be to Marx?
2. Falsificationist criticism. This could be related to a distinction between science and metaphysics.
3. The status of Marx's theory. Is Marx's theory generated in the way Marx supposes all social theories are generated? Is he involved in special pleading? Are theories disposed of by identifying their causal histories? And what is meant by 'causal' in this context?
4. Is Marx's theory value-free? It might be argued that Marx is describing an existence that is **best** for man. Does this imply some end state at which history is aiming? Can there be a describable state of affairs that is best for **man** as such?
5. There is some vagueness regarding how the changes will come about. This might be just a practical problem, but credit should be given to those who argue that this constitutes a disanalogy with science – regarding either predictive power or the objects of study.
6. Related to (5) is the issue of unfulfilled predictions. The discussion here should be philosophical, ie a theorist can always appeal to hidden factors in order to explain why a prediction has not materialised, but there needs to be theoretical limits to this.
7. Critical analysis of key concepts in Marx, eg class, alienation, false-consciousness, ideology, related to the central requirement of the question.

**25 marks**  
**[Maximum for question: 45 marks]**

**4. Text: Sartre's 'Existentialism & Humanism' Total for this question: 45 marks**

**NB** The following marking notes are not prescriptive and do not constitute 'model answers'; they are intended as an 'aide-memoire' for Examiners. Marks should be awarded in accordance with the levels-of-response marking criteria.

(a) (i) identify what Sartre is **not** propounding? (2 marks)

As aesthetic morality. **2 marks**

(ii) what does Sartre claim we all know? (2 marks)

There is no pre-defined picture or there are no *a priori* values. **2 marks**

(iii) briefly explain why Sartre compares art with morality. (6 marks)

The key point of the comparison is creativity. Neither art nor morality is pre-defined; there are no *a priori* rules/values governing either. Aesthetic values appear in the course of the painting and moral values appear in the course of our lives. They become part of our life. There may be some reference to the will to create and the subsequent creation. **6 marks**

(b) Outline Sartre's reasons for denying that existentialism is pessimistic. (10 marks)

He attacks his critics as pessimists. The wisdom of the people is a sad wisdom and more negative than his doctrine. Existentialism places man in possession of himself, it maximises potential and does not exclude possibilities. The denial of human nature theories avoids the pessimism of such theories. It avoids the resignation of heredity/environment. It emphasises the importance of choice, action and responsibility. The realisation of freedom may be contrasted with the resignation of characters from Zola's novel. There may be some reference to creativity – it is independent of God and *a priori* values. **10 marks**

(c)	Assess Sartre's claim that existence precedes essence.
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(25 marks)

The claim that existence precedes essence is likely to be explained via the paper knife comparison or similar. The comparison with the idea of man in the mind of God should be clear. The key terms 'essence' and 'existence' should be explained and Sartre's use should be clear. No essence will imply no common human nature to determine our actions.

### Critical Discussion

1. The thesis is reliant on the absence of God. Determinists need not be theists. There are other ways of arguing for determinism/human nature theories, eg genetics, human actions are physical events and therefore have physical causes, absurdity of suggesting that man is somehow different from the material world.
2. Similarities in human behaviour suggest an underlying nature. This is the only way we can make sense of behaviour.
3. Sartre's reply to the above in terms of universality of condition – the ways in which we come to terms with the human condition.
4. Is Sartre's appeal in (3) sufficient to generate explanatory power? Many diverse activities will now have the same explanation. Particularity of action is left unexplained, we just have an appeal to generality.
5. There could be some critical discussion of Sartre's radical account of human freedom. Counter-examples may be used, but these will need to distinguish freedom to determine what you want from getting what you want. Appeals to the latter should be regarded as a misunderstanding of Sartre's position.
6. A sophisticated theology need not involve such an anthropomorphic conception of God that seems essential to Sartre's central argument.
7. The non-existence of God is assumed, not argued for (in this text).
8. Are we as free as Sartre's thesis implies? We do not create values *ab initio*; our ability to create values presupposes that some have been learnt – how could these have been chosen/invented as in the case of Sartre's student?
9. Some have argued that Sartre has made freedom our essence. Response: if the absence of essence is itself to be called an essence, then it becomes logically impossible not to have a human nature.
10. Directed discussion of bad faith as an attempt to hide behind an essence.

**25 marks****[Maximum for question: 45 marks]**