



General Certificate of Education

Philosophy 5171/6171

PLY3 Texts

Mark Scheme

2005 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.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Texts PLY3

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 band. There may be some errors of spelling, grammar and punctuation.
- 3 – 4 marks: The candidate displays a basic knowledge of the relevant material. There will be a limited understanding of at least one relevant point. The response will lack detail and will not be 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.

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 will be sustained and the response will read as an integrated and logically developed whole. There will be 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 will sustain relevance and evaluative points will be directed at the requirements of the question. There may be occasional errors of spelling, grammar and punctuation.
- 10 – 14 marks: The candidate will demonstrate a limited appreciation or critical understanding of the relevant issues. Support material will be limited but some relevant material must be effectively deployed. The evaluative aspects may lack penetration and this will be more in evidence at the lower levels of the band. 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 will be a dominant feature of responses at the lower end of the band. 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 will be little or no relevant grasp of the issues. Textual awareness will be minimal or fragmentary. Errors of spelling, grammar and punctuation may be intrusive.

1. Text: ‘Plato’s 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) With close reference to the extract above:

(i) who are said to abandon Philosophy? (2 marks)

Those who should be her true lovers.
True philosophers.

2 marks
1 mark

(ii) with what is Philosophy compared? (2 marks)

An abandoned orphan.

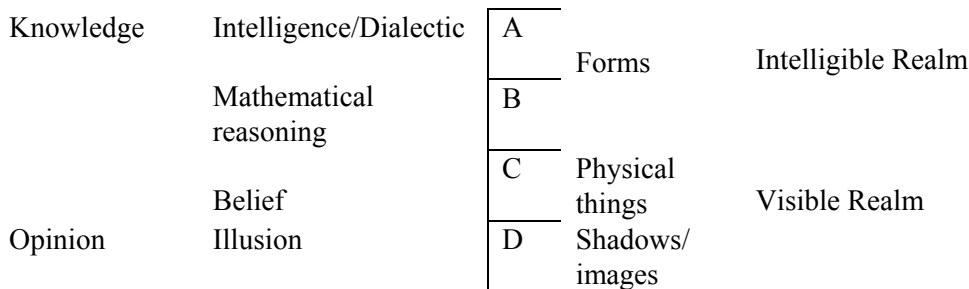
2 marks

(iii) briefly describe how Socrates characterises those coming into Philosophy. (6 marks)

Very disparaging; they are second rate interlopers; they give the subject a bad name; they try to usurp a subject with a high reputation. Personal gain is the motive. Colourful comparisons are made: squatters/criminals/bald-headed tinker. **6 marks**

(b) Describe the simile of the divided line and indicate **one** of its possible purposes. (10 marks)

There is likely to be a diagram:



The main purpose is to mark off the states of mind correlated with the intelligible and visible realms. Alternatively, candidates may claim it is to distinguish different objects. Examples may be given of each category: ethical concepts, mathematical concepts, everyday, common sense ones, art and poetry.

10 marks

Assessment Objectives 1 and 2

(c) Assess whether Plato's Philosopher Rulers should rule.

(25 marks)

There is likely to be some discussion of the qualities of the philosopher, eg honest, reluctant to rule, not interested in personal or material wealth. This should be linked to ruling. The ruler will have knowledge of the Good and this makes him particularly suited to rule. If you know the Good, then you cannot do wrong. There may also be some reference to training.

Critical Points

1. The claim that knowledge will always issue in right action can be questioned. Not all wrong-doing is through ignorance. Counter-examples may be discussed.
2. Plato's account of the philosopher's qualities might meet some of the likely objections above (eg weakness of the will), but at a cost.
 - (a) He may be taken as defining perfection into the philosophical nature; or,
 - (b) rendering it highly improbable that such individuals could ever be found.
3. Plato fails to distinguish knowledge from skills. He fails to distinguish knowledge of desirable ends from the means of how best to achieve those ends. The ship simile could figure here.
4. The problem of remoteness. A ruler who is socially and culturally remote may fail to understand/sympathise/empathise with his subjects; dangers of a non-participatory understanding.
5. The paternalistic, authoritarian nature of the ruler and the precarious position of the ruled individual. His function will be decided for him.
6. The corrupting nature of absolute power.
7. It is not obvious that reluctance to rule is a desirable quality. Ambition does not have to be bad or dangerous.
8. The masses are ruled by their betters. They are not encouraged to develop as individuals. Development becomes increasingly difficult within a closed society.
9. Aristotle's point: if the 'Good' is not attainable, then how can it be an end for political sciences?
10. Too much emphasis on intellectual superiority.

25 marks

Assessment Objectives 1, 2, 3

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) With close reference to the extract above:

(i) what has the power to convince Descartes completely? *(2 marks)*

What is conceived of clearly and distinctly.

2 marks

(ii) identify what Descartes regards as a distraction to the mind; *(2 marks)*

Images of physical objects.

2 marks

Prejudices.

1 mark

(iii) briefly explain why Descartes thinks that God must exist. *(6 marks)*

'God' is the most clear and distinct of ideas and when distractions are set aside this becomes obvious (mathematical analogy). 'God' is the only idea which contains necessary existence and, therefore, He must exist.

6 marks

Assessment Objectives 1, 2

(b) Explain Descartes' example of the pilot and the ship and its relation to the intermingling thesis. *(10 marks)*

This is the example by which Descartes introduces a new way of talking about the mind-body relation. This is known as the intermingling thesis. He claims that there is a disanalogy between the pilot/ship relation and that of his mind and body. He uses the case of a wound and pain and points out that he does not merely perceive the wound, but **feels** the pain. The pilot merely perceives a hole in the vessel. The mind/body relation is more intimate: a single unity pervades his whole body.

10 marks

Assessment Objectives 1, 2

(c) Assess whether Descartes succeeds in establishing his first certainty.

(25 marks)

There is likely to be some discussion of Descartes' purpose as set out at the start of the first meditation. There is also likely to be a description of the method of doubt culminating in the cogito at the start of the second meditation. The description of the method should involve the senses, dreams and the demon. There could also be references to how each stage is linked to its successor bearing in mind his overall purpose.

Critical Points

1. The whole exercise is conducted in language and this carries certain public presuppositions. (Candidates are not expected to produce detailed Wittgensteinian arguments.)
2. It might be argued that the method is flawed, eg
 - (a) How does he recognise a sense-deception?
 - (b) Dreaming/waking distinction is necessary for setting up his dream argument. Characteristic features of each might be discussed.
 - (c) Logical difficulties associated with the possibility of total deception. Matrix type examples might feature here.
3. The method is not thoroughgoing or consistent. He fails to doubt his memory and hence fails to explore the implications of such doubt – especially in regards to the cogito.
4. If the cogito is supposed to be an example of syllogistic inference, then the major premise is missing. Its inclusion results in circularity.
5. The cogito fails to yield a permanent self: Ayer/Russell-type objections may figure here: all Descartes was entitled to conclude was that there is thinking now. It may be argued in Descartes' defence that thinking requires a thinker, or that the demon requires something to deceive. It is not necessary for Descartes to establish the nature of that something at this stage.
6. The result of the cogito is presupposed from the outset. His use of the first person.
7. The equating of knowledge with logical certainty is misguided.
8. If a proposition cannot be doubted, then neither can it be known. Anti-Wittgensteinian arguments may also be used in support of Descartes, eg if doubt is logically precluded, then we have absolute certainty, and whether we choose to **call** this 'knowledge' is irrelevant.

25 marks

Assessment Objectives 1, 2, 3

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) With close reference to the extract above:

(i) how are Marx and Engels' first premises said to be verified? (2 marks)

In a purely empirical way. **2 marks**

(ii) what is said to be the first premise of all human history? (2 marks)

The existence of human individuals. **2 marks**

(iii) briefly explain why Marx and Engels regard physical conditions as important. (6 marks)

They provide a verifiable, concrete starting point. The first fact to be established is the physical organisation of individuals. Material conditions are at the base of history. We distinguish ourselves from animals by producing our means of subsistence and this is conditioned by the physical organisation of individuals. **6 marks**

Assessment Objectives 1, 2

(b) Outline Marx and Engels' critique of the Young Hegelians. (10 marks)

They are narrow and parochial and have never broken free from Hegel – they extract categories from his system. There has been no thoroughgoing critique of Hegel in spite of protestations to the contrary. They accept this dominance of religious concepts, even though they do something different with them. Primary importance is given to consciousness – they fail to see illusions. Philosophical criticism is just fighting against phrases ('staunchest conservatives'). They fail to relate their criticism to their material surroundings. **10 marks**

Assessment Objectives 1, 2

(c) Assess whether Marx and Engels were right to think that revolution is inevitable. (25 marks)

There should be some account of Marx's theory of economic/materialistic determinism, division of labour and alienation. How different socio-economic systems give rise to internal contradictions; historical examples might be provided. There could be some reference to Marx's idea of modal points. Revolution is the result of generated internal contradictions. It does not come from the superstructure: ideology has more epiphenominal status.

Critical Points

1. The alleged scientific status of the theory may be discussed. The laws/trends issue should figure here. Popper-type criticisms regarding falsifiability would be a relevant way of arguing against inevitability.
2. Marx failed to allow for the adaptability of economic systems, eg capitalism has sought to make workers 'partners', share ownership. Gimmicks they might be, but there is still a problem in accounting for their efficacy.
3. Can modal points only be identified retrospectively? If this is the case, doubt is cast on the scientific respectability of the project and on its predictive power. The example of the technological revolution might be discussed in this context.
4. Too subordinate a role is given to ideology. Examples might be given of where real change has been effected through what Marx would regard as part of the superstructure. The prevention of change might also be discussed.
5. The criteria for false consciousness are not clear. What is meant by being contrary to one's interest? The distinction between real and perceived interests. Capitalism has the means to meet interests.
6. Marx underestimated the regulatory function/power of the state. Modern capitalism needs to be distinguished from purist laissez-faire capitalism.
7. Marx overstated the problems of alienation and underestimated capitalism's ways of dealing with them: the spread of ownership, increased leisure time, diversification of tasks might be discussed in this context. The advantages of the division of labour might also be discussed.
8. Marx's theory is not value-neutral or is culture bound, historically relative, etc.
9. The failure of revolutions to materialise and the need for some theoretical limit to the attempts to explain these away.
10. Is the concept of 'class' obviously applicable? Will a social construct with varying identification criteria bear the theoretical weight required?

25 marks

Assessment Objectives 1, 2 3

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) With close reference to the extract above:

(i) for what has Sartre been reproached? (2 marks)

For suggesting that existentialism is a form of humanism.

2 marks

(ii) why will the existentialist not regard Man as the end? (2 marks)

Because man is still to be determined.

2 marks

(iii) briefly explain why Sartre rejects the version of humanism discussed in the extract. (6 marks)

It regards man as the supreme value/end-in-itself. The Cocteau example involves ascribing a value to man/taking responsibility for the action of some men. There can be no judgement about 'man' as such. There can be no cult of humanity as that leads, ultimately, to facism. **6 marks**

Assessment Objectives 1, 2

(b) Describe the example of the Jesuit priest and its purpose. (10 marks)

There is likely to be some description of the example: childhood poverty, unhappy at school, unlucky in love and, finally, failure of military exam. It seems he is a complete failure. He interprets this as a sign that he is not intended for secular success – it's a message from God to become a priest. The purpose: he is responsible for this interpretation, others were possible. There are no guaranteed signs, we are free to interpret them, we are abandoned. **10 marks**

Assessment Objectives 1, 2

(c) Assess Sartre's claim that Man's existence precedes his essence.

(25 marks)

There is likely to be a description of the paper knife example or similar. What Sartre means by 'essence' and 'existence' should be clear. The connection with the absence of God should be made. The for-itself/in-itself distinction might also be made. The notion of purpose is likely to be discussed. Man has no given purposes; he is what he wills to be.

Critical Points

1. There are other ways of arguing for essential nature, besides appealing to an idea in the mind of God. Sartre's thesis is over-reliant on the absence of God. Reference might be made to genetics.
2. In this text the non-existence of God is assumed, not argued for.
3. It might be claimed that Sartre had made freedom Man's essence, but it should also be realised that this is not an essence in the sense of determining our actions or choices.
4. Sartre is implying that man is distinct from everything else in nature. How plausible is this?
5. Doesn't a uniformity/similarity of behaviour suggest an underlying nature?
6. Sartre has replies to 5 above:
 - (a) The appeal to universality of condition.
 - (b) The only evidence for such a nature is the behaviour and then the nature is appealed to as an explanation of the behaviour – circularity problem.
7. Universality of condition is lacking in explanatory power. A way of dealing with general limitations hardly explains the particularity of the actions of diverse individuals.
8. In support of Sartre: if an essence can be inferred from actions, then why is there such disagreement as to what constitutes that nature? Different accounts might be contrasted to bring this out.
9. Granted that man is different from a paper knife, is he so different from animals?
10. Functionalist accounts do not require appeals to conscious design.
11. Candidates might approach the issue from a Freudian perspective.

25 marks

Assessment Objectives 1, 2, 3