

General Certificate of Education
June 2007
Advanced Subsidiary Examination



PHILOSOPHY
Unit 3 Texts

PLY3

Tuesday 5 June 2007 9.00 am to 10.00 am

For this paper you must have:

- an 8-page answer book.

Time allowed: 1 hour

Instructions

- Use blue or black ink or 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.

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.

‘And of course, when you are distinguishing the philosophic from the unphilosophic character there is something else you must look for.’

‘What is that?’

‘You must see it has no touch of meanness; pettiness of mind is quite incompatible with the constant attempt to grasp things divine or human as a whole and in their entirety.’

‘Very true.’

‘And if a man has greatness of mind and the breadth of vision to contemplate all time and all reality, can he regard human life as a thing of any great consequence?’

‘No, he cannot.’

‘So he won’t think death anything to be afraid of.’

‘No.’

‘And so mean and cowardly natures can’t really have any dealings with true philosophy.’

‘No, they can’t.’

‘And a well-balanced man, who is neither mean nor ungenerous nor boastful nor cowardly, can hardly be difficult to deal with or unjust.’

‘Hardly.’

‘So when you are looking for your philosophic character you will look to see whether it has been, from its early days, just and civilized or uncooperative and savage.’

Question 1

(a) With close reference to the extract above:

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

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

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

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

(c) Assess the ethical implications of the theory of 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) from what is the imagination distinguished? *(2 marks)*
 - (ii) why does Descartes say that the imagination is not necessary to his essence? *(2 marks)*
 - (iii) briefly explain why Descartes thinks bodies 'probably' exist. *(6 marks)*
- (b) Outline the method of doubt and its purpose. *(10 marks)*
- (c) Assess Descartes' case for claiming that mind and body are separate and distinct. *(25 marks)*

Turn over for the next question

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.

In history up to the present it is certainly an empirical fact that separate individuals have, with the broadening of their activity into world-historical activity, become more and more enslaved under a power alien to them (a pressure which they have conceived of as a dirty trick on the part of the so-called universal spirit, etc.), a power which has become more and more enormous and, in the last instance, turns out to be the *world market*. But it is just as empirically established that, by the overthrow of the existing state of society by the communist revolution (of which more below) and the abolition of private property which is identical with it, this power, which so baffles the German theoreticians, will be dissolved; and that then the liberation of each single individual will be accomplished in the measure in which history becomes transformed into world history. From the above it is clear that the real intellectual wealth of the individual depends entirely on the wealth of his real connections. Only then will the separate individuals be liberated from the various national and local barriers, be brought into practical connection with the material and intellectual production of the whole world and be put in a position to acquire the capacity to enjoy this all-sided production of the whole earth (the creations of man). *All-round* dependence, this natural form of the *world historical* co-operation of individuals, will be transformed by this communist revolution into the control and conscious mastery of these powers, which, born of the action of men on one another, have till now overawed and governed men as powers completely alien to them.

Question 3

- (a) With close reference to the extract above:
- (i) what has individual activity developed into? (2 marks)
 - (ii) identify **one** power of the world market; (2 marks)
 - (iii) briefly describe what Marx and Engels claim will be the benefits of the communist revolution. (6 marks)
- (b) Outline and illustrate any **three** forms of alienation. (10 marks)
- (c) Assess the view that Marx and Engels have provided a scientific account of social and historical development. (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.

Extract from page 49 of the Penguin edition, removed due to copyright constraints.

Question 4

- (a) With close reference to the extract above:
- (i) identify what Sartre is **not** propounding; *(2 marks)*
 - (ii) what does Sartre claim we all know? *(2 marks)*
 - (iii) briefly explain why Sartre compares art with morality. *(6 marks)*
- (b) Outline Sartre's reasons for denying that existentialism is pessimistic. *(10 marks)*
- (c) Assess Sartre's claim that existence precedes essence. *(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, 1968. Copyright © F E Sutcliffe, 1968.
- Question 3 MARX & ENGELS, *The German Ideology* (Lawrence and Wishart), Ed. C J ARTHUR, 1970
- Question 4 JEAN-PAUL SARTRE, *Existentialism & Humanism* (Methuen), Trans. PHILIP MAIRET, 1989

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