

GCE

AS and A Level Specification

Philosophy

AS exams 2009 onwards

A2 exams 2010 onwards



Contents

1	Introduction	2
1.1	Why choose AQA?	2
1.2	Why choose Philosophy?	2
1.3	How do I start using this specification?	3
1.4	How can I find out more?	3
2	Specification at a Glance	4
3	Subject Content	5
3.1	Unit 1 PHIL1 An Introduction to Philosophy 1	5
3.2	Unit 2 PHIL2 An Introduction to Philosophy 2	7
3.3	Unit 3 PHIL3 Key Themes in Philosophy	10
3.4	Unit 4 PHIL4 Philosophical Problems	13
4	Scheme of Assessment	17
4.1	Aims	17
4.2	Assessment Objectives	17
4.3	National Criteria	18
4.4	Prior Learning	18
4.5	Synoptic Assessment and Stretch and Challenge	19
4.6	Access to Assessment for Disabled Students	20
5	Administration	21
5.1	Availability of Assessment Units and Certification	21
5.2	Entries	21
5.3	Private Candidates	21
5.4	Access Arrangements and Special Consideration	22
5.5	Language of Examinations	22
5.6	Qualification Titles	22
5.7	Awarding Grades and Reporting Results	22
5.8	Re-sits and Shelf-life of Unit Results	22
	Appendices	23
A	Performance Descriptions	23
B	Spiritual, Moral, Ethical, Social and other Issues	25
C	Overlaps with other Qualifications	26
D	Key Skills – Teaching, Developing and Providing Opportunities for Generating Evidence	27

Vertical black lines indicate a significant change or addition to the previous version of this specification.

1 Introduction

1

1.1 Why choose AQA?

It's a fact that AQA is the UK's favourite exam board and more students receive their academic qualifications from AQA than from any other board. But why does AQA continue to be so popular?

- **Specifications**

Ours are designed to the highest standards, so teachers, students and their parents can be confident that an AQA award provides an accurate measure of a student's achievements. And the assessment structures have been designed to achieve a balance between rigour, reliability and demands on candidates.

- **Support**

AQA runs the most extensive programme of support meetings; free of charge in the first years of a new specification and at a very reasonable cost thereafter. These support meetings explain the specification and suggest practical teaching strategies and approaches that really work.

- **Service**

We are committed to providing an efficient and effective service and we are at the end of the phone when you need to speak to a person about an important issue. We will always try to resolve issues the first time you contact us but, should that not be possible, we will always come back to you (by telephone, email or letter) and keep working with you to find the solution.

- **Ethics**

AQA is a registered charity. We have no shareholders to pay. We exist solely for the good of education in the UK. Any surplus income is ploughed back into educational research and our service to you, our customers. We don't profit from education, you do.

If you are an existing customer then we thank you for your support. If you are thinking of moving to AQA then we look forward to welcoming you.

1.2 Why choose Philosophy?

This specification has been designed to enable students to gain a thorough grounding in key philosophical concepts, themes, texts and techniques. Students will develop a range of transferable skills which can be applied far beyond the study of Philosophy.

At AS, the specification concentrates on a number of key philosophical themes, intended to provide students with a broad introduction to Philosophy.

At A2, students will specialise further, selecting two themes to study in depth and focusing on philosophical problems through the study of a key text.

Themes and texts are integrated to allow teachers to plan the most suitable modules for the textual problems or the most suitable texts given their interest in particular themes. Complementary themes and texts can therefore be selected throughout the course. More information is given in Section 4.5.

1.3 How do I start using this specification?

Already using the existing AQA Philosophy specification?

- Register to receive further information such as mark schemes, past question papers, details of teacher support meetings, etc, at **<http://www.aqa.org.uk/rn/askaqa.php>**
Information will be available electronically or in print, for your convenience.
- Tell us that you intend to enter candidates. Then we can make sure that you receive all the material you need for the examinations. This is particularly important where examination material is issued before the final entry deadline. You can let us know by completing the appropriate Intention to Enter and Estimated Entry forms. We will send copies to your Exams Officer and they are also available on our website
http://www.aqa.org.uk/admin/p_entries.html

Not using the AQA specification currently?

- Almost all centres in England and Wales use AQA or have used AQA in the past and are approved AQA centres. A small minority are not. If your centre is new to AQA, please contact our centre approval team at **centreapproval@aqa.org.uk**

1.4 How can I find out more?

Ask AQA

You have 24-hour access to useful information and answers to the most commonly-asked questions at **<http://www.aqa.org.uk/rn/askaqa.php>**

If the answer to your question is not available, you can submit a query for our team. Our target response time is one day.

Teacher Support

Details of the full range of current Teacher Support meetings are available on our website at **<http://www.aqa.org.uk/support/teachers.html>**

There is also a link to our fast and convenient online booking system for Teacher Support meetings at **<http://events.aqa.org.uk/ebooking>**

If you need to contact the Teacher Support team, you can call us on 01483 477860 or email us at **teachersupport@aqa.org.uk**

2 Specification at a Glance

AS Examinations

Unit 1 – PHIL1

An Introduction to Philosophy 1

50% of AS, 25% of A Level

Written paper, 1 hour 30 minutes

90 marks

Candidates must answer the compulsory question on reason and experience and one other question.

Available in January and June

Unit 2 – PHIL2

An Introduction to Philosophy 2

50% of AS, 25% of A Level

Written paper, 1 hour 30 minutes

90 marks

Candidates must answer two questions.

Available in January and June.

AS
Award
1171

2

A2 Examinations

Unit 3 – PHIL3

Key Themes in Philosophy

30% of A Level

Written paper, 2 hours

100 marks

Candidates must answer two questions from two different sections (ie on two themes).

Available in June only

Unit 4 – PHIL4

Philosophical Problems

20% of A Level

Written paper, 1 hour 30 minutes

60 marks

Candidates must choose one section and answer the compulsory question and one essay question.

Available in June only

A Level
Award
2171

$$\boxed{\text{AS}} + \boxed{\text{A2}} = \boxed{\text{A Level}}$$

3 Subject Content

3.1 Unit 1 PHIL1 An Introduction to Philosophy 1

Reason and experience

We encounter the world through our senses; but does what we sense delineate what we think? Isn't it possible to conceive some things that I could never confront via sensation? We experience the world as something more or less understood, but does recognising what we see, taste, touch, hear or smell involve nothing more than submitting ourselves to stimuli? How much do we contribute to the way the world appears to us in experience? How could mere conglomerates of sensation yield the principles we use to judge anything? Perhaps these guiding principles are not derived from, but known independently of, experience. If these principles are grasped *a priori*, then do they track the way the world is or just articulate the way the world appears to me?

These issues assumed centre stage in the debate between rationalism and empiricism, but have a longer history and are still central concerns in contemporary philosophy. The problems addressed in this unit are developed and recast throughout the specification, but they find particular focus in the epistemology and metaphysics option at A2 as well as in the texts Hume's *Enquiries Concerning Human Understanding*, Plato's *Republic*, Descartes' *Meditations* and Nietzsche's *Beyond Good and Evil*.

The issues to be covered are:

Mind as a tabula rasa

- The strengths and weaknesses of the view that the import of *all* ideas derives from and is determined by sense experience.
- The strengths and weaknesses of the view that claims to know about what *exists* or *occurs* must be justified by sense experience.

Innate knowledge

- The strengths and weaknesses of the view that the mind contains innate knowledge regarding the way the world is: the doctrine of innate ideas and its philosophical significance.
- The view that some fundamental claims about what exists can be grounded in and justified by *a priori* intuition and/or demonstration.
- Is 'certainty' confined to introspection and the tautological?

Conceptual schemes

- The idea that experience is only intelligible as it is, because it presents sensation through a predetermined conceptual scheme or framework; and the philosophical implications of this view.

In covering these issues, students will be expected to demonstrate their understanding of terminology: the contrasts and connections between necessary and contingent truths, analytic and synthetic propositions, deductive and inductive arguments, *a priori* and *a posteriori* knowledge.

Why should I be governed?

This question has been selected due to the foundational nature of the question of how an individual or collection of individuals, originally free, come to be obligated or bound to obey the laws and commands of the state. It opens a pathway to further study at A2. Discussions about political obligation are connected to issues explored in political philosophy and may also provide a context to further explore theories of moral philosophy in Unit 3. It will also provide a relevant background to Plato's *The Republic* or Mill's *On Liberty* in Unit 4.

The issues to be covered are:

The state of nature

- Different views of the condition of mankind in a 'state of nature': a war of all against all in which life is 'nasty, brutish and short' (Hobbes); a state in which men live together according to reason, in perfect freedom and equality without superiors to judge them (Locke).
- The benefits of political organisation: why it may be rational for individuals to submit to some form of authority which regulates conduct.

Political obligation and consent

- Consent as the basis of obligation: the legitimate political obligations of individuals are grounded in a considered, voluntary and binding act of consent. The concepts of hypothetical consent and tacit consent.
- The concepts of power, authority and legitimacy and the relationship between them. Whether legitimacy requires popular approval.

Disobedience and dissent

- The view that we can only be said to possess obligations if we have a guaranteed right of dissent; just grounds for dissent.
- Civil disobedience and direct action: the use of unlawful public conduct for political ends. The aims, methods and targets of civil disobedience and direct action. How either might be justified.

Why should I be moral?

This unit examines the nature of moral motivation and introduces students to three contrasting approaches which try to make sense of the relation between self-interest, practical reason and morality. The chosen topics will not only introduce candidates to issues developed in A2 moral philosophy and political philosophy, but also relate to issues addressed in the texts: in particular, Plato's *Republic*, Mill's *On Liberty* and Nietzsche's *Beyond Good and Evil*.

The issues to be covered are:

Morality as a social contract

- It is reasonable to conform to the expectations of morality because morality is a conventional agreement for our mutual advantage. Exactly what kind of agreement could it be?
- Whether morality can be the product of a contract. Can morality be identified with whatever is advantageous to us? Will it always be true that it is in our interests to honour a contractual agreement? Are all moral interests covered by the contractual approach?

Morality as constitutive of self-interest

- It is reasonable to conform to the expectations of morality because self-interest can only be realised in the context of a virtuous life. So what does self-interest involve and how might virtues promote happiness and flourishing?
- Does 'being moral' demand virtuous character, or merely require conformity with moral rules? Is it realistic to suppose we could achieve stable and harmonious selves? Could a genuinely 'virtuous' action ever be motivated by any kind of self interest? Is altruism virtuous?

Morality as overcoming self-interest

- It is reasonable to conform to the expectations of morality and these expectations disregard self interest as morally relevant. Moral motivations as universal imperatives.
- Does eschewing self-interest leave us without any motivating reasons to act morally? Are universal principles too abstract to guide actions? What do we do if principles conflict? Is this approach too rigid and insensitive to circumstances?

The idea of God

Reflecting on the nature of a supreme being has generated a constellation of divine attributes. Can we make sense of them? The idea that a maximally perfect being exists necessarily is expressed in the distinctive ontological argument for the existence of God. Is the argument successful and how should we treat it? But is the idea of God really an idea that reaches out to something beyond, and distinct from, the familiar? Perhaps 'God' is merely the product of mundane social and psychological processes.

Students will be introduced to three related discussions that centre around the idea of God. The chosen topics will not only introduce candidates to issues developed in A2 philosophy of religion, but also relate to issues addressed in the texts: Hume's *An Enquiry Concerning Human Understanding*, Descartes' *Meditations*, Nietzsche's *Beyond Good and Evil* and other themes; in particular, the genesis of ideas and the parameters of concept application.

The issues to be covered are:

The divine attributes

- God has been described as possessing omnipotence, omniscience and supreme goodness. He is said to be transcendent and immanent and His existence has no beginning or end, being either eternal or everlasting. What are we to understand by these attributes and how do they apply?
- Are these divine attributes singularly or mutually coherent?

The ontological argument

- Attempts to demonstrate *a priori* that if God's existence is conceivable then God must exist – God's being is necessary.
- Strengths and weaknesses of 'ontological arguments' for God's existence.

The origins of 'God'

- The claim that the idea of 'God' is innate within all of us and the difficulties surrounding that claim.
- Attempts to explain how the idea of 'God' is merely a human construction and projection that emerges from mundane social or psychological processes.

Persons

This concept has been selected partly due to its connectedness to issues of contemporary interest and partly due to the pathway it provides to further study at A2. Descartes' *Meditations* is often cited in discussions of personhood, or in questions concerning the self, and this text can be studied in detail in Unit 4. Discussions about personhood are connected to issues concerning rights, further explored in both moral and political philosophy, and to issues and theories concerning subjectivity and consciousness which can be further explored in the philosophy of mind in Unit 3.

The issues to be covered are:

What are the characteristics of personhood?

- The characteristics associated with personhood, such as: rationality; being reflective about one's experiences, feelings and motives as well as those of others; possessing a network of beliefs; self-awareness and awareness of oneself as a continuing subject of experience; creativity, autonomy and/or individuality, one who shapes themselves through choices, goals, actions and reactions and is responsible, accountable and possesses rights in virtue of this; one who is embodied, one to whom we ascribe mental and

physical characteristics; a language user, able to communicate meanings; a social being, one whose sense of self emerges in and is created through relationships with others.

- The concept of a person as a natural phenomenon and as primitive. We generally identify persons before applying the above criteria. Yet these characteristics are possessed as a matter of degree: we have the concepts of complex and diminished persons; potential and ex-persons.

What is a person?

- The notion that not all humans are persons and, perhaps, that some non-humans are persons.
- To what extent do some non-human animals and some machines possess at least some characteristics associated with personhood and to a sufficient degree for personhood?

What secures our personal identity through time?

- Whether either physical or psychological continuity through time are necessary or sufficient conditions of identity.
- Whether our survival, rather than identity, through time is a more appropriate concept; the implications of cloning, brain damage, body alterations, etc.

3

3.2 Unit 2 PHIL2 An Introduction to Philosophy 2

Knowledge of the external world

This unit explores in greater detail the epistemological account of knowledge that is empiricism. It raises both epistemological and metaphysical questions concerning the nature and extent of human experience. Material covered in this theme complements issues raised in the textual study of Hume's *An Enquiry Concerning Human Understanding* in Unit 4. It also affords a useful introduction to some of the thematic units in A2, in particular epistemology and metaphysics.

The issues to be covered are:

Realism

- What are the immediate objects of perception? Do physical objects have the properties we perceive in them? Is the common-sense view naïve? Do sceptical arguments cast doubt on the common-sense view?
- The secondary qualities thesis: does this establish that only the primary qualities of objects are objectively real? Characteristics of primary and secondary qualities.

Representative realism

- Do sceptical arguments establish the sense-data theory? Examples of sceptical arguments: illusion, perceptual variation, science inspired arguments, time lags. Differences between sense-data and physical objects.
- Could we know of a relation between sense-data and physical objects? Could the existence of the external world be a hypothesis?

Idealism

- Should physical objects be regarded as collections of ideas/sense-data? Are there good reasons for accepting idealism, eg solving the problem of material substance, consistency with empiricism, no linking problem?
- Inherent difficulties with idealism: problem of unperceived objects, availability of simpler, more systematic alternatives and confusion in the use of the term 'idea'.

Tolerance

Tolerance has been analysed as involving three components: objection, acceptance and rejection, but how clear-cut is that analysis? What reasons recommend tolerance: could tolerance be undesirable; how might being tolerant lead to the so-called paradoxes of tolerance?

This concept has been selected due to its connectedness to issues of ongoing and contemporary interest and due to the foundation it provides for further study at A2. For example, Mill's *On Liberty* is frequently cited in discussions of tolerance, and views expressed by Plato and Nietzsche are also relevant. In Unit 4, students are able to explore the views expressed in one of these texts. Discussions about tolerance are also connected to issues explored in the political philosophy theme and are also relevant to debates in moral philosophy in Unit 3.

The issues to be covered are:

The tolerant society

- Tolerance and the ideal of a liberal democracy: tolerance as the virtue of a pluralist democracy. Whether tolerant societies should be neutral with regard to conceptions of the good life; whether a culture which encourages tolerance, civility and respect for others should be nurtured.
- Arguments for tolerance: fallibility; pragmatism, the fact that coercion is ineffective and the threat posed by strife; the value of autonomy; the value of diversity. Arguments against tolerance: social cohesion; moral standards; repressive desublimation.

The tolerant individual

- What characteristics do tolerant individuals possess? The difference between tolerance and indifference, indulgence and weakness.
- Does tolerance merely imply that we leave other individuals alone to think and do as they please, or does it also require us to do or say nothing to offend others? Different conceptions of tolerance: permission, co-existence, respect and esteem.

Tensions and applications

- Could a liberal society tolerate a minority culture that doesn't respect its values without undermining those values? Could a liberal society nourish a particular culture and make judgements about the relative worth of diverse lifestyles without becoming intolerant?
- Tolerance, diversity and difference: issues raised by religious and social diversity and difference.

The value of art

Although we often dispute the relative merits of particular works of art, it is striking that most of us care a great deal about art in one form or another. The appreciation of art is a significant facet of our experience. But even if it is obvious that we do value art, it is less clear what constitutes that value. Art has always been associated with the advancement of moral, political and religious judgements and beliefs but contrariwise, the view that art should be regarded 'for art's sake' has a long tradition. Crudely, is art valuable because of what it does or what it is? Art appears inseparable from emotion, but whose emotions are we engaging with when we appreciate the emotional content of a work of art? Perhaps there will not be a comprehensive story for a field that encompasses literature, drama, painting, sculpture, music, dance, architecture and the multiplicity of hybrids and elaborations that fall under the heading 'art'.

Students will be introduced to topics that relate to a variety of issues at AS and ideas are recast and developed at A2 in moral philosophy, the philosophy of mind in Unit 3 and Plato's *Republic* in Unit 4.

The issues to be covered are:

We value art because it informs us

- Good art should illuminate our experience, reveal 'truths', articulate a 'vision', be epiphanic, portray authentically or at least imitate or represent its subject convincingly or faithfully.
- How is art supposed to stand for reality? Are all arts equally concerned with representing? What could we mean by 'truth' in art? Even if art informs us, is that why we value it as art? Is art especially informative?

We value art because of its expressive quality

- Good art is moving or otherwise captures a mood or feeling. We describe and appraise it using an affective vocabulary. But how can psychological ascriptions normally attributed to persons apply to works of art? Are such descriptions merely metaphorical?
- Is it really the artists' self-expression we value, or are our own responses occasioned by the art the focus of our appreciation?

We value art because of its particular 'artistic' quality

- Good art is good because it affords a peculiar aesthetic enjoyment of 'form': balance, structure, proportion, harmony, wholeness, 'significant form'.
- Is the notion of 'form' clear? As a matter of fact, are there recognisable formal universals displayed in art? Even if 'form' matters is it the 'essence' of art qua art? Does formalism neglect the place art has in the hurly-burly of human life?

God and the world

For some, that the world is as it is suffices to justify their belief in God. For others, the existence of God is incompatible with the world as they find it. Do facts about this world make God's existence more or less plausible? What kinds of arguments support our conclusions and what are their limitations? How do we decide on the right way to describe the world and from what perspective? If the evidence cannot determine whether the existence of God is more or less likely, then should we see the disagreement as merely a reflection of different personal feelings, attitude and commitments?

Students will be introduced to two arguments: one for the existence of God (the argument from design) and one against the existence of God (the problem of evil). The chosen topics not only introduce ideas that are developed further in A2 philosophy of religion, but link to themes in Hume's *An Enquiry Concerning Human Understanding* regarding the nature, uses and limits of empirical observation.

The issues to be covered are:

The argument from design

- Arguments *for* design based on apparent order and purpose and challenges to those arguments.
- Arguments *from* design (analogy, the inadequacies of naturalistic explanations) and challenges to those arguments.

The problem of evil

- That the existence of evil counts against the existence of an all loving and all powerful God. Moral and natural evil and their relation to one another.
- Attempts to reconcile the evil we perceive with the existence of God (the free will defence, the best of all possible worlds, soul making and the afterlife).

The religious point of view

- Consideration of the claim that the world can accommodate different perspectives ('seeing as').
- The status of the religious hypothesis; is it a 'hypothesis' at all? Consideration of the claim that religious 'belief' mirrors the feelings, attitudes and commitments of the religious rather than facts about the world.

Free will and determinism

This issue has been selected because it is a central problem of philosophy and as such provides a pathway to further study in a number of areas in the A2 specification. For example, in *An Enquiry Concerning Human Understanding*, Hume discusses the issue of 'liberty and necessity' and seems to propose a form of soft determinism. The belief that human beings can act freely is central to Descartes' dualism; it is discussed in Nietzsche's *Beyond Good and Evil*, and is relevant to the moral, political and religious philosophy themes.

The issues to be covered are:

What is determinism?

- Determinism defined as the belief that a determinate set of conditions can only produce one possible outcome given fixed laws of nature; distinguished from fatalism, the religious notion of predestination and predictability. Chance as compatible with determinism.
- Determinism and human action. All human action as the inevitable result of environmental and hereditary factors. Human action as subject to natural laws. The experience of free will as an illusion.

What is free will?

- Free will as requiring indeterminism. The view that free will requires a gap in universal causality. The mind as allowing human decision-making to occupy a special place outside of the natural order.
- Free will as compatible with determinism. Voluntary action as defined in terms of the type of cause from which it issues: soft determinism (compatibilism). Voluntary action as causally determined and yet distinguishable from psychologically or physically constrained action.

The implications of determinism

- Determinism as undermining moral responsibility. The implications of the view that 'ought' implies 'can'. The extent to which praise, blame and punishment can be meaningfully employed if determinism is true.
- Determinism as undermining rationality. The distinction between reasons and causes. The distinction between action and bodily movement.

3.3 Unit 3 PHIL3 Key Themes in Philosophy

Philosophy of mind

This theme raises both metaphysical and epistemological questions concerning the mind. What is the mind? What is its place in nature? What is the relationship between mentality and physicality? How are mental states identified, experienced and known?

Material covered in this theme is particularly useful as a complement to issues raised in the textual study of Hume's *An Enquiry Concerning Human Understanding* or Descartes' *Meditations* in Unit 4.

Substance dualism

- Cartesian, or substance, dualism: the view that mind and body are distinct and separate entities. Reasons for holding this view.
- Problems associated with this view of mind, including solipsism; the problem of other minds and the mind-body problem.
- Responses to these problems: arguments against the possibility of starting from one's own case, how we learn to self-ascribe and whether there could be a necessarily private language (such as a language describing private mental states); the argument from analogy and inference to the best explanation; accounts of the relationship between mind and body.

Reductive accounts of the mind

While the issue of what is and what isn't 'reductive' is contentious the term has been applied to analytically reductive views, ontologically reductive views and to attempts to define mental states in terms of the causal role they play.

- Logical behaviourism, the logical analysis of mental concepts in terms of behaviour; identity theories, type and token versions of the ontological reduction of minds and mental processes to brains and brain processes; functionalist theories, machine and teleological versions of the reduction of mental states to a causal role. Arguments for and against these positions.
- The features of consciousness thought to resist reduction: particularly *qualia* and intentionality.
- The hard problem of consciousness: how is it that some physical organisms are subjects of experience, how does the water of the brain give rise to the rich wine of consciousness? Whether zombies are conceivable and possible. Whether artificial intelligence is intelligent.

Non-reductive materialism

If attempts at reduction are deemed to be unsuccessful where does this leave us?

- The view of consciousness as an emergent or supervenient property of the brain (or other suitably complex physical system). Biological naturalism **or** anomalous monism. Arguments and difficulties for such positions.

- Whether such views are materialist or versions of property dualism. Accounts of mental causation: how can we explain, or explain away, the belief that mental states such as reasons, beliefs, sensations and emotions are causes of actions.
- Eliminative materialism, the view that there's nothing to reduce. The claim that talk about the mind and the mental articulates a redundant theory: 'folk psychology'.

Political philosophy

This theme raises philosophical questions concerning how human wellbeing can be advanced or hindered by the organisation of society and political structures: descriptive and normative issues concern the constitutive institutions and values necessary in order that a political community can function appropriately and in order that its citizens should flourish. Material covered in this theme is particularly useful as a complement to issues raised in the textual study of Plato's *The Republic* or Mill's *On Liberty* in Unit 4. There is also some overlap with issues raised by Nietzsche in *Beyond Good and Evil*.

Human nature and political organisation

- Competing views of human nature and of the purpose of the state: the state as neutral umpire, the classical liberal state; the state as an organic entity, the conservative conception of the state; the state as an oppressor, Marxist and anarchist views of the state.

Liberty

- What does it mean to be free? Concepts of liberty: negative freedom and positive freedom.
- Why is liberty valued and how can it be promoted and defended? How different political ideologies address these issues. The relationship between law and liberty.

Rights

- The notion of rights: the distinction between natural and positive rights. Theories of how rights are grounded and problems concerning their extent and application.
- How may conflicts between the rights of individuals and social utility be resolved? What is the relationship, if any, between rights, liberty, morality and law?

Justice

- What contributes social, economic or distributive justice? Competing principles for a just distribution of political goods: desert, need, equality.
- How, if at all, could redistribution be justified? The relationship between distributive justice, liberty and rights.

Nation states

- The application of these concepts to nation states and to relations between states. Nationalism, national sentiment and liberty: whether restrictions on cross-border movement and association are just; whether rights apply to groups and nations, for example a right of a nation to self-determination; whether distributive justice applies globally; the notion of a just war and how this applies in asymmetric wars.

Epistemology and metaphysics

Material covered in this theme complements the textual study of Hume's *An Enquiry Concerning Human Understanding*, Plato's *Republic*, Descartes' *Meditations* and Nietzsche's *Beyond Good and Evil* in Unit 4. Given the fundamental nature of metaphysics itself, strong links can also be drawn between this and other A2 themes, particularly moral philosophy, philosophy of religion and philosophy of mind. Due to the wider application of metaphysical questions elsewhere in the specification, the focus of metaphysical questions here is deliberately narrow.

The refutation of scepticism

- The nature of the sceptic's challenge: how sceptical arguments connect to the problem of justifying beliefs we hold, how we can move from 'appears' so to 'is' so. Our vulnerability to error and the existence of states of mind qualitatively indistinguishable from states appropriate for acquiring justified beliefs.
- Responses to scepticism: mitigated scepticism, the view that scepticism is not a practical option; transcendental arguments, how experience is constituted; phenomenalism, the denial of the gap between appearance and reality; the view that the starting point for sceptical arguments is unintelligible. The strengths and weaknesses of these approaches.

Knowledge, belief and justification

- Belief: the dual-component view of belief (as advanced by, for example, Hume); realist and instrumentalist notions of belief, behaviour and action; whether beliefs can be voluntary.
- Knowledge: the tripartite definition of knowledge; 'internalist' and 'externalist' theories of justification; Gettier-type objections to the tripartite definition and responses to Gettier, for example indefeasibility, whether beliefs are appropriately caused, whether they track the truth. Whether such approaches and responses are successful.

Universals and particulars

- What is the nature of the referents of general terms? Do universals exist? Different approaches to these questions: Nominalism: there are only particulars such that general terms refer to the resemblances between them. Conceptualism: universals are mind-dependent classificatory schemes. Realism: universals have existence distinct from particulars and independent of the mind. The strengths and weaknesses of these approaches.
- Whether metaphysics is speculative nonsense or essential to intellectual enquiry. Can we have knowledge of a world beyond sense experience? The implications of verification and falsification for the status and meaning of metaphysical statements. The view that all epistemological positions, such as realism and idealism, are underpinned by metaphysics.

Objective knowledge

- Is objective and absolute knowledge possible? Can we make absolute judgements regarding alternative belief systems, eg the beliefs held in other cultures?
- Do different belief systems have their own internal criteria as the final court of appeal? The implications of this view: whether relativism is scepticism in disguise; whether relativism and contingency invite inertia in certain fields of human activity.

Moral philosophy

Are there moral truths and if so what is their nature?

This question encourages students to consider a range of possibilities, from moral truth as based on transcendent Platonic forms to the denial of moral truth altogether. This material links with issues addressed in the texts: in particular, Plato's *Republic* and Nietzsche's *Beyond Good and Evil*.

This unit is also concerned with moral decisions. Students will need to consider whether moral decisions should be made in terms of consequences alone, or whether moral rights, duties and principles, which have intrinsic value independent of consequences, are paramount. This material has links with Mill's *On Liberty*, and also the Unit 3 theme on political philosophy.

Moral truth

- Moral truth as God-independent transcendent truth, the analogy with mathematical truths, the belief in Platonic forms as the archetypal example of this view, moral elitism, moral knowledge and of weakness of will; moral truth as based on natural facts, eg the view that what is morally desirable is to be understood in terms of what is in fact desired, the open question argument and the naturalistic fallacy; moral truth as based on relational properties which provide reasons for action; the analogy with secondary properties.
- Issues relating to the above views: the problem of how knowledge of moral truth is possible; the possibility of agreement over moral truth; the extent to which such truths can motivate/justify action.

The denial of moral truth

- Moral judgements as social conventions relative to a given social group, the distinction between descriptive and normative relativism; moral judgements as serving a non-descriptive function, either emotivism **or** prescriptivism.

- Issues relating to the above views: the possibility of judging the abhorrent practices of other cultures/individuals; the possibility of moral progress and moral mistakes; the extent to which we can value what we like.

Moral decisions

- Utilitarianism: the extent to which an action maximises happiness as the sole criterion by which its value can be judged, consideration of act, rule and preference utilitarianism.
- Deontology: the view that rights, duties and principles, which are not based on consequences, are required to make ethical decisions; Kant's attempt to provide a rational grounding for a deontological ethics, the importance of motivation in making moral decisions.
- Virtue theory: practical wisdom as the capacity to make informed, rational judgements without recourse to a formal decision procedure such as the hedonic calculus or the categorical imperative.
- The above views should be discussed in relation to at least one practical ethical problem of the candidate's choosing, eg the value of life: abortion, euthanasia; our treatment of the natural environment, non-human animals, and those in poverty, etc

Philosophy of religion

How should we understand religious belief? Are the claims made by religious believers a distinctive kind of theory or hypothesis? If so, are the arguments used and conclusions reached reliable? But from what point of view should we make our assessment of those arguments and conclusions? Being religious involves not only an intellectual assent but also a personal commitment to a particular ethic and participation in characteristic practices and rituals. How do these aspects of religion weave into the fabric of religious belief and inform our understanding and evaluation of it? To what extent do different religions compete with or even undermine each other?

Material in this unit links with issues addressed in the texts: in particular, Hume's *An Enquiry Concerning Human Understanding* and Nietzsche's *Beyond Good and Evil*.

Arguments for the existence of God

- The cosmological argument for the existence of God.
- The argument from religious experience to the existence of God.
- Students should consider the background assumptions (ontological, epistemological and semantic) that motivate the arguments, their interpretation and the criticisms aimed at them.

Reason and faith

- How should we understand 'faith'? Is 'faith' as a special kind of cognitive state, engendered by divine grace, illuminating truths that would otherwise be inaccessible? Alternatively, is 'faith' more like an attitude or commitment characterising the way we approach and interpret experience?

- Is it more rational to choose to believe in God than choosing atheism or agnosticism? To what extent can we 'choose' what to believe?
- Students should consider issues raised in this section not only in their own right, but also in their application to other aspects in this unit.

Miracles

- The role and significance of miracle stories in religions. What do we mean by 'miracle'?
- Sceptical arguments regarding the occurrence of miracles.
- Miracles and the competing truth claims of different religions.
- Students should consider miracles in relation to the normative dimensions of belief, potential incommensurability and the possibility of religious pluralism.

Making sense of religion

- The extent to which religion might be 'explained away' by social science.
- The various problems and solutions regarding the status and interpretation of religious language that have been motivated by verificationism.
- Whether religion should be understood as a language game or autonomous 'form of life'.
- Students should consider what is meant by 'religion', whether it is a well defined or integrated phenomena and the relation between 'religion' and other kinds of discourse and activity.

3.4 Unit 4 PHIL4 Philosophical Problems

In Unit 4, students are required to approach philosophy through a series of problems raised by philosophers in a classic text. Students will need to be familiar with the text and will be required to develop and explore the problem areas identified within the text. The problem areas relate directly to other areas of the specification and students will be able to draw on, develop and apply material from both the AS and A2 modules. Students are expected to use this knowledge as a springboard for wider

discussion and engagement of issues and apply their acquired knowledge to a philosophical problem raised in the text.

This specification has been designed to allow the study of integrated themes and texts and teachers may wish to select complementary themes and texts throughout the course. Further information is provided in Section 4.5.

Text

Hume

An Enquiry Concerning Human Understanding

Sections II to VIII and Section X

Oxford University Press

ISBN 0-19-875248-2

Philosophical problems

Candidates should demonstrate an understanding of the following:

- the relation between impressions and ideas; what Hume means by these terms
- the principles of association and what they are intended to explain
- the distinction between relations of ideas and matters of fact (Hume's 'fork') – the scope of each
- the nature of belief and imagination and the difference between them
- the analysis of causation in terms of constant conjunction – the role of custom and repetition
- Hume's definitions of 'cause'
- the idea of necessary connection and the search for its origin – Hume's solution to the problem
- the attempt to reconcile free will and determinism; the diagnosis of the nature of the problem, Hume's account of what is meant by 'liberty' and 'necessity'
- past experience rationality and probability in relation to belief in miracles.

Essay questions will focus on the following problem areas:

- empiricism (including miracles)
- cause and effect
- free will.

Plato

The Republic

Book I 336b to 367e

Book V, 474c to Book VII, 521b

Penguin Classics

ISBN 0-14-044914-0

Candidates should demonstrate an understanding of the following:

- the nature of morality (justice)
- knowledge is virtue
- the theory of forms, metaphysical, epistemological, ethical and political implications
- knowledge, belief and ignorance (divided line), reasons for making the distinctions
- the objects of knowledge and belief
- the philosopher ruler and his qualities; his suitability to rule
- democracy, the philosopher's present status, similes of the ship and the beast
- the form of the good, its role and status, similes of the cave and the sun.

Essay questions will focus on the following problem areas:

- appearance and reality
- political rule
- knowledge and virtue.

Text

Mill*On Liberty*

Penguin Classics
ISBN 0-14043.207-8

Philosophical problems

Candidates should demonstrate an understanding of the following:

- the kind of liberty with which Mill is concerned
- liberty and the state
- the power of the state
- development of democracy and inherent dangers
- the role of civil convention and the pressure of public opinion; tyranny of the majority
- the 'harm principle'. What is 'harm'? Harm and offence, negative freedom
- the arguments in support of freedom of thought and expression, and freedom of action
- exceptions and their justification
- the importance of truth, the importance of variety
- the development of the individual
- whether liberty is intrinsically or instrumentally valuable
- the applications of Mill's principles.

Essay questions will focus on the following problem areas:

- freedom of the individual
- individual development
- democracy.

Descartes*Meditations*

Meditations I, II, III, V and VI

Penguin Classics
ISBN 0-14-044206-5
Trans by F E Sutcliffe

Candidates should demonstrate an understanding of the following:

- the method of doubt and its purpose
- total deception. Absolute certainty of *the cogito* and its implications
- arguments for distinguishing mind and body: knowledge argument, appeal to God's omnipotence and indivisibility
- essential natures of mind and body; Descartes' rationalism, the wax example and its purposes
- clear and distinct ideas. Intellect and imagination and their respective roles
- the 'proof' of material things. The role of God and the ontological proof
- mind and body independence and the intermingling thesis (pilot and ship).

Essay questions will focus on the following problem areas:

- certainty
- God
- mind and body.

Text

Nietzsche

Beyond Good and Evil
Sections I, II, III, V, VI
(209-13), IX (257-70)

Oxford World's Classics
ISBN 978-0-19-953707-5

Philosophical problems

Candidates should demonstrate an understanding of the following:

- critique of past philosophers; motivational analysis, eg philosophy as expression of self-interest or prejudice
- the bewitchment of language; truth and interpretation
- the 'correct' philosophical questions
- the new philosopher and his socio-intellectual status
- the notion of 'superiority'
- the will to power
- the different morality. Master and slave morality. The three stages of morality
- Nietzsche's account of religion; self-denial and sacrifice
- advantages and disadvantages of religion, the future use of religion
- Nietzsche's 'history' of morality – particularity of moral systems
- morality and human nature; herd morality
- critique of 'modern ideas'
- the sceptic and the critic
- nobility: description of value systems
- social implications of Nietzsche's concept of noble values.

Essay questions will focus on the following problem areas:

- scope of philosophy
- nature of morality
- religious belief.

4 Scheme of Assessment

4.1 Aims

AS and A Level courses based on this specification should encourage candidates to:

- gain knowledge and understanding of philosophy through consideration of some important philosophical issues and approaches to problems;
- develop a rigorous approach, both critical and constructive, to the study of philosophy and the nature of argument;
- develop a set of transferable intellectual skills – including comprehension, interpretation, analysis and evaluation – which will facilitate the development of independent thinking, based on critical examination of evidence and rational argumentation, and which will be applicable in the study of other academic subjects and in reflection on other important aspects of human experience;
- practice and enhance the ability to construct, develop and maintain clear and coherent arguments.

4.2 Assessment Objectives (AOs)

The Assessment Objectives are common to AS and A Level. The assessment units will assess the following Assessment Objectives in the context of the content and skills set out in Section 3, Subject Content.

Progression from the AS to the A2 is reflected in the different balance, or weighting, of the Assessment Objectives.

AO1 Demonstrate knowledge and understanding of relevant issues arising in the themes or texts selected for study.

Show an awareness of the central debates and relevant philosophical positions and of the nature of arguments employed.

AO2 Interpret and analyse philosophical argument, applying relevant points and examples.

AO3 Assess arguments and counter-arguments. Construct and evaluate arguments in order to form reasoned judgements.

Quality of Written Communication (QWC)

In GCE specifications which require candidates to produce written material in English, candidates must:

- ensure that text is legible and that spelling, punctuation and grammar are accurate so that meaning is clear
- select and use a form and style of writing appropriate to purpose and to complex subject matter
- organise information clearly and coherently, using specialist vocabulary when appropriate.

In this specification QWC will be assessed in all units. Marks for QWC are awarded as part of the total mark for each question as part of Assessment Objective 3.

Weighting of Assessment Objectives for AS

The table below shows the approximate weighting of each of the Assessment Objectives in the AS units.

Assessment Objectives	Unit Weightings (%)		Overall weighting of AOs (%)
	Unit 1	Unit 2	
AO1	20	20	40
AO2	20	20	40
AO3	10	10	20
Overall weighting of units (%)	50	50	100

Weighting of Assessment Objectives for A Level

The table below shows the approximate weighting of each of the Assessment Objectives in the AS and A2 units.

Assessment Objectives	Unit Weightings (%)				Overall weighting of AOs (%)
	Unit 1	Unit 2	Unit 3	Unit 4	
AO1	10	10	9	6	35
AO2	10	10	9	6	35
AO3	5	5	12	8	30
Overall weighting of units (%)	25	25	30	20	100

4.3 National Criteria

This specification complies with the following.

- The Code of Practice for GCE
- The GCE AS and A Level Qualification Criteria
- The Arrangements for the Statutory Regulation of External Qualifications in England, Wales and Northern Ireland: Common Criteria.

4.4 Prior Learning

There are no prior learning requirements. Any requirements set for entry to a course following this specification are at the discretion of centres.

4.5 Synoptic Assessment and Stretch and Challenge

Synoptic assessment is included within both A2 units for GCE Philosophy, requiring candidates to demonstrate that they have developed an understanding of the subject which is holistic.

The specification has been designed to ensure that the knowledge, understanding and skills acquired in all units are integrated and coherent. At A2, the themes that were introduced at AS are revisited and candidates are expected to have a deeper critical awareness and to be able to engage in more conceptually sophisticated discussions at A2.

Within Unit 4, the problem areas relate directly to other areas of the specification and candidates will be able to draw on, develop and apply material from both the AS and A2 modules. Candidates are

expected to use this knowledge as a springboard for wider discussion and engagement of issues and apply their acquired knowledge to a philosophical problem raised in the text.

The links throughout the course are illustrated in the diagram below.

At A2, the questions have been designed to test understanding and connectivity through synoptic questions, to require extended writing which will provide greater stretch and challenge for all candidates and to enable the performance of the most able candidates to be identified through the Grade A*.

AS Themes

Reason and experience

Knowledge of the external world

Free will and determinism

The idea of God, God and the world and persons may also be used to introduce students to Hume's philosophy.

HUME

Reason and experience

Why should I be moral?

Why should I be governed?

The value of art may also be used to introduce students to Plato's philosophy.

PLATO

Why should I be governed?

Why should I be moral?

Tolerance

MILL

Reason and experience

The idea of God

Persons

Free will and determinism

DESCARTES

Reason and experience

The idea of God

Why should I be moral?

Tolerance, free will and determinism, and the value of art may also be used to introduce students to Nietzsche's philosophy.

NIETZSCHE

A2 Themes

Philosophy of mind

Epistemology and metaphysics

Philosophy of religion may also complement the study of Hume.

Political philosophy

Epistemology and metaphysics

Moral philosophy

Political philosophy

Moral philosophy

Philosophy of mind

Epistemology and metaphysics

Epistemology and metaphysics

Moral philosophy

Philosophy of religion

Political philosophy may also complement the study of Nietzsche.

4.6 Access to Assessment for Disabled Students

AS/A Levels often require assessment of a broader range of competences. This is because they are general qualifications and, as such, prepare candidates for a wide range of occupations and higher level courses.

The revised AS/A Level qualification and subject criteria were reviewed to identify whether any of the competences required by the subject presented a potential barrier to any disabled candidates. If this was the case, the situation was reviewed again to ensure that such competences were included only where essential to the subject. The findings of this process were discussed with disability groups and with disabled people.

Reasonable adjustments are made for disabled candidates in order to enable them to access the assessments. For this reason, very few candidates will have a complete barrier to any part of the assessment.

Candidates who are still unable to access a significant part of the assessment, even after exploring all possibilities through reasonable adjustments, may still be able to receive an award. They would be given a grade on the parts of the assessment they have taken and there would be an indication on their certificate that not all the competences had been addressed. This will be kept under review and may be amended in the future.

5 Administration

5.1 Availability of Assessment Units and Certification

Examinations and certification for this specification are available as follows:

	Availability of units		Availability of certification	
	AS	A2	AS	A Level
January 2009	✓			
June 2009	✓		✓	
January 2010	✓		✓	
June 2010	✓	✓	✓	✓
January 2011 onwards	✓		✓	✓
June 2011 onwards	✓	✓	✓	✓

5.2 Entries

Please refer to the current version of *Entry Procedures and Codes* for up to date entry procedures. You should use the following entry codes for the units and for certification.

Unit 1 – PHIL1

Unit 2 – PHIL2

Unit 3 – PHIL3

Unit 4 – PHIL4

AS certification – 1171

A Level certification – 2171

5.3 Private Candidates

This specification is available to private candidates. Private candidates should write to AQA for a copy of *Supplementary Guidance for Private Candidates*.

5.4 Access Arrangements and Special Consideration

We have taken note of equality and discrimination legislation and the interests of minority groups in developing and administering this specification.

We follow the guidelines in the Joint Council for Qualifications (JCQ) document: *Access Arrangements, Reasonable Adjustments and Special Consideration: General and Vocational Qualifications*. This is published on the JCQ website (<http://www.jcq.org.uk>) or you can follow the link from our website (<http://www.aqa.org.uk>).

Access Arrangements

We can make arrangements so that candidates with disabilities can access the assessment. These arrangements must be made **before** the examination. For example, we can produce a Braille paper for a candidate with a visual impairment.

Special Consideration

We can give special consideration to candidates who have had a temporary illness, injury or indisposition at the time of the examination. Where we do this, it is given **after** the examination.

Applications for access arrangements and special consideration should be submitted to AQA by the Examinations Officer at the centre.

5.5 Language of Examinations

We will provide units for this specification in English only.

5.6 Qualification Titles

Qualifications based on this specification are:

- AQA Advanced Subsidiary GCE in Philosophy, and
- AQA Advanced Level GCE in Philosophy.

5.7 Awarding Grades and Reporting Results

The AS qualification will be graded on a five-point scale: A, B, C, D and E. The full A Level qualification will be graded on a six-point scale: A*, A, B, C, D and E. To be awarded an A* candidates will need to achieve a grade A on the full A Level qualification and an A* on the aggregate of the A2 units.

For AS and A Level, candidates who fail to reach the minimum standard for grade E will be recorded as U (unclassified) and will not receive a qualification certificate. Individual assessment unit results will be certificated.

5.8 Re-sits and Shelf-life of Unit Results

Unit results remain available to count towards certification, whether or not they have already been used, as long as the specification is still valid.

Candidates may re-sit a unit any number of times within the shelf-life of the specification. The best result for each unit will count towards the final qualification. Candidates who wish to repeat a

qualification may do so by re-taking one or more units. The appropriate subject award entry, as well as the unit entry/entries, must be submitted in order to be awarded a new subject grade.

Candidates will be graded on the basis of the work submitted for assessment.

Appendices

A Performance Descriptions

These performance descriptions show the level of attainment characteristic of the grade boundaries at A Level. They give a general indication of the required learning outcomes at the A/B and E/U boundaries at AS and A2. The descriptions should be interpreted in relation to the content outlined in the specification; they are not designed to define that content.

The grade awarded will depend in practice upon the extent to which the candidate has met the Assessment Objectives (see Section 4) overall. Shortcomings in some aspects of the examination may be balanced by better performances in others.

AS Performance Descriptions

	Assessment Objective 1	Assessment Objective 2	Assessment Objective 3
Assessment Objectives	Demonstrate knowledge and understanding of relevant issues arising in the themes or texts selected for study. Show an awareness of the central debates and relevant philosophical positions and of the nature of arguments employed.	Interpret and analyse philosophical argument, applying relevant points and examples.	Assess arguments and counter-arguments. Construct and evaluate arguments in order to form reasoned judgements.
A/B boundary performance descriptions	Candidates characteristically: a) demonstrate accurate knowledge and understanding of relevant philosophical issues arising in the theme selected for study b) show an awareness of the central debates and relevant philosophical positions and of the nature of arguments employed.	Candidates characteristically: a) interpret and analyse philosophical argument, applying relevant points and examples.	Candidates characteristically: a) assess arguments and counter-arguments b) construct and evaluate arguments in order to form reasoned judgements.
E/U boundary performance descriptions	Candidates characteristically: a) display a basic knowledge and understanding of philosophical issues arising in the theme selected for study b) show limited awareness of the debates and philosophical positions and of the nature of arguments employed.	Candidates characteristically: a) offer a limited interpretation and analysis of philosophical argument, with limited application of points and examples which are of limited relevance.	Candidates characteristically: a) offer a limited assessment of arguments and counter-arguments b) offer minimal construction and evaluation of arguments with little attempt to form judgements.

A2 Performance Descriptions

	Assessment Objective 1	Assessment Objective 2	Assessment Objective 3
Assessment Objectives	Demonstrate knowledge and understanding of relevant issues arising in the themes or texts selected for study. Show an awareness of the central debates and relevant philosophical positions and of the nature of arguments employed.	Interpret and analyse philosophical argument, applying relevant points and examples.	Assess arguments and counter-arguments. Construct and evaluate arguments in order to form reasoned judgements.
A/B boundary performance descriptions	Candidates characteristically: a) demonstrate full, detailed, accurate and wide ranging knowledge and understanding of relevant philosophical issues arising in the theme or text selected for study b) show a detailed awareness of the central debates and relevant philosophical positions and of the nature of arguments employed.	Candidates characteristically: a) offer a detailed interpretation and critical analysis of philosophical arguments, applying a range of relevant points and examples.	Candidates characteristically: a) assess arguments and counter-arguments in an effective manner demonstrating some insight b) construct detailed, relevant and sustained arguments and counter-arguments in order to form reasoned judgements.
E/U boundary performance descriptions	Candidates characteristically: a) display a basic knowledge and understanding of relevant philosophical issues arising in the theme or text selected for study b) show some awareness of the debates and philosophical positions and of the nature of arguments employed.	Candidates characteristically: a) offer a limited interpretation and brief analysis of philosophical arguments, with a basic application of points and examples which are of limited relevance.	Candidates characteristically: a) assess arguments and counter-arguments in a basic manner b) offer a limited construction and evaluation of arguments with judgements asserted.

B Spiritual, Moral, Ethical, Social and Other Issues

The study of philosophy can make a major contribution to a student's understanding of certain spiritual, moral, ethical, social and cultural issues. A course based on this specification will consider certain fundamental questions concerning the nature and significance of morality and ethics, as well as suggesting methods for making moral and ethical judgements.

European Dimension

AQA has taken account of the 1988 Resolution of the Council of the European Community in preparing this specification and associated specimen units.

Environmental Education

AQA has taken account of the 1988 Resolution of the Council of the European Community and the Report "Environmental Responsibility: An Agenda for Further and Higher Education" 1993 in preparing this specification and associated specimen units.

Avoidance of Bias

AQA has taken great care in the preparation of this specification and specimen units to avoid bias of any kind.

C Overlaps with other Qualifications

There is a limited overlap with the AQA GCE AS and A Level Religious Studies specification, although there is a significant difference in approach.

D Key Skills – Teaching, Developing and Providing Opportunities for Generating Evidence

Introduction

The Key Skills Qualification requires candidates to demonstrate levels of achievement in the Key Skills of Communication, Application of Number and Information Technology.

The units for the ‘wider’ Key Skills of Improving own Learning and Performance, Working with Others and Problem Solving are also available. The acquisition and demonstration of ability in these ‘wider’ Key Skills is deemed highly desirable for all candidates, but they do not form part of the Key Skills Qualification.

The units for each Key Skill comprise three sections:

- What you need to know
- What you must do
- Guidance.

Candidates following a course of study based on this specification for Philosophy can be offered opportunities to develop and generate evidence of attainment in aspects of the Key Skills of:

- Communication
- Application of Number
- Information Technology
- Working with Others
- Improving own Learning and Performance
- Problem Solving.

Areas of study and learning that can be used to encourage the acquisition and use of Key Skills, and to provide opportunities to generate evidence for Part B of the units, are signposted on the next page.

The above information is given in the context of the knowledge that Key Skills at level 3 will be available until 2010 with last certification in 2012.

Key Skills Qualifications of Communication, Application of Number and Information and Communication Technology will be phased out and replaced by Functional Skills qualifications in English, Mathematics and ICT from September 2010 onwards. For further information see the AQA website: <http://web.aqa.org.uk/qual/keyskills/com04.php>.

Key Skills Opportunities in GCE AS and A Level Philosophy

	Unit 1	Unit 2	Unit 3	Unit 4
Communication				
C3.1a	✓	✓	✓	✓
C3.1b	✓	✓	✓	✓
C3.2	✓	✓	✓	✓
C3.3	✓	✓	✓	✓
Application of Number				
N3.1				
N3.2				
N3.3				
Information Technology				
ICT3.1	✓	✓	✓	✓
ICT3.2	✓	✓	✓	✓
ICT3.3	✓	✓	✓	✓
Working With Others				
WO3.1	✓	✓	✓	✓
WO3.2	✓	✓	✓	✓
WO3.3	✓	✓	✓	✓
Improving Own Learning and Performance				
LP3.1	✓	✓	✓	✓
LP3.2	✓	✓	✓	✓
LP3.3	✓	✓	✓	✓
Problem Solving				
PS3.1	✓	✓	✓	✓
PS3.2	✓	✓	✓	✓
PS3.3	✓	✓	✓	✓



GCE Philosophy (2170) 2009 onwards

Qualification Accreditation Number: AS 500/2415/2 - A Level 500/2323/8

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Support meetings are available throughout the life of the specification.

Further information is available at:

<http://events.aqa.org.uk/ebooking>

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