

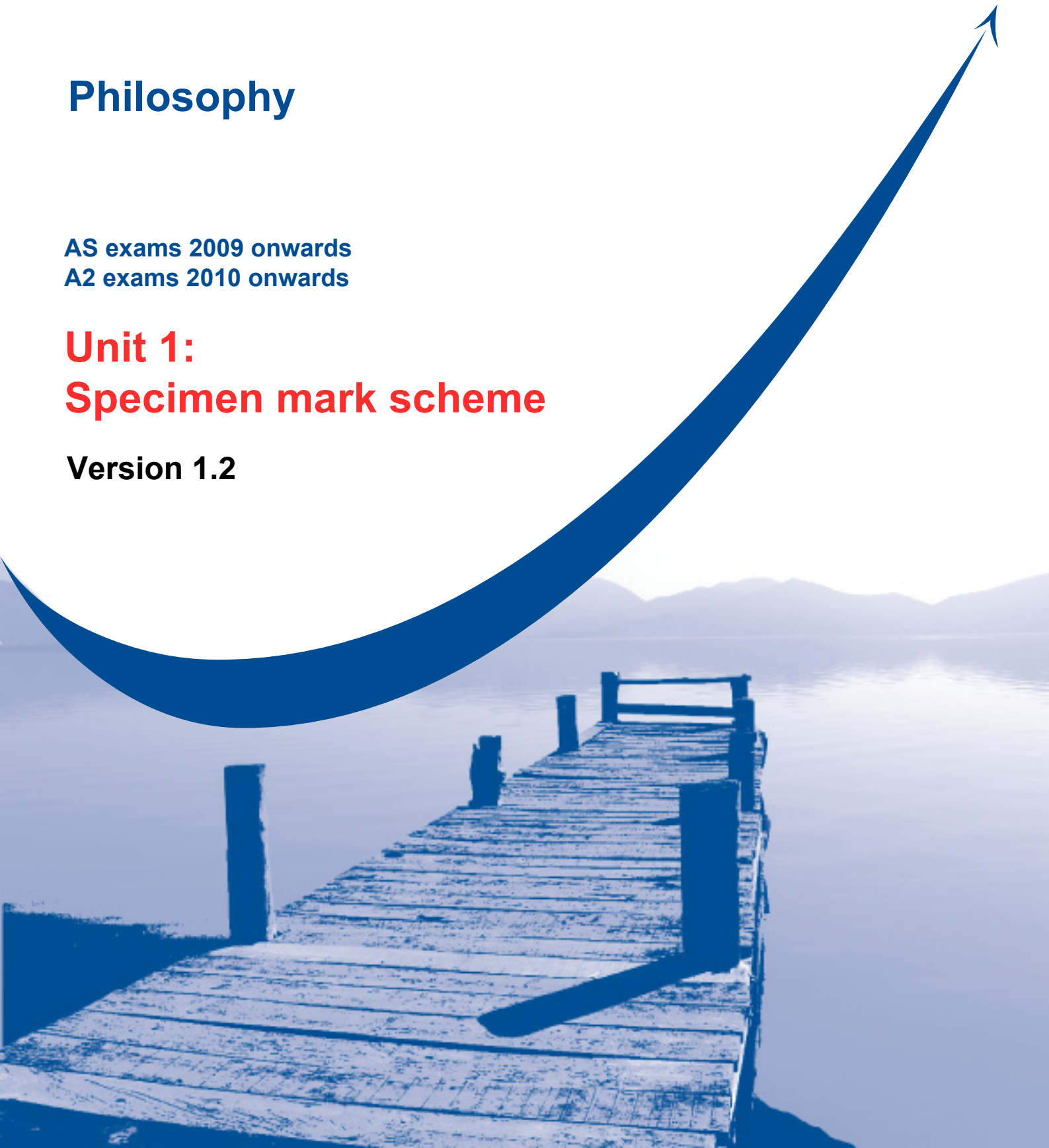
**GCE**  
AS and A Level

## **Philosophy**

AS exams 2009 onwards  
A2 exams 2010 onwards

### **Unit 1:** **Specimen mark scheme**

**Version 1.2**





## **General Certificate of Education**

# **Philosophy**

## **Unit 1 – An Introduction to Philosophy**

**[PHIL1]**

# **Specimen Mark Scheme**

The specimen assessment materials are provided to give centres a reasonable idea of the general shape and character of the planned question papers and mark schemes in advance of the first operational exams.

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Further copies of this Mark Scheme are available to download from the AQA Website: [www.aqa.org.uk](http://www.aqa.org.uk)

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*Dr Michael Cresswell, Director General.*

## GCE PHILOSOPHY Unit 1

### GENERIC MARK SCHEME for part (a) questions (Total: 15 marks)

|                | <b>AO1: Knowledge and Understanding</b>  |
|----------------|--|
| <b>Level 3</b> | <b>11–15 marks</b><br><br>Answers in this level provide a clear explanation of the relevant issues and demonstrate a precise understanding of philosophical positions and arguments. Appropriate illustrations are sharp, articulate and properly developed.<br><br>Answers at the bottom of this level are accurate and focused but too succinct: <i>either</i> the illustrations need development, <i>or</i> the significance of important points is only implicit.                                |
| <b>Level 2</b> | <b>6–10 marks</b><br><br>Answers in this level <i>either</i> briefly list a range of points <i>or</i> two or more points are blurred together <i>or</i> the explanation is clear but unbalanced so that one point is well made but a second is only briefly stated.<br>OR<br>Answers in this level <i>either</i> clearly identify, explain and illustrate one relevant point so that a partial explanation is given <i>or</i> provide a generalised, prosaic, response lacking detail and precision. |
| <b>Level 1</b> | <b>0–5 marks</b><br><br>Answers in this level <i>either</i> provide a basic, sketchy and vague account <i>or</i> a confused or tangential account which may only coincide with the concerns of the question in places.   |

**GENERIC MARK SCHEME for part (b) questions (Total: 30 marks)**

|                | <b>AO1: Knowledge and Understanding</b>   | <b>AO2: Interpretation, Analysis and Application</b>  | <b>AO3: Assessment and Evaluation</b>   |
|----------------|---|---|---|
| <b>Level 4</b> | <b>N/A</b>  | <b>15–18 marks</b><br>Answers in this level provide an integrated, comprehensive and sustained critical analysis of the issues.   | <b>N/A</b>  |
| <b>Level 3</b> | <b>3 marks</b><br>Answers in this level are focused, full and informed accounts of the relevant issues.   | <b>10–14 marks</b><br>Answers in this level provide an uneven analysis lacking precise detail or a partial perspective on the issues. Nevertheless, the discussion is directed at the relevant issues, links are present and the significance of points for the question is explicit. | <b>7–9 marks</b><br>At the top of this level answers will be subtle and penetrating and evaluation is sustained. A critical appreciation of points raised is employed to advance a position.<br><br>At the bottom of this level assessment is explicit and conclusions are clearly supported, but the assessment could be more subtle or penetrating. The response is legible, employing technical language accurately and appropriately, with few, if any, errors of spelling, punctuation and grammar. The response reads as a coherent and integrated whole. |
| <b>Level 2</b> | <b>2 marks</b><br>Answers in this level are <i>either</i> general responses lacking precision, <i>or</i> provide a partial account that is otherwise sharp. | <b>5–9 marks</b><br>Answers in this level provide some relevant material but the links between points or their significance for the question are not made clear.  | <b>4–6 marks</b><br>Evaluation is not sustained, although it is present. Evaluation may take the form of a disengaged but explicit juxtaposition of theoretical approaches or be a reasonable but undeveloped assertion. Answers lower in the level present a limited range of critical points and evaluation may be largely implicit. The response is legible, employing some technical language accurately, with possibly some errors of spelling, punctuation and grammar.   |

**GENERIC MARK SCHEME for part (b) questions continued**

|                | <b>AO1: Knowledge and Understanding</b>   | <b>AO2: Interpretation, Analysis and Application</b>   | <b>AO3: Assessment and Evaluation</b>  |
|----------------|---|--|--|
| <b>Level 1</b> | <p><b>1 mark</b></p> <p>Answers in this level demonstrate a basic and limited grasp through a sketchy and vague account lacking depth, detail and precision <i>or</i> through a confused or tangential account in which some points coincide with the concerns of the question.</p> | <p><b>0–4 marks</b></p> <p>Answers in this level are undeveloped or fragmentary and the discussion lacks any direction. Alternatively some relevant points may feature in a tangential approach.</p> | <p><b>1–3 marks</b></p> <p>Minimal evaluative points are merely asserted and there is little or no appreciation of the critical issues. Technical language may not be employed, or it may be used inappropriately. The response may not be legible and errors of spelling, punctuation and grammar may be intrusive.</p> |
| <b>0 marks</b> | No relevant philosophical knowledge.  | No relevant philosophical points.  | No relevant philosophical insights are presented.  |

**Theme: Reason and experience**

**1**

**Total for this question: 45 marks**

- |   |
|---|
| (a) Explain what is meant by <i>a priori</i> and outline <b>one</b> reason why the <i>a priori</i> is philosophically significant. (15 marks) |
|---|

*Expect the following definitions:*

- A proposition or truth is *a priori* if it is known prior to and/or independently of experience.
- A proposition or truth is *a priori* if it cannot be refuted without contradiction.
- A proposition or truth is *a priori* if it is justly known through understanding one or more self-evident propositions. Descartes notion of '*clear and distinct ideas*' may be used to illustrate the notion of self-evidence.

*And one of the following reasons why the *a priori* is philosophically significant:*

- *A priori* propositions or truths are philosophically significant because they are immune from sceptical doubts regarding the senses. Descartes' methodological doubt and his deduction of the cogito could be used to illustrate this point.
- *A priori* propositions or truths are philosophically significant because they constitute what we know innately and therefore are crucial in explaining capacities we possess that would otherwise be inexplicable.
- *A priori* propositions or truths are philosophically significant because of what they reveal about the necessary structure of (our experience of) the world.

*Unless a candidate answers both parts of the question they cannot achieve full marks.*

- |  |
|--|
| (b) 'All ideas derive from the sense experiences which they copy.' Discuss. (30 marks) |
|--|

*Expect the following discussion points:*

- The claim sets a clear limit on thought and allows us to proceed without getting distracted by empty metaphysical speculation.
- The claim reflects our experience of learning, where new ideas are acquired as we encounter new experiences.
- At least some ideas, (eg Hume's example of a missing shade of blue, '4') do not appear to derive from sense experience.
- Some ideas are best regarded as innate, (eg a Euclidean straight line, God).
- If all my ideas derive from my sense experience and all your ideas derive from your sense experience it follows that we can never share the same idea as we cannot have the same sense experience – *reductio ad absurdum*.
- If the claim is presented as a factual hypothesis then there is insufficient evidence to justify it.
- The theory implies that thinking involves the manipulation of mental images, sounds, smells, etc. This is psychologically implausible.
- The theory fails to appreciate the active power of the mind in shaping our experience.
- The theory inevitably degenerates into a solipsistic scepticism that it hasn't got the resources to escape from.
- The theory has problems accounting for general terms or universals.
- The term 'idea' is ambiguous, (eg is 'the cat sat on the mat' one or more idea(s)?).

*Candidates could usefully refer to individual philosophers, (eg. Hume, Locke, Russell, Descartes) in order to illustrate their discussion.*

**Theme: Why should I be governed?**

**2**

**Total for this question: 45 marks**

|   |
|---|
| (a) Explain and illustrate what is meant by 'power' in political contexts. (15 marks) |
|---|

*Expect the following:*

- Power is the capacity to achieve an end.
- Power is the capacity to overcome resistance by others.
- Power is the capacity to affect another to do what they would not do otherwise.
- Power is the capacity to affect another's *interests* adversely.
- Power is being a variable in the way things turn out.
- Power is indicative of moral and political responsibility.
- Power is an 'essentially contested' concept.
- Power *to* and Power *over* could be distinguished.
- Power might be distinguished from 'authority'.

|  |
|--|
| (b) Consider the claim that political obligations are founded upon consent. (30 marks) |
|--|

*Expect discussion of the following points:*

- The view that political obligations are founded upon consent makes clear that political arrangements are conventionally generated human creations. This contrasts with perspectives that see political arrangements as either God given or otherwise a reflection of some supposed natural order.
- 'Founded upon consent' is ambiguous. Does it refer to an actual occurrence that led to present arrangements or is it identifying a type of justification?
- As a matter of fact, no 'consenting' has ever taken place: so as a claim identifying the historical origins of political obligation, it is false.
- Can we treat the notion of consent as part of a useful fiction that illuminates political obligation? How can a model which we know does not reflect any actual occurrence help explain or justify our political obligations?
- The 'consent' account can reduce political obligation to obedience to the will of the majority and leads to tyranny.
- The notion of consent assumes that states are conglomerates of individual consenters and so misunderstands the intricate dependence the individual has on the state to which they belong.
- What is 'tacit' consent and do we give it? Even if tacit consent does entail some political obligation then what kind of obligation is it and how imposing can political authority be if it is founded upon mere 'tacit' consent?
- Is our consent a matter of surrendering our power to a sovereign or is it more like a loan? If the latter, can we withdraw our consent (eg break the law) if the conditions of the loan are not being satisfied?
- The consent model makes political obligation merely *instrumental* and fails to capture its moral and emotional content.
- 'Consent' is just ideological gas obfuscating the real dynamics of power and control that explain the state we're in.

**Theme: Why should I be moral?**

**3**

**Total for this question: 45 marks**

- (a) Explain and illustrate **two** criticisms of the claim that morality is a conventional agreement for our mutual advantage. (15 marks)

*Expect the following points:*

- The idea of a 'conventional agreement' presupposes, rather than explains, a moral framework.
- There is no evidence that a conventional agreement was ever made.
- If morality is merely conventional then moral judgements can only ever be relative to convention – this is undesirable or counter-intuitive.
- Our understanding of morality emerges out of a history of experience, not an idealised cluster of 'rules'.
- Morality is not required by conventional agreement but determined by, eg God, human nature, reason, and so on.
- Treating morality as 'advantageous' fails to understand what morality is.
- Morality is not mutually advantageous, but merely advantageous for some, e.g. Thrasymachus's view that 'justice is the advantage of the stronger' given in Plato's *Republic* or the view that morality merely serves the interests of the ruling class.

A candidate who only explains and illustrates one criticism cannot receive marks above Level 2.

- (b) 'Self interest plays no part in genuine morality.' Discuss. (30 marks)

*Expect the discussion to focus on some of the following:*

- If we understand the force of the moral law then we understand that conforming to its expectations is an unconditional requirement regardless of 'self interest'. Kant's approach to morality could be used to expand on this point.
- Morality demands that I treat everybody's interests equally and impartially which means 'self' interest cannot feature in my moral deliberations, eg Kant's *categorical imperative*.
- The motivation – self-interested or otherwise – for moral action does not determine whether that act was genuinely moral. What matters are consequences, eg Utilitarianism.
- Doing something for selfish reasons can never be genuinely moral, but self-interested reasons are not necessarily selfish and not necessarily disingenuous.
- In a broad sense, morality must address the interests of the 'self' because its role is to nurture our development and produce flourishing. Reference could be made to Aristotle's notion of 'eudemonia' and its relation to virtue, and Plato's belief that justice involves 'psychic harmony'.
- Unless morality responds to our self-interest then it is difficult to make sense of moral motivation.
- The notion of 'genuine morality' is spurious: Morality is just a device by which some impose their interests on others.
- A morality grounded in enlightened self-interest provides a coordinated and transparent system within which our interactions proceed effectively. If morality is not like this now, then we should revise it so that it is.

**Theme: The idea of God**

**4**

**Total for this question: 45 marks**

- (a) Explain and illustrate the claim that if God is *eternal* then He cannot be *omniscient*.  
(15 marks)

*Expect responses along these lines:*

God's Omniscience is typically understood as His knowing everything. God's Eternity is understood as God being independent of time (contrasting with God being everlasting) and therefore not susceptible to change. For God, past present and future "are by Him comprehended in His stable and eternal presence" (Augustine).

However, unless God knows what time it is *now* then God cannot know which of the following propositions is true: 'Christ will be crucified' or 'Christ has been crucified'. Therefore God is omniscient if and only if He knows the time now. 'If God knows the time now, then what God knows is susceptible to change.' Therefore He cannot be eternal.

- (b) Consider the strengths and weaknesses of the ontological argument. (30 marks)

*Expect a variety of versions of the Ontological Argument:*

Broadly, we know God must exist if we understand the idea of 'God'; and that God's necessary existence can be established independently of questions of evidence. Candidates might use various versions of the ontological argument (eg Anselm, Descartes, Plantinga).

*Candidates need to think about both the possible strengths and weaknesses, although they can argue for a strong conclusion one way or the other.*

*Strengths*

- It succeeds in proving God exists beyond doubt.
- It puts due stress on God's *uniquely* necessary existence, contrasted with the merely possible existence of contingent things.
- It expresses a common understanding of 'supreme being' shared by all theists.
- It explains why the denial of God's existence is akin to self-deception and therefore morally dubious.

*Weaknesses*

- The same kind of argument can be used to 'think' all kinds of things into existence, (eg Gaunillo's Island) but we know these things do not exist – *reductio ad absurdum*.
- Propositions can be necessary, but 'things' – no matter what they are – cannot be.
- The argument assumes that God exists and is therefore question begging.
- It is a mistake to treat existence as a predicate and this argument does just that.
- The idea of 'God' in this argument is so abstract it is not much like the God religious believers think about when they think of 'God'.
- As a matter of fact, God's non-existence is perfectly conceivable so there must be something wrong with the argument.

**Theme: Persons**

**5**

**Total for this question: 45 marks**

(a) Identify and briefly explain **two** characteristics that distinguish persons from non-persons. (15 marks)

*Expect any two from the following:*

- Being rational.
- Being reflective about one's experiences, feelings and motives as well as those of others.
- Being self-aware – aware of oneself as a continuing subject of experience, eg Locke's definition of a person.
- Exercising 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.
- Being a language user, able to communicate meanings.
- Being a social being, one whose sense of self emerges in and is created through relationships with others.

Candidates need to identify two characteristics to achieve full marks. A candidate who only explains and illustrates one characteristic cannot receive marks above Level 2.

(b) How convincing is the claim that bodily continuity is a necessary and sufficient condition for personal identity over time? (30 marks)

*Expect candidates to consider the following points:*

Some candidates may clarify the view in question prior to identifying issues: thus, a person is the same person at T1 and T2 if their body is continuous throughout T1 to T2.

- The claim that we could retain our personal identity in a disembodied existence and so bodily continuity can not be necessary.
- The claim that bodily continuity can be intact but nevertheless personal identity is lost, so bodily continuity cannot be sufficient.
- The claim that bodily continuity is necessary but not sufficient and so personal identity over time involves more than mere bodily continuity, psychological continuity, for example, might also be required.
- The claim that only a specific part of the body – the brain – need be continuous in order to maintain personal identity over time. Some discussion of brain transplants would be relevant.
- The claim that psychological continuity, (eg memory) is what matters in determining personal identity over time. Reincarnation might be discussed as it involves psychological continuity without bodily continuity.
- The claim that personal identity over time is not dependent on continuity (bodily or otherwise). I can exist intermittently and still be one and the same.
- The claim that survival through time is a more useful concept than continuity through time.
- The claim that personal identity 'is what it is' and cannot be analysed into or reduced to anything else.
- The claim that 'personal identity over time' is an illusion.

### ASSESSMENT OBJECTIVE GRID

| <b>AS<br/>Assessment<br/>Objective</b> | <b>Marks<br/>allocated by<br/>Assessment<br/>Objective<br/>part (a)<br/>question</b> | <b>Marks<br/>allocated by<br/>Assessment<br/>Objective<br/>part (b)<br/>question</b> | <b>Total Marks<br/>by<br/>Assessment<br/>Objective</b> |
|--|--|--|--|
| <b>AO1</b>                             | 15   | 3  | 18   |
| <b>AO2</b>                             | 0  | 18   | 18   |
| <b>AO3</b>                             | 0  | 9  | 9  |
| <b>Total</b>                           | <b>15</b>  | <b>30</b>  | <b>45</b>  |