



PHILOSOPHY AND THEOLOGY

9774/01

Paper 1 Introduction to Philosophy and Theology

May/June 2017

MARK SCHEME

Maximum Mark: 75

Published

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This document consists of **4** printed pages.

Question	Answer	Marks
Critically examine Aristotle's understanding of the Good.		
1	<p>This is a broad-based question, and candidates are at liberty to pursue any relevant route through it. Answers may include some of the following:</p> <ul style="list-style-type: none"> • The function argument: human good consists in activity of the rational part of the soul in accordance with virtue. • Practical wisdom. • The archer metaphor: every human action aims at some good; that which is chosen for its own sake (rather than as means to an end) is the highest good. Ethics is a subset of politics, since being an authoritative science, politics has the greatest power for good or bad over humans, although ethics doesn't have the status of maths, not being an exact science. • Training is necessary in ethics, not least by observation, to avoid subsuming the good under passion and mere pleasure. The final cause of ethical activity/the highest good is eudaimonia (complete well-being). • Aristotle's doctrine of the Mean: virtue as a disposition. • Practical consideration of some of the Aristotelian virtues and their excess and deficiency. • Consideration of the value of rules. • Analysis of specific themes, e.g. his assessment of the value of the family and the value of fidelity within marriage. • The position of philosophers and of middle-class Greek housewives as exemplars of practical moral conduct. • Aristotle's account of pleasure. • Aristotle's account of friendship. 	25

Question	Answer	Marks
'Empiricist epistemology proves that there is nothing in the mind that did not enter it through the senses.' Critically examine this claim.		
2	<p>Candidates will probably discuss empiricist epistemology through Locke or Hume, perhaps beginning with Aristotle's inductive approach. Candidates might also seek to establish the empiricist view through criticism of the rationalist idea that knowledge is innate, for example through the counter-thesis to innate ideas, i.e. that what is thought to be innate comes from experience, such as mathematical knowledge or the concept of God; or through common-sense realism, that the world is understandable through the senses.</p> <p>The opposing view might be grounded in Plato's rationalism, or that of Leibniz, Chomsky, et al. Some will probably refer to Hume's apparent doubt about the missing shade of blue. There are many avenues that candidates might take: they might seek to show that the concept of a self is irreducible; that concepts of space, time and causation are likewise not reducible to empirical description; the argument that empiricism leads to solipsism; credit any relevant approach. Some attention should be given to the word 'proof', and some might argue that the issue cannot be susceptible to proof, since it is not possible to get outside our own perceptions to test their accuracy. The particular conclusion that candidates might reach is incidental: mark solely by quality of relevant discussion.</p>	25

Question	Answer	Marks
Evaluate the claim that fideism is the only sure route to religious truth.		
3	<p>Fideism might be addressed through some such framework as Reformed Epistemology: the view that epistemology has failed to provide a clear route to knowledge, and in the absence of such a route it might be argued that faith-based approaches are fully justified. The certainty of religious experience can be put alongside the uncertainty of foundational or other approaches to knowledge. Fideism is generally held to disparage the power of reason to attain to truth, or at least to object to evidentialism, i.e. the claim that no belief should be held that is not supported by evidence.</p> <p>Conversely, evidentialist approaches reject fideism on the grounds that convictions of faith can lead the believer to espouse any kind of irrational nonsense ranging from superstition to fundamentalist religious conviction. There should be a consideration of specific fideist or evidentialist approaches, such as: e.g. Pascal's 'Wager', Kierkegaard, William James and the 'will to believe', Wittgensteinian fideism and others.</p> <p>For the higher levels, candidates will need to address the implications of 'only' and 'sure'. They will need also to consider the phrase 'religious truth', since (as for example William James suggests) any route to religious truth depends on what one believes in the first place.</p>	25

Question	Answer	Marks
Critically examine psychological understandings of the conscience.		
4	<p>The Specification refers to Butler and Freud, but the inclusion of neither philosopher is compulsory, although it is very unlikely that Freud will not be considered. There may be overlap between psychological views and sociological/evolutionary views, for example. This can be allowed so long as the emphasis is on the psychological explanation. For example Darwin's explanation of the conscience combines elements of each of these areas, conscience being described as the outcome of biological drives that lead humans to avoid inducing fear or contempt in others, being experienced as guilt or shame for example, depending both on the psychology of the individual and of the society in question. Candidates are likely to describe and evaluate the views of Butler, Freud, Kohlberg, Piaget, Fromm, et al.</p> <p>The question requires 'critical examination', so whoever is referred to, the only considerations are the coherence of explanation and analysis. It would be acceptable for candidates to contrast the claims of other views of the conscience, for example religious explanations, but the main emphasis should be on psychological understandings.</p>	25