Cambridge Assessment International Education
Cambridge Pre-U Certificate

PHILOSOPHY AND THEOLOGY **9774/01**

Paper 1 Introduction to Philosophy and Theology **May/June 2018**

MARK SCHEME

Maximum Mark: 75

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

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

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Question	Answer	Marks
1	**Critically examine Aristotle's empirical understanding of the nature of body and soul.** Candidates should consider Aristotle's understanding of body and soul from *De Anima*, e.g. soul as form – the principle of life and being in living things, united in the body; his rejection of Platonic ideas leading to disembodied existence in a world of Forms; soul as the first actuality of a natural body potentially having life; soul makes the potential living body the actual living body; the soul cannot be material, because the body is the matter and the soul is the form; matter and form cannot exist separately – they are two aspects of one thing – inseparable body and soul; soul in plants, animals and humans; the separable soul. Candidates might assess the scientific aspects of Aristotle's ideas; the nature of the First Mover; how his comments about matter and form show how a mind can abstract form from matter in order to think about things and the relationship between things. A critique of the notion of a separable soul might include the objection that the concept is metaphysical.	25
2	**Evaluate the claim that moral statements have absolute force.** Candidates might defend moral absolutism through religious claims about moral authority such as Divine Command Theory, or, for example, through Kantian claims about the categorical force of moral commands. A critique of absolutism might come through many routes, e.g. through the contrasting claims of relativism, through the fact that so-called absolute moral commands are unenforceable; through the debate about the supposed source of absolute moral commands – the impossibility of finding an unquestioned source, and so on. Some might defend moral absolutism through the notion that there are some self-evident universal absolutes, such as the prohibition of child abuse.	25
3	**Critically examine the differences between propositional and non-propositional ideas about revelation.** The question invites candidates to consider the relative merits of propositional and non-propositional concepts of revelation, although candidates are free to take any reasonable route they like in answering the question. The propositional view is generally associated with Roman Catholicism and 'conservative' Protestantism. It carries with it the notion of faith as the obedient acceptance of/intellectual assent to revealed truths, together with a specific acceptance of scripture as codifying religious truths. Candidates are likely to contrast these ideas with the non-propositional view that scripture includes symbolic and metaphorical truths which require discussion, analysis and the application of reason.	25

Question	Answer	Marks
4	**'The Universe is determined, but humans are free.' Discuss.** The question asks candidates to consider the view that determinism in some form governs the operations of the physical universe, whereas human mental events are (to some extent) not causally determined. For some, determinism at *all* levels is unavoidable. The universe as a physical system is generally held to be causally determined by the laws of physics. Scientific determinism suggests that the laws of cause and effect are bivalent, operating from past to present to future and theoretically from present to past, so all events, both physical and mental, operate in a determined sequence. For physics to work, causal determinism is assumed, and since the brain is considered by reductionists to be a purely physical system, this suggests that humans are not free. Attempts to remove human thought from the causal nexus generally invoke some kind of quantum indeterminacy in the brain by which a non-physical mind might possess freedom of the will. Alternatively, for example, Dual-aspect Monism postulates an unknown substance with mental and physical attributes, mind being non-reducible and non-deterministic (so free). Some might point out that determinism is a theological as well as a scientific doctrine. Theological determinism follows from the acceptance of God's omniscience: God's complete foreknowledge determines the future. Theological determinism is problematic in many ways, however, not least in the fact that it appears to entail predestination to heaven or hell, as suggested by Augustine and Calvin. Solutions tend to hinge on the nature of God's relation to time. Some follow Aquinas' view that God exists timelessly, so sees the results of future free choices but does not cause them. Others envisage a God who exists temporally, without knowledge of the future. For those who reject God's existence, the doctrine of theological determinism cannot arise, so determinism remains, for example, as a problem in physics or psychology. Some are likely to hinge the discussion around Hume's compatibilism. Accept any relevant line of argument.	25