

Writing - Mark Scheme

Category	Does their answer...	Marks available
Purpose and organisation	• Answer the question? • Use paragraphs? • Have a beginning, middle and end? • Include full descriptions or a clear argument? • Have a good, clear opening/introduction? • Have a clear ending/conclusion?	/5
Language	• Use interesting and varied vocabulary? • Use the correct tense(s)? • Use character speech or quotations (where applicable)? • Demonstrate writers tools and techniques (e.g. alliteration or rhetorical questions)?	/10
Style	• Vary sentence length and style? • Start sentences with different words? • Use the correct format (e.g. story, essay, diary entry or continuation of a story)?	/5
Spelling, punctuation and grammar	• Use a good range of punctuation (e.g. commas, exclamation marks, ellipses, colons, semicolons)? • Use good spelling? • Use good grammar? • Use proper sentences with few mistakes?	/5
<i>Total</i>	<i>/25</i>	

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Lambros Malafouris, 2016-02-12 An account of the different ways in which things have become cognitive extensions of the human body from prehistory to the present An increasingly influential school of thought in cognitive science views the mind as embodied extended and distributed rather than brain bound or all in the head This shift in perspective raises important questions about the relationship between cognition and material culture posing major challenges for philosophy cognitive science archaeology and anthropology In *How Things Shape the Mind* Lambros Malafouris proposes a cross disciplinary analytical framework for investigating the ways in which things have become cognitive extensions of the human body Using a variety of examples and case studies he considers how those ways might have changed from earliest prehistory to the present Malafouris s Material Engagement Theory definitively adds materiality the world of things artifacts and material signs into the cognitive equation His account not only questions conventional intuitions about the boundaries and location of the human mind but also suggests that we rethink classical archaeological assumptions about human cognitive evolution

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