

**PHILOSOPHY
HIGHER LEVEL
PAPER 2**

Tuesday 12 November 2002 (morning)

2 hours

INSTRUCTIONS TO CANDIDATES

- Do not open this examination paper until instructed to do so.
- Answer two questions, each on a different prescribed text.

Answer *two* questions, each on a different prescribed text.

1. Lao Tzu: *Tao Te Ching*

“Tao never makes any ado, and yet it does everything. If a ruler can cling to it, all things will grow of themselves.” Critically discuss this statement in the context of *Tao Te Ching*.

2. Confucius: *The Analects*

Confucius said: “Yu, shall I teach you what knowledge is? When you know a thing, say that you know it; when you do not know a thing, admit that you do not know it. That is knowledge”. Critically discuss this concept of knowledge.

3. Plato: *The Republic*

Plato argues that “we should expect tyranny to result from democracy”. Explain his position and critically assess it.

4. Aristotle: *The Nicomachean Ethics*

Explain and discuss Aristotle’s claim that happiness is activity in accordance with virtue. Could this claim still be valid?

5. Aquinas: *Summa Theologiae*

Is free will a faculty of appetites **or** a faculty of knowledge? Explain and discuss Aquinas’ view within the frame of his conception of free will.

6. Descartes: *Meditations*

“From all this I recognise that the power of will which I have received from God is not of itself the source of my errors any more than is the power of understanding. Whence then come my errors?” Explain and discuss.

7. Locke: *Second Treatise of Government*

“This holds in all the laws a man is under, whether natural or civil. Is a man under the law of nature? What made him free of that law?”

(Locke, *Second Treatise on Civil Government*, VI, 59)

Describe how Locke classifies laws into natural and civil ones. Is his classification instructive?

8. Hume: *An Inquiry Concerning Human Understanding*

To what extent can Hume’s distinction between “relations of ideas” and “matters of fact” be explained from the point of view of empiricism?

9. Rousseau: *Discourse on the Origin of Inequality and Social Contract*

“...the general will alone can direct the forces of the state in accordance with that end which the state has been established to achieve – the common good...”

(Rousseau, *The Social Contract*, II, 1)

Explain Rousseau’s concept of the general will, and critically assess the relationship it has with the law.

10. Kant: *Groundwork of the Metaphysic of Morals*

Explain the distinction that Kant makes between having a price **and** having dignity.

11. Nietzsche: *The Genealogy of Morals*

“That someone *feels* “guilty” or “sinful” is no proof that he is right, anymore than a man is healthy, merely because he feels healthy.”

How, according to Nietzsche, are men made to feel guilty or sinful? Critically examine the implications of his explanation.

12. Mill: *Essay on Liberty*

What are the conditions, according to J.S. Mill, that must be fulfilled by society to be called a free society?

13. Freud: *Civilisation and its Discontents* and *Outline of Psychoanalysis*

Explain the concept of sublimation in the context of Freud’s analysis of civilisation and critically assess its role in the whole civilising process.

14. Buber: *I and Thou*

In the third section of the book, Buber comments on the Buddha. Explain how the Buddhist view and Buber’s view compare and critically discuss them.

15. Ortega y Gasset: *History as a System*

“Beliefs constitute the basic stratum, that which lies deepest, in the architecture of our life.” Critically discuss this statement.

16. Wittgenstein: *The Blue and Brown Books*

Explain and discuss Wittgenstein’s statement that “understanding a sentence means understanding a language”.

17. Arendt: *The Human Condition*

Assess the distinction that Hannah Arendt makes between labour and work and critically discuss it.

18. Simone de Beauvoir: *The Ethics of Ambiguity*

“...though the passionate man inspires a certain admiration, he also inspires a kind of horror at the same time.”

(Simone de Beauvoir, *The Ethics of Ambiguity, II*)

Explain why de Beauvoir is ambivalent about the passionate man. Is her ambivalence justified?

19. Rawls: *A Theory of Justice*

The principle of **redress** is a guiding principle for Rawls’ theory of Fairness. Explain its foundation and workings, and evaluate its effects.

20. Feyerabend: *Farewell to Reason*

Assess Feyerabend’s claim that “societies dedicated to freedom and democracy should be structured in a way that gives all traditions *equal opportunities* [...]. Science is to be treated as one tradition among many, not as a standard for judging what is and what is not.”

21. Foucault: *The History of Sexuality*

Explain and discuss Foucault’s claim that “power is tolerable only on condition that it masks a substantial part of itself. Its success is proportional to its ability to hide its own mechanisms.”

22. Putnam: *Reason, Truth and History*

What reasons does Putnam use to defend his internalist perspective on truth? Critically comment on this perspective, with particular reference to his view on values and facts.

23. Taylor: *The Ethics of Authenticity*

What problems does Taylor find with “boosters” and “knockers” of contemporary culture when they speak about authenticity?

24. Nussbaum: *Poetic Justice*

If civil servants are less likely to be readers of literature and more and more surrounded by economic cost-benefit analysis, how will this affect policy making outcomes?