

**PHILOSOPHY
HIGHER LEVEL
PAPER 2**

Wednesday 21 May 2003 (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.

In answering questions, candidates are expected to:

- present an argument in an organized way
- use clear, precise and appropriate language, demonstrating that they understand the author's specific terminology
- show an understanding of the specific demands of the question
- give detailed references to the ideas and arguments presented in the text
- provide relevant supporting material and examples where appropriate
- analyse the supporting material
- state a clear, personal response to the position expressed by the author.

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

1. Lao Tzu: *Tao Te Ching*

How should rulers govern according to Lao Tzu? Discuss his position on this issue.

2. Confucius: *The Analects*

“He who learns but does not think is lost. He who thinks but does not learn is in danger.” Outline Confucius' theory on learning and thinking, then discuss it.

3. Plato: *The Republic*

“I believe that Plato's political programme, far from being morally superior to totalitarianism, is fundamentally identical with it.” Critically evaluate this statement in the context of Plato's *Republic*.

4. Aristotle: *The Nicomachean Ethics*

“A just man becomes just by doing what is just.” Critically discuss this statement in the context of Aristotle's *Nicomachean Ethics*.

5. Aquinas: *Summa Theologiae*

Does Aquinas have good reasons for thinking that human understanding is a faculty of the human soul, and not its essence? Analyse and discuss Aquinas' reasons in the context of his account of intellectual faculties.

6. Descartes: *Meditations*

Explain Descartes' view of the power of imagination in his discussion on mind and matter, then critically examine it.

7. Locke: *Second Treatise of Government*

Outline and discuss Locke's theory of the State of Nature with particular reference given to his reasons for abandoning this state.

- 8. Hume: *An Enquiry Concerning Human Understanding***
Explain Hume’s claim that mankind has always agreed on the doctrine of liberty and necessity. Do you agree with his explanation that “the whole dispute has been merely verbal”?
- 9. Rousseau: *Discourse on the Origin of Inequality and Social Contract***
What reasons does Rousseau give when he claims that institutions such as the Law have become corrupted? Evaluate the validity of his reasons.
- 10. Kant: *Groundwork of the Metaphysic of Morals***
What is the importance of moral worth in Kantian ethics?
- 11. Nietzsche: *The Genealogy of Morals***
Analyse Nietzsche’s claim that the origin of language is the master’s expression of power. Discuss the implications of this claim on language and values.
- 12. Mill: *Essay on Liberty***
Is Mill’s argument for individual freedom incompatible with his belief in the principle of utility?
- 13. Freud: *Civilisation and its Discontents and Outline of Psychoanalysis***
Analyse and evaluate why Freud claims that religious wants, desires and demands derive from infantile helplessness and the yearning for the father.
- 14. Buber: *I and Thou***
“When a culture is no longer centred in a living and continually renewed relational process, it freezes into the It-world.” Examine and evaluate this statement.
- 15. Ortega y Gasset: *History as a System***
Explain and discuss the philosophical implications of Ortega y Gasset’s claim that the human being is responsible for both what he is and what he is going to do.
- 16. Wittgenstein: *The Blue and Brown Books***
“Meaning is one of the words of which one may say that they have odd jobs in our language. It is these words which cause most philosophical troubles.” Explain and discuss Wittgenstein’s claim.

17. Arendt: *The Human Condition*

Arendt distinguishes between immortality and eternity and concludes that there is eventually a “victory of the concern with eternity over all kinds of aspirations toward immortality”. Present the elements of the distinction she makes and discuss them.

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

What does de Beauvoir mean by saying: “the child is metaphysically privileged”? Evaluate her argument.

19. Rawls: *A Theory of Justice*

Are the principles chosen by individuals in the original position necessarily morally binding? Assess Rawls’ view.

20. Feyerabend: *Farewell to Reason*

Explain and discuss Feyerabend’s argument that we cannot regard natural sciences as superior to other forms of understanding.

21. Foucault: *The History of Sexuality*

Foucault distinguishes “ars erotica” from “scientia sexualis”? Critically evaluate his distinction.

22. Putnam: *Reason, Truth and History*

“The assumptions about rationality are largely unexamined collections of cultural myths and prejudices.” Discuss Putnam’s view on the relative priority of rationality and value.

23. Taylor: *The Ethics of Authenticity*

“It is our individualism that desires authenticity. It is also our individualism that makes authenticity trivial.” Do you agree with this assessment of Taylor’s view?

24. Nussbaum: *Poetic Justice*

What does Nussbaum mean when she speaks of rational emotions? Is her explanation valid?