

**PHILOSOPHY
HIGHER LEVEL
PAPER 2**

Tuesday 18 November 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 supportive 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*

We are told in *Tao Te Ching* that ‘The Tao (The Way) that can be told is not the invariant Way’.

Tao endures without a name (32)

Tao hides, no name (41)

The Tao is empty (4)

The gateway to all mystery (1)

So, if the subject of the book cannot be named or described, if it is so elusive and obscure, how can the book teach us anything? Justify your answer.

2. Confucius: *The Analects*

Evaluate the following statement by Confucius: “The superior man extensively studies literature (wen) and restricts himself with the rules of propriety.”

3. Plato: *The Republic*

Plato’s argument for the ideal state rests on each individual performing his/her specific function. Yet only when philosophizing and ruling come into the hands of only one person will the ideal state be realized. Discuss this paradox in Plato’s Republic.

4. Aristotle: *The Nicomachean Ethics*

To whom (or what) does Aristotle confer the responsibility for education in goodness? Explain how Aristotle justifies this position and, with the help of an example, evaluate it.

5. Aquinas: *Summa Theologiae*

Evaluate whether Aquinas’ account of free will is an effective counter to determinism.

6. Descartes: *Meditations*

Which is more effective, the arguments Descartes uses to establish doubt about *res cogitans* (thinking thing), or the arguments he uses to establish certainty about it?

7. Locke: *Second Treatise of Government*

Explain under what circumstances is it permissible to dissolve the government and evaluate if these circumstances are the appropriate and only ones.

8. Hume: *An Enquiry Concerning Human Understanding*

How do we extend our knowledge of things beyond the present testimony of our senses, or the records of our memory? Analyse and discuss how we extend our knowledge.

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

Explain and discuss how Rousseau accounts for the transition from the idyllic state of nature to the establishment of the social contract.

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

Explain and evaluate how, given Kant's reasoning, a person who behaves horribly ("the villain") might have more moral worth than a person who is consistently nice.

11. Nietzsche: *The Genealogy of Morals*

Explain and discuss why Nietzsche argues that the slave revolt in morality must be understood and appreciated in terms of *ressentiment*.

12. Mill: *Essay on Liberty*

Mill presents two different means by which societies can exert control over someone's behaviour. Explain these ways and evaluate them.

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

Freud rejects the Marxist claim that property breeds aggressiveness. Discuss his views on private property and aggressiveness, and critically analyse them.

14. Buber: *I and Thou*

Buber claims that a community is not created because persons have feelings for each other. Explain his contention and critically assess it.

15. **Ortega y Gasset: *History as a System***
Explain and discuss Ortega y Gasset's claim that man has no nature, that man is not a thing, but a drama.
 16. **Wittgenstein: *The Blue and Brown Books***
Analyse and discuss Wittgenstein's claim that philosophy is a fight against the fascination which forms of expression exert upon us.
 17. **Arendt: *The Human Condition***
Explain and discuss why Hannah Arendt believes that an appreciation of what she calls *vita activa* helps us to understand the human condition.
 18. **Simone de Beauvoir: *The Ethics of Ambiguity***
Is the ethics of ambiguity individualistic? Using your own examples, justify your answer.
 19. **Rawls: *A Theory of Justice***
Analyse and discuss Rawls' conception of equal liberty of conscience.
 20. **Feyerabend: *Farewell to Reason***
Assess Feyerabend's claim that "... practical relativism (which overlaps with opportunism) concerns the manner in which views, customs, traditions different from our own may affect our lives".
 21. **Foucault: *The History of Sexuality***
Explain and discuss Foucault's view that sexuality is not a "natural" fact about persons but rather a social construct.
 22. **Putnam: *Reason, Truth and History***
Putnam opposes the externalist perspective to the internalist one. Evaluate Putnam's contrast of these perspectives.
 23. **Taylor: *The Ethics of Authenticity***
"Self-fulfillment without regard to the demands of our ties with others or to demands from something other than human desires is self-defeating." Explain and discuss Taylor's position.
 24. **Nussbaum: *Poetic Justice***
Analyse and discuss Nussbaum's defense of emotions as a contribution to public rationality.
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