



22135602



**PHILOSOPHY
HIGHER LEVEL AND STANDARD LEVEL
PAPER 2**

Tuesday 7 May 2013 (morning)

1 hour

INSTRUCTIONS TO CANDIDATES

- Do not open this examination paper until instructed to do so.
- Answer one question.
- The maximum mark for this examination paper is *[30 marks]*.

In your answer you are expected to:

- *argue in an organized way using clear, precise language, which is appropriate to philosophy, and demonstrate an understanding of the author’s specific terminology*
- *show an understanding of the specific demands of the question*
- *give references to the ideas and arguments presented in the text*
- *present appropriate examples providing support for your overall argument*
- *identify and analyse counter-arguments*
- *provide relevant supporting material, illustrations and/or examples*
- *develop a critical evaluation of the ideas and arguments of the text*
- *offer a clear and philosophically relevant personal response to the position expressed by the author.*

Answer **one** question. Each question is worth [30 marks].

Bhagavad Gita

1. Evaluate the claim that the best way to knowledge of *Brahman* is a corresponding love of God (*bhakti*).
2. Evaluate the significance of “one in the body” (*dehin*), spirit, or soul in the understanding of human identity.

Confucius: The Analects

3. Evaluate Confucius’s claim that you should use your ears widely but leave out what is doubtful.
4. Evaluate the importance of an understanding of Destiny or the will of Heaven (*ming*), in the development and behaviour of the “gentleman”.

Lao Tzu: Tao Te Ching

5. Evaluate the claim that the way of the sage is bountiful and does not contend.
6. Evaluate the claim that the essential element of living a life with the Way is passivity.

Plato: *The Republic*, Books IV–IX

7. Evaluate Plato’s distinction between knowledge and belief.
8. Evaluate the desirability of philosophers taking charge of the state.

René Descartes: *Meditations*

9. Explain and discuss the idea of certainty.
10. Evaluate the claim that I do not inhabit my body in the way that a captain inhabits his ship.

John Locke: *Second Treatise on Government*

11. Evaluate Locke’s claim that without consent and trust, nothing legitimate can occur in civil society.
12. Explain and discuss Locke’s concept of the state of nature.

John Stuart Mill: *On Liberty*

13. Evaluate Mill’s claim that it is utility that gives individual liberty its value because utility is “the ultimate appeal on all ethical questions; but it must be utility in the large sense, grounded on the permanent interests of man as a progressive being”.
14. Evaluate Mill’s case against the justifiability of paternalistic interference in the lives of competent adults.

Friedrich Nietzsche: *The Genealogy of Morals*

15. Evaluate the claim that there is an inconsistency between Nietzsche’s idea of self-creation and his view that, like birds of prey and lambs, we are compelled to behave as we do by our instincts.
16. Evaluate Nietzsche’s claim that there cannot be a valid universal morality because the history of morality, as with all practices, is that of a “will to power playing itself out”.

Bertrand Russell: *The Problems of Philosophy*

17. Evaluate the claim that we can know what is true and know what is false.
18. Evaluate the role and importance of knowledge of general principles.

Hannah Arendt: *The Human Condition*

19. Evaluate the claim that modernity is the success of labour over work and action.
20. Evaluate the significance of freedom within action.

Simone de Beauvoir: *The Ethics of Ambiguity*

21. Evaluate the claim that living alongside others offers the individual a response to the fact that we are alone in the world.
22. Evaluate the view that exercising our freedom represents a flight from the security of childhood.

Charles Taylor: *The Ethics of Authenticity*

23. Evaluate the claim that without horizons of significance, authenticity becomes an ideal based in moral relativism.
 24. Explain and discuss the problems posed by instrumental reasoning to the ideal of authenticity.
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