



MARKSCHEME

November 2013

PHILOSOPHY

Higher Level and Standard Level

Paper 2

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Note to examiners

This markscheme outlines what members of the paper setting team had in mind when they devised the questions. The topics listed in the bullet points indicate possible areas candidates might cover in their answers. They are not compulsory points and not necessarily the best possible points. They are only a framework to help examiners in their assessment. Examiners should be responsive to any other valid points or any other valid approaches.

Paper 2 guidance

Examiners are reminded that in the examination paper it states that candidates are expected to demonstrate the following skills. Since these skills are encouraged within the assessment criteria, examiners should take them into account in their marking:

- *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 their 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.*

Using the assessment criteria

Candidates at both Higher Level and Standard Level answer **one** question on the prescribed texts.

Answers are assessed according to the assessment criteria set out on pages 4–5.

Paper 2 assessment criteria**A Expression**

- Has the student presented ideas in an organized way?
- How clear and precise is the language used by the student?
- To what extent is the language appropriate to philosophy?
- To what extent has the student understood the author's use of specific terminology?

Achievement Level	Descriptor
0	The student has not reached level 1.
1	The student expresses some basic ideas but it is not clear what the answer is trying to convey. The use of language is not appropriate to philosophy.
2	The student presents some ideas in an organized way. There is some clarity of expression but the answer cannot always be followed. The use of language is not always appropriate to philosophy. The student shows some understanding of the author's use of specific terminology but only in a limited way.
3	The student presents ideas in an organized way and the answer can be easily followed. The use of language is appropriate to philosophy and the author's use of specific terminology is satisfactorily understood.
4	The student presents ideas in an organized and coherent way and insights are clearly articulated. The use of language is effective and appropriate to philosophy. The student shows a clear understanding and use of the author's specific terminology.
5	The student presents ideas in an organized, coherent and incisive way, insights are clearly articulated and the answer is focused and sustained. The use of language is precise and appropriate to philosophy. The student shows an assured understanding and use of the author's specific terminology.

B Knowledge and understanding of the text

- How well does the student know the text?
- To what extent has the student understood the author's ideas, arguments and key concepts?

Achievement Level	Descriptor
0	The student has not reached level 1.
1	The student demonstrates a superficial knowledge of the text and there is only a basic understanding of the author's ideas, arguments and key concepts.
2	The student demonstrates some knowledge of the text, with a limited understanding of the author's ideas, arguments and key concepts.
3	The student demonstrates satisfactory knowledge of the text and the author's ideas, arguments and key concepts are satisfactorily understood. There is some insight into the author's arguments.
4	The student demonstrates a good knowledge of the text and the author's ideas, arguments and key concepts are clearly understood. The student is able to show an understanding of some of the more difficult or subtle points of the author's arguments.
5	The student demonstrates that the text has been thoroughly and carefully read. The student shows an in-depth understanding of the author's arguments, with a close attention to detail.

C Identification and analysis of relevant material

- How well has the student understood the specific demands of the question?
- To what extent does the student identify and analyse relevant supporting material?
- How effectively does the student analyse the supporting material, examples and counter-arguments?

Achievement Level	Descriptor
0	The student has not reached level 1.
1–2	The student shows little understanding of the specific demands of the question and identifies relevant supporting material in only a limited way. There is little analysis and few or no examples are given.
3–4	The student shows some understanding of the specific demands of the question and identifies and analyses some relevant supporting material. Some appropriate examples are used.
5–6	The student shows a satisfactory understanding of the specific demands of the question and identifies supporting material that is nearly always relevant. There is a satisfactory analysis of this material. Examples are appropriate and give some support to the argument.
7–8	The student shows an effective understanding of the specific demands of the question and identifies relevant supporting material that is analysed in a sound and thoughtful way. Examples are appropriate in their support of the overall argument. Some counter-arguments are identified.
9–10	The student shows an in-depth understanding of the specific demands of the question and identifies supporting material that is always relevant. The implications of this material are analysed in detail. Examples are well chosen and compelling in their support of the overall argument. Counter-arguments are identified and analysed in a convincing way.

D Development and evaluation

- Does the student develop the argument in a coherent way?
- How well does the student develop and evaluate the ideas and arguments of the text?
- To what extent does the student express a relevant personal response?

Achievement Level	Descriptor
0	The student has not reached level 1.
1–2	The student develops ideas and arguments in a basic way and there is little or no evaluation of the text.
3–4	The student develops some ideas and arguments but the development is simple, or is asserted without reference to the text. There may be some basic evaluation of the ideas and arguments of the text but it is not developed.
5–6	The student develops ideas and arguments in a satisfactory way and evaluates them to some extent. A limited critique of the ideas and arguments of the text is offered. There is some evidence of a relevant personal response.
7–8	The student develops ideas and arguments from a consistently held perspective, in close response to the ideas and arguments of the text. Evaluation is thoughtful and convincing and the student offers a critique of the text that goes beyond a statement of opinion or belief. There is good evidence of a relevant personal response.
9–10	The student develops ideas and arguments in an incisive and coherent way in detailed response to the text. Evaluation is compelling or subtle, and convincing, and the student offers a critique of the text that shows strong evidence of a relevant personal response. The student shows an ability to challenge the assumptions made by the author and explores different approaches to the text.

Bhagavad Gita**1. Evaluate the claim that the three *gunas* (qualities, attributes or characteristics) function as the fundamental operating principles of all beings.**

This question asks for an evaluation of the nature of each of the *gunas* and their roles as the primary qualities of nature and of human personality. The answer might also show how the influence of each *guna* needs to be mastered sequentially by every person who wants to merge with the divine. In addressing these philosophical issues, candidates might explore:

- Matter is composed of eight elements (earth, water, fire, air, space, mind, intellect and identity) which develop according to three modes, the three *gunas*: *Sattva* (pure and binds the soul by attachment to happiness and knowledge); *Rajas* (passionate and binds the soul by attachment with action); *Tamas* (darkness and crudeness and binds the soul by attachment to recklessness, indolence and sleep)
- In the Divine, the three *gunas* reside in perfect balance; disturbance in this balance creates other beings possessing the *gunas* in different proportions which determines every aspect of the nature of the being and its attachment and bondage to the physical world
- The *gunas* compete with one another, changing the nature of the being in which they exist causing them to lose their understanding of themselves and their original oneness with the Divine
- Transcending the influence of the *gunas* means self-realization, purity of mind and heart, release from suffering, freedom from the cycle of birth and death, release from bondage to worldly existence and attainment of the “supreme self”
- If the three *gunas* are inherent in all beings, is transcendence from their influence possible?
- Does the theory of the *gunas* have contemporary relevance for a philosophical understanding of personal identity?

2. Evaluate the view that the *Bhagavad Gita* claims that focused, single-minded devotion (*Bhakti Yoga*) to *Vasudeva-Krishna* is the surest path to self-realization and liberation.

At issue is an evaluation of *bhakti yoga* and its role in achieving self-realization and liberation from attachment to nature. *Yoga* indicates a comprehensive, unified perspective which encompasses a tranquil mind, skilful action and concentration on the nature of Self (*Atman*) and union with the Supreme Being (*Brahman, Paramatma, Bhagavan*). The term *bhakti* comes from the root “*bhaj*”, which means “to be attached to God”. Candidates might consider the key characteristics of this form of yoga and the qualities of the person who practises it. In addressing these philosophical issues, candidates might explore:

- *Bhakti yoga* refers to attaining communion with the divine by means of single-minded devotion
- The four types of humans who worship God are the distressed, the inquisitive, the wealthy, and the wise
- Great souls (*mahatmas*) attain union with the divine by complete determination and single-minded devotion; God shows complete love and attention to those who maintain total devotion by rescuing them from mortal existence
- The three *gunas* divert one’s gaze from God and turn it to the demons (*asuras*) and other gods who bind a person to rebirth
- Total devotion leads to the state of a righteous soul (*dharmatma*)
- Does the practice of *bhakti yoga* provide a credible view of the meaning of the relationship between a person and God?
- Is the practice of *bhakti yoga* an effective technique to account for the purification of the inner self, the attainment of self-awareness and liberation from mortal existence?
- Are the notions of self-awareness, self-realization, and liberation made sufficiently clear?
- Is there a convincing argument for the belief that if a practitioner of *bhakti yoga* deserves it, God will bestow them with blessings and remove the hardships that the devotees face
- Is it possible to practise complete and single-minded devotion to God while at the same time accepting competing beliefs in other gods?
- In what ways might the practice of *bhakti yoga* have contemporary relevance?

Confucius: *The Analects***3. Evaluate the claim that *The Analects* offers an ethical view of deep significance for the present.**

The central conceptual framework of Confucian ethical views is *li* (rites, rules of propriety), *ren* (benevolence), and *yi* (rightness, righteousness). There is a fundamental role for *ren* in becoming a person, which involves the recognition that personal character is the consequence of cultivating one's relationships with others. It is the practical consideration of one human being for another that defines humanity. *Ren* might be characterized as shared human flourishing. Much of *The Analects* is clearly concerned with learning from past experience in order to organize the future; Confucius has the task of such transmission. Confucius's teachings are characterized by being permeable and adaptable; this flexibility might enable them to exert ethical influence today. In addressing these philosophical issues, candidates might explore:

- Confucius said that he was only a link in transmitting traditional culture; he adapted the wisdom of the past to his own present historical moment. Confucianism might act in a similar way in the present
- The resonance of Confucius and Confucian ethical views in different cultures today, *eg* Korea, Japan and Vietnam
- Virtue understood as overcoming difficulties with which many might identify, since it represents a central trait of the human condition
- Confucian ethical teachings combine abstract aspects with concrete ones
- What are some of the possible applications of the ethical view of *The Analects* to contemporary cultures?
- Is the Confucian account of the role of the virtues more plausible than Western accounts of the virtues?

4. Evaluate Confucius's social philosophy.

Individual identity is portrayed by Confucius as a web of relationships. The basic unit of humanity is one's family and the complex of relationships that constitute it, rather than the private individual with family understood as a social organizing concept. Community is an extension of aunts and uncles, sisters and cousins; the teacher is "teacher-father" and one's senior classmates are "elder-brother students"; the ruler is father and mother to the people, and is the son of "Heaven". "Heaven" itself is a faceless amalgam of ancestors. To become a person one has to treat one's family right; *ren* (becoming a person) implies cultivating one's relationships with others. Confucius's social philosophy emphasises the concept of "compassion" or "loving others". Cultivating such concern for others involves being critical of oneself. In addressing these philosophical issues, candidates might explore:

- The role of filial piety in social and familial relationships
- Should we treat the others as family? To what extent would it be reasonable?
- Is Confucian social philosophy reduced to a focus on oneself or small group relationships?
- Confucius's social philosophy orientates towards active political intervention in society; Confucius wanted to educate the next generation for political leadership
- Rulership as a continuation of relationship. Superior rulership was characterized by the possession of *de* (virtue). It allows one to win a following without recourse to physical force; *de* also allows the ruler to maintain good order in the state
- Does Confucian social philosophy have contemporary significance and application?

Lao Tzu: *Tao Te Ching*

5. Evaluate Lao Tzu’s claim that “The world is ruled by letting things take their course. It cannot be ruled by interfering”.

This question invites an evaluation of the message in the *Tao Te Ching* about the art of government and how it offers advice that will influence this enterprise. Candidates might consider the Taoist conception of nature and show its applicability to political rule. Central to Lao Tzu is the application of the principle of *wu-wei* (non-action) to ruling. The best ruler enables the people to learn for themselves. In addressing these philosophical issues, candidates might explore:

- The Taoist interest in nature and harmony and how the wise ruler will follow the path of nature
- The call to observe nature in order to learn how to channel energy; the use of force as wasted energy
- The qualities needed to rule
- The rejection of authority in favour of the spontaneous actions of the people
- An implication of the *Tao* for society is that there are no absolute values
- The exhortation to embrace a feminine emphasis in ruling: “know the male, but keep to the female”
- “If the sage would guide the people, he must serve with humility. If he would lead them, he must follow behind”
- The reaction of Taoism against the centralisation and codification of government rule in its historical context
- The application of the *Tao* to ruling in a non-agricultural setting
- Lao Tzu’s criticism of bureaucracy and the accumulation of property
- Might the *Tao* encourage anarchy?

6. Explain and discuss the Taoist view that the world is in a constant state of flux.

This question invites an explanation and discussion of a basic metaphysical assumption, as well as a stated position, about the relationship of nature (which includes humans) to change. The world and nature are constantly changing and the *Tao* is the dynamic force that runs through everything. *Chi* is the ever-present energy and *wu-wei* is listening to the lessons from flux in the world in order to achieve mastery which cannot be achieved by trying to control. In addressing these philosophical issues, candidates might explore:

- Taoism encourages working with nature; observing nature will bring humans a sense of the inner workings of the universe
- The one constant in a world of change is the fact that it changes; the individual must submit to the fact of change in order to be balanced and to grow
- “Be still like a mountain and flow like a river”; is the place of nature in the teachings of the *Tao* unrealistic in an urban society?
- The image of grass bending in the wind to illustrate the principle of *wu-wei*
- The place of balance in Taoism as the route to avoiding chaos because of the force of opposites running through the world
- The implications for social order and organisation of this constant flux
- The approval of spontaneity in human affairs
- Is Taoism subject to the criticism that natural states of the world cannot be applied to moral or evaluative judgments?
- Modern physics with its picture of constant flux at a sub-atomic level, where appearances of solidity are just that
- The constant opposition of *yin* and *yang*, the feminine and masculine aspects of the universe.

Plato: *The Republic*, Books IV–IX**7. Evaluate Plato’s claim that for the ideal state to be formed, it is necessary to wipe the slate clean of human society and human habits.**

This question seeks an evaluation of the process of establishing an ideal state. The new social order needs a fresh start if it is to be a just society. Candidates might investigate how known values are applied to establish the nature of the ideal social order, with guardians as trained rulers presiding over other classes of individuals. In addressing these philosophical issues, candidates might explore:

- The knowledge of Forms, which the Philosopher ruler has, allows for a “divine pattern” which should be imposed on a society
- The parallel between establishing a new social order and an artist cleaning his canvas to start a new creation
- The new structure would produce harmony and justice
- The need for a new education to create citizens for a new community
- Is Plato’s new order egalitarian? To what extent would social mobility be possible?
- By being idealistic is the new society more dynamic than other societies?
- Would the drive to produce the ideal limit individual freedoms?
- How should Plato’s society respond to dissent?
- Can justice be achieved in a controlled, stratified society?
- Does Plato’s ideal state have application to our global political situation?

8. Evaluate the nature, purpose and value of Plato's educational programme.

At issue here is the structure of the educative process and how it is based on Plato's epistemological and metaphysical worldview. Candidates might indicate how the proposed educational programme fits in with Plato's political views about the composition and rule of the state. The value of the programme will be seen in the distribution of key virtues necessary for a just society. In addressing these philosophical issues, candidates might explore:

- The idea that education was long term, beginning with a small child but only reaching the highest levels at perhaps the age of 50; intellectual, physical and moral aspects
- The possible restricted access to the full programme of education; only the guardian would receive the full programme
- The interrelationship of belief, truth, physical reality and the centrality of the realm of Forms
- The nature and role of dialectic
- The hierarchy of cognition that was believed to be needed *eikasia*, *pistis*, *dianonia*, *episteme* and *noesis* (encounters with images, common sense belief, thinking, knowledge and intelligence)
- The lower status of *mimesis* (imitation or mimicking, possible acting) and the high status of Mathematics
- The analogies of the cave and the divide line
- Much as Plato's structure might reflect some modern educational theories is it too restrictive in methodology and content?
- The degree to which this proposed state education is open to all given the possible social structure?
- How is attainment measured? If judgments are made might this result in a selective and restrictive educational system?
- The relationship of education and politics, and knowledge and power
- Does censorship in the educational programme limit knowledge and understanding?

René Descartes: *Meditations***9. Evaluate the claim that methodological doubt relieves the mind of reliance on the senses so as to attain indubitable truths.**

At issue here is an evaluation of the method employed by Descartes. Methodological doubt frees us from preconceived opinions and previously held beliefs, factors which hinder the process of discovering indubitable truths and provides a strategic route to lead the mind to a critical assessment of sense-based information. Knowledge requires that we take a critical stance regarding the senses and distinguish things related to the intellect from corporeal things. Sensory fallibility during experiences while we are awake is extended to include the vividness alleged to characterize sensory reliability while we are dreaming. The introduction of the evil-deceiver hypothesis calls into doubt our experiences of external objects, our own body and even perhaps the truths of Mathematics assumed to describe a sensory world. Candidates might consider whether Descartes is obliged, in the end, to integrate the operation of the senses into his epistemology. In addressing these philosophical issues, candidates might explore:

- Sense perceptions are operations of the intellect and the imagination, but clear and certain knowledge is potentially obscured by immersion in the senses
- Is Descartes successful in exposing a non-sensory source of cognition which provides the means of attacking and rejecting the senses and sense-based beliefs?
- In what manner do the senses and the intellect operate together to produce an imaginative representation of the physical world in both its primary and secondary quality aspects?
- Is it the case that the intellect must carefully attend to sense perceptions so that we do not take the senses to be more veridical than they can be?
- Is it possible or even desirable to eliminate entirely dependence on sense experience?
- Is methodological doubt the most effective strategy to deal with opinions formerly held as true and certain?

10. Evaluate the claim that Descartes's example of the piece of wax demonstrates that what we can know with certainty are those things we know by our judgment, thinking and understanding of them in our minds.

This evaluation might include a treatment of the nature of the *cogito*, the operations of the mind, and the difficulties that arise in the relationship between sense perception and knowledge. Sense perception and imagination reveal to the mind the object in its various forms. Only the mind (*res cogitans*) in its operations of judging, thinking and understanding can achieve a clear and distinct knowledge of the nature of an object, like a piece of wax, while it is presented by the senses in a variety of forms. Sensory perception has some value in achieving knowledge but cognition is of greater value; we tend to place greater emphasis on sensory perception and imagination than on judging, thinking and understanding. In addressing these philosophical issues, candidates might explore:

- Cartesian doubt calls into question all previously held knowledge but leads to the absolute certainty that I am, I exist: *cogito ergo sum*
- Further reasoning leads to the conclusion that I am therefore precisely a thinking thing that is a mind, intellect, with understanding, or reason
- A thinking thing doubts, understands, affirms, denies, wills, refuses, imagines and senses
- The mind understands abstract things like the nature of my existence, but it is with sense perception that we explore and examine physical things
- The effectiveness of the example of a piece of wax: clear understanding of physical things by the mind rather than solely by the senses
- Is Descartes arguing that it is more precise to claim that sense perception relies on the mind rather than claiming that the mind relies on sense perception?
- Does Descartes's epistemology endanger the ontological status of material objects?
- Kantian and phenomenological critiques of Descartes's rationalist framework.

John Locke: *Second Treatise on Government*

11. Evaluate the claim that “Our contemporary language of individualist politics is grounded in a tradition which stretches back to Locke’s vision of man and society”.

The *Second Treatise* is considered the ground from which political liberalism grew; it defines the horizon of subsequent political liberal culture. Both critics and defenders of modern liberalism agree on the central role of Locke’s ideas. Locke uses the concept of the state of nature to ground his political philosophy. The state of nature represents the human condition without the establishment of political society and government, as a free condition, but full of fears and continual danger. Individuals enter into a social contract to protect their natural rights and property. Candidates might consider the idea of the social contract which requires the consent of society’s members as the ground of moral legitimacy of a political society and the form of government. In addressing these philosophical issues, candidates might explore:

- Elimination of absolutism: the idea of the community as the supreme power
- The problem of political sovereignty
- Actual consent *versus* tacit consent
- Discussions on the central role of individual property
- The extent to which individual rights might be central and dominant in the organization of civil society
- The balance of power: Locke separates the powers into legislative, executive and federative; the judiciary, separated in Montesquieu’s system, is subsumed under the legislative power
- The executive and federative powers are to be controlled by the legislative power
- The legitimacy of resistance against tyranny, rebellion, revolution, *eg* Locke’s influence on the American Declaration of Independence
- Does Locke’s position have contemporary political significance? If so, in what ways?
- Does Locke focus so much on the individual and her/his rights that he excludes serious consideration of an overarching good for all?

12. Explain and discuss Locke’s conception of natural law.

Natural law applies to all human beings, because it is obligatory, independently of what the other forms of law stipulate. In the state of nature every man has a right to punish the offender, and to execute the law of nature (§ 8). Natural law surpasses all written, positive laws: “the Municipal Laws of Countries [...] are only so far right, as they are founded on the Law of Nature, by which they are to be regulated and interpreted” (§ 12). A subject’s ultimate obligation is to the supreme power, which is the legislature, itself bound by the law of nature. Through natural law Locke formulates a justification of responsible, tolerant and broadly democratic political society. In addressing these philosophical issues, candidates might explore:

- Grounds of the obligating power of natural law; God’s authority
- The attempt to formulate a natural law which would serve as a norm for all, without considering religious differences
- The rejection of innate moral knowledge, its connection with an empirical approach to human morality; virtue and vice as sanctioned by other people’s approbation and condemnation
- If nations were to follow the precepts of natural law necessary for the maintenance of social life, would that constitute sufficient evidence of the innate character of natural law?
- Human beings might follow the central precepts of natural law as rules of convenience
- Relations between natural law, state of nature, peace and war
- Are scholars right in seeing Locke’s theory of natural law as primarily concerned with making a point about the duties humans have toward others, rather than the rights they have as individuals?

John Stuart Mill: *On Liberty***13. Evaluate Mill's view that a true society is one that allows the individual freedom of thought and discussion.**

“If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he ... would be justified in silencing mankind.” The liberty of the individual is central to Mill's claims about how a good society should operate. Mill allows for freedom of thought however “... immoral it may be considered”. The production of utility is affected by not allowing even a minority of one to express his or her opinion and the consequences are negative for both the individual and the society. In addressing these philosophical issues, candidates might explore:

- Right opinions enable us to correct our own errors and the expression of wrong opinions enables truth to be further appreciated, and thus to develop; discussion guarantees that vitality of opinion is maintained
- We must remember our fallibility and the fact that we could be wrong even when in a majority
- Different cultures hold different beliefs about what is true, which shows that just being a prevailing opinion is no guarantee of truth
- Offence is not in itself a harm
- Truth is of great importance; it is part of an opinion's utility, and of greater importance than other parts of an opinion's utility, like how useful at a particular time such an opinion is
- Is Mill consistent in contending that truth is of greater importance than other parts of utility?
- Did Mill believe that truth was actually knowable? And by all? He says we can never be sure that an opinion is false
- Received opinion and the modern term “political correctness”
- Modern examples of censorship, legal cases concerning the suppression of information, discrimination, *etc.*

14. Evaluate the claim that the Harm Principle must be applied to individuals before the principle of utility in society may be transgressed.

The Harm Principle is the notion that the liberty of the individual must be protected except where harm is caused to others. Mill's view is that utility is the fundamental goal for societies, and maintenance of individual liberty helps to ensure utility is increased. The core areas are the liberty to hold opinions, the liberty to act upon those opinions and the liberty to join with others so long as harm is not caused. In addressing these philosophical issues, candidates might explore:

- Disapproval and the right of individuals to maintain their opinions and behaviour
- The tyranny of the majority
- The Harm Principle and self harm; paternalism within societies
- The possibility of an individual acting in any way that might not be harmful to another person
- Other societies (in Mill's time that he considered) not "mature" enough to deliver proper protection of individuals
- Political maturity in the modern world; are there societies that are more able to uphold the rights of individuals than others?
- Examples of governmental interference in private choices, *eg* sexual behaviour, drug use, political action
- Protection for children and what constitutes the end of childhood; "Ordinary understanding" and those of limited capacity
- Social norms and accepted practices change over time; how applicable is Mill in a different age?
- Is Mill unduly optimistic about the individual's ability to learn and develop?

Friedrich Nietzsche: *The Genealogy of Morals*

15. Evaluate Nietzsche’s idea of bad conscience.

Bad conscience is a sickness in humans. It is an awareness of a person’s own guilt which produces fear and weakens human action. Bad conscience causes remorse for one’s perceived bad actions. There is a contrast between conscience and bad conscience which has changed because of the development of science and the understanding of the psychology of humans. In addressing these philosophical issues, candidates might explore:

- The relationship of bad conscience to punishment
- The interaction of punishment and debt and its origins in the repaying of debt
- Indebtedness is learnt and hence bad conscience is learnt; therefore it is not a natural phenomenon of humans
- The role of the “aesthetic priest” in fuelling the idea of bad conscience; does the “aesthetic priest” have a positive influence on human behaviour?
- On other understandings of bad conscience might it not produce beneficial changes in behaviour?
- Is self-inflicted suffering good? Some reflection on religious sects and their rituals which involve self-harm might arise
- If humans were more individualistic and self-assured, might bad conscience not exist?

16. Evaluate Nietzsche’s claim that the will to truth requires a genealogical analysis.

Nietzsche rejects absolute truth. The will to truth is an expression of the will to power but does not question truth itself. Humans should challenge the will to truth because in doing so they give meaning to pain, interpreting it as suffering, and this can, they think, achieve the aesthetic ideal. Candidates might show the centrality of the will to truth in art, philosophy and science, and how it requires a critique. In addressing these philosophical issues, candidates might explore:

- How interpretation changes and corrupts truth, and science claims not to interpret; facts are a new absolute
- Science and therefore truth is value driven; the truth it creates is the same truth in kind as the aesthetic ideal
- Science, like religion, has faith in absolutes; scientists themselves then have a will to truth
- For Nietzsche, science is focused on facts and nothing else. These facts form the basis of truth
- Can a compelling truth be absolute if it cannot be universalized?
- Nietzsche’s “perspectivism” means that truth is relative and there is no certainty in anything; is his perspectivism defensible?
- Can a lack of certainty produce instability in humans and society or does it strengthen the individual as Nietzsche might claim?
- Does the genealogical method provide a means to critique truth?

Bertrand Russell: *The Problems of Philosophy*

17. Evaluate Russell’s claim that “Every proposition which we can understand must be composed wholly of constituents with which we are acquainted”.

Knowledge by acquaintance in Russell’s theory involves two elements: the everyday notion of acquaintance and acquaintance as the fundamental relation that minds have to other objects; these two elements are in tension as is easily seen by considering propositions about non-existent objects, or propositions about universals, or, even more simply, by considering that those who never met Russell can still think about him and his ideas. Russell sought to remove this tension by distinguishing between knowledge by acquaintance and knowledge by description. For Russell, to know a thing by acquaintance is for it to come before the mind without the intermediary of any description; it is knowledge of things; by contrast, knowledge by description is knowledge that there is a unique thing without requiring any direct acquaintance with that thing; it is knowledge of truths. In addressing these philosophical issues, candidates might explore:

- By using descriptions we can, according to Russell, think and say various things about objects with which we are not acquainted and about objects that do not exist
- Every fact or proposition must have at least one universal as a constituent
- For Russell, facts constitute the way things are, namely, particulars having properties and standing in relations to other particulars, whereas propositions represent particulars as possessing various properties and standing in various relations (thus enabling us to grasp various possibilities); true propositions correspond to the facts
- Regardless of whether there are both negative and positive facts, it is clear that there are both negative and positive propositions
- Russell’s account of propositions
- Russell’s view that thinking requires acquaintance with universals and with particulars
- Not all of our experiences can be considered to guarantee the existence of the objects that feature in our thinking about such experiences; idealism *versus*. realism
- Russell thought the distinction between sensations and sense-data was crucial to understanding the mistake idealists make; we are acquainted with sense-data, which are signs of physical objects; sense-data are ingredients in all our thinking about the physical world; material objects and most of their properties are known only by description.

18. Evaluate the capacity of Russell’s theory of descriptions to account for claims about things that do not exist (for example, “Shangri-La has a perfect climate” – where Shangri-La is understood to be a fictional kingdom).

By using descriptions we can think, say and know various things about objects with which we are not acquainted and about objects that do not exist. Russell thought that the challenge posed to his principle of acquaintance by definite descriptions referring to individuals who don’t exist (as in, for example, “The present King of France is a great mountaineer”) could be met by way of his theory of descriptions. If a person is entertaining a proposition about an object and the person’s experiences do not guarantee that the object exists then she or he must be thinking about the object descriptively. Ordinary proper names were often abbreviations for definite descriptions. We should not consider “logically proper names” (eg “this”) as meaningful proper names unless we are immediately acquainted with what they name. In addressing these philosophical issues, candidates might explore:

- The entertaining of a proposition about an object gives rise to the issue of the object’s ontological status; for a realist, like Russell, objects had to be either existent or non-existent
- Thus the proposition one thinks when one has the thought that “Shangri-La has a perfect climate” requires only universals and particulars that really do exist *and* a description of Shangri-La
- Propositions about non-existent objects as descriptive *versus* experiences of (real) objects
- Following Descartes, Russell adopted a methodology of doubting the reality of the external world; our knowledge of the external world comes from our non-inferential knowledge of sense-data
- Is Russell’s “logical constructionism” plausible? Can we infer that properties of, or relations among, experiences mirror properties of, or relations among, material objects? And, is it plausible to hold that we know the structure of matter but not its intrinsic nature?
- Is Russell convincing when he claims that a world of material objects known only by description is the best explanation of sense-data?
- Critiques of Russell’s framework by eg Wittgenstein and those influenced by Kant.

Hannah Arendt: *The Human Condition*

19. Evaluate Arendt’s contention that the Western philosophical tradition from Plato onwards has subordinated the world of human action (the *vita activa*) to the life of contemplation (the *vita contemplativa*) and its concern with essences and the eternal.

Arendt’s critique of the Western philosophical tradition for subordinating action to thought aligns with her admiration for the classical conception of democracy derived from the Greeks. Labour is repetitive but life-sustaining activity; work is activity involved in creating objects and the human world; and action is new, especially new political activity, involving shared enterprises. Action is the highest realisation of the *vita activa*; action is distinctively human. There are two obstacles to the *vita activa*: the attempt to “escape the earth” and the attempt to retreat from the world to the self. The role of speech (and communication more generally) enables the agents of action to be identified. In addressing these philosophical issues, candidates might explore:

- Political activity is valued not because it may lead to agreement or to a shared conception of the good, but because it enables each citizen to exercise his or her powers of agency, to develop the capacity for judgment and to achieve political efficacy through concerted action
- Arendt’s conception of politics is based on the idea of active citizenship, namely, civic engagement and collective deliberation about all matters affecting the political community
- Freedom as the capacity to initiate
- Plurality as the key both to human equality and individual distinctiveness
- Thinking and the individual conscience
- Judging as the external manifestation of the human capacity for critical thinking
- The impact of totalitarianism on standards of judgment, interpretation and assessment
- The need to appeal to imagination in light of the impact of totalitarianism so as to reinstate thinking, willing and judging
- The impact of Arendt’s own experiences (*eg* under Nazism) on her philosophical reflections concerning politics.

20. Evaluate Arendt’s conception of modernity.

Modernity is characterised in a number of ways by Arendt: first, as “loss of the world”, namely, the restriction or elimination of the public sphere of action and speech in favour of the private world (especially the pursuit of private economic interests); second, as the age of mass society; third, as the rise of the social and of the victory of *animal laborans* over *homo faber* and the classical conception of man as *zoon politikon*; fourth, as the age of bureaucratic administration and anonymous labour, rather than of politics and action; fifth, as the age in which the institutionalization of terror and violence have given rise to totalitarian forms of government; sixth, as the age where conformity has replaced freedom, and human solidarity has been eroded; seventh, as the age where the past no longer yields certainty of evaluation, with the consequence that individuals, having lost their traditional standards and values, must search for new grounds of human community. In addressing these philosophical issues, candidates might explore:

- Arendt’s advocacy of revisiting the experience of the ancient Greeks to illuminate our present situation
- Is Arendt’s conception of modernity indefensibly negative?
- The tension, if not contradiction, between Arendt’s attitude to nature and her appeal to science and technology as the means to humanity’s recovery
- Are there inadequacies in Arendt’s characterisation of “the social”? *Eg* does her separation of the social from the political belie their connectedness?
- World alienation: the loss of a shared world of experience and action, the means by which we gain our sense of identity and of reality
- Earth alienation which leads to the attempt to escape from earth’s confines via the development of technology
- The rise of the social as a consequence of the expansion of market-based economies and of social wealth; the resultant commodification of life and the breaking down of the public/private distinction.

Simone de Beauvoir: *The Ethics of Ambiguity***21. Evaluate the claim that “Life in itself is neither good nor evil. It is the place of good and evil, according to what you make it”.**

At hand is the central line of thought of de Beauvoir’s position: the human condition as a making or realization of oneself in the world. The core notions of the ethics of ambiguity are ambiguity, freedom, responsibility and relations with others. Our fundamental ambiguity has its roots in the knowledge of the genuine conditions of our life from which we must draw our strength to live and our reason for acting. Human existence is always a combination of the internal freedom to transcend the given conditions of the world and the weight of the world which imposes itself on us in a manner outside of our control and not of our own choosing. In addressing these philosophical issues, candidates might explore:

- The notion of “bad faith” as a way to refuse engagement
- Human freedom requires the freedom of others for it to be actualized. Without the other can it be positive? Is it evident that my freedom is determined by the freedom of others? If I give up my freedom do absolute values, with an inhuman objectivity take its place?
- Does the absurdity of the human condition limit the significance of freedom?
- Subjective choices might change; does it mean that good and evil change according to what we make?
- Authenticity as subjective ethical engagement might be compatible with a very different set of values proposed as objective
- How could existentialism guarantee that what I choose is ethically right rather than good?
- Is de Beauvoir’s conception of man as doer too general or simplistic to draw conclusions about moral behaviour?

22. Explain and discuss de Beauvoir’s idea that to will freedom and to will to disclose being are one and the same choice.

De Beauvoir establishes a connection, on the one hand, between revealing reality through science, technology, art, and philosophy, and freedom, on the other. Freedom realizes itself only by engaging itself in the world. Man’s project toward freedom is embodied for him in definite acts of behaviour. Science, technology, art, and philosophy are indefinite conquests of existence over being. Freedom takes a positive and constructive step which causes being to pass into existence in a movement which is constantly surpassed. In science the fundamental problem is to make the idea adequate to its content and the law adequate to the facts. Science finds its truth if it considers itself as a free engagement of thought in the given aiming, at each discovery, not at fusion with the thing, but at the possibility of new discoveries; what the mind then projects is the concrete accomplishment of its freedom. Technology actually aims at an indefinite disclosure of being by the transformation of the thing into an instrument and at the opening of ever new possibilities for man. In addressing these philosophical issues, candidates might explore:

- Art should not attempt to set up idols, but to reveal a reason for existence
- Is de Beauvoir unrealistic on the amount of freedom allowed to us? Does the development of knowledge require freedom as depicted by de Beauvoir?
- It is other men who open the future to me; but if, instead of allowing me to participate in the movement of constructing our freedom, they oblige me to consume my transcendence in vain, then they are cutting me off from the future, they are changing me into a thing
- The extent of the separation between the world of the individual and the external world
- It has been claimed that de Beauvoir is anti-science, her analysis of science as a way of disclosing being seems to refute this position.

Charles Taylor: *The Ethics of Authenticity*

23. Evaluate Taylor’s view that authenticity requires recognition of, and openness to, the importance of respect for others and the shared natural world.

Taylor contends that for individuals to be authentic requires not only being true to themselves but being respectful of, and attentive to, others and the natural world we all share. Authenticity is more than self-development; it requires self-discovery, self-understanding and wholeness of self. Developing the capacity for self-discovery and self-understanding, and for defining one’s identity, requires dialogue with others. We cannot live authentically if we have no more regard for the natural world than as a quarry containing raw materials entirely available for our unfettered use. In addressing these philosophical issues, candidates might explore:

- The three malaises of modernity: loss of meaning; eclipse of ends; losses of freedom and the consequences for political life
- Individualism and self-absorption
- Authenticity as a valid ideal (and alternative to individualism)
- The roles of reason and argument in relation to values and their effectiveness
- The rejection of subjectivism and relativism about values in favour of pluralism about values
- The importance of challenges to, and defences of, ideals and values
- The significance of sharing, and engaging in dialogue, with others
- The need for external guiding structures if the perils of individualism are to be avoided.

24. Evaluate Taylor’s claim that the fragmentation of contemporary social life threatens democratic government.

Fragmentation results from identification with the concerns of specific groups rather than with those of the larger polity. There are tensions between accommodation of narrowly defined identities and those of the larger polity. There is a problem for democracy when those who do not identify primarily (or, at all) with the larger polity are excluded from effective decision-making or are given inadequate recognition. There is a further problem for democracy in overcoming “deep diversity”. “Deep diversity” is to be understood as requiring a social contract that all can accept even under circumstances in which certain groups demand special rights. Taylor asserts the importance of creative compromise when people desire a shared political life (and, hence, a shared identity space). In addressing these philosophical issues, candidates might explore:

- The compatibility of the ethos of neutrality (under procedural liberalism) with respect for diversity
 - The importance for achieving participatory self-rule of shared common goods, *ie* goods whose value stems from shared experience of them
 - “Other-understanding” as one means to self-understanding and to the overcoming of fragmentation
 - The importance of cultivating overarching loyalties rather than limited loyalties
 - Decentralisation of political power as crucial for effective democratic decision-making
 - The reasonableness of the criticism often made of Taylor that he ignores the importance of protecting basic human rights and the meeting of unmet claims for distributive justice.
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