

Philosophy
Higher level and standard level
Paper 2

Friday 6 November 2015 (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. Explain and discuss the different meanings of *dharma* and its relation to heroism and war.
2. Evaluate the meaning of *yoga* and its different types and functions.

Confucius: *The Analects*

3. Evaluate the extent to which the emphasis on moral refinement as the primary purpose of education presents a conservative picture of education in *The Analects*.
4. Evaluate the use of familial relations as an essential part of encouraging good rapports in society.

Lao Tzu: *Tao Te Ching*

5. “The Taoist sage exercises non-intrusive or non-interfering action in the government of the empire.” Discuss and evaluate.
6. Evaluate the claim that the concept of the *Tao* might be interpreted both in a metaphysical and in an ethical sense.

Plato: *The Republic*, Books IV–IX

7. Evaluate the claim that one must look upon everyone he or she meets as a brother or sister, father or mother, son or daughter, or one of the children or parents of these.
8. Explain and discuss the nature of dialectic.

René Descartes: *Meditations*

9. Explain and discuss Descartes's claim that intellection (conception) is the essential feature of thought.
10. Explain and discuss Descartes's claim that "natural light" guarantees the transparent clarity of cognition and is the ultimate ground for truth.

John Locke: *Second Treatise on Government*

11. Explain and discuss Locke's concept of property.
12. "In his *Second Treatise* Locke wants to show that there can be a legitimate state: one that is consistent with its citizens' natural rights." Discuss and evaluate.

John Stuart Mill: *On Liberty*

13. Evaluate Mill's view that the objective of humans ought to be seen as the cultivation of individuality, that is, the highest and most harmonious development of human powers to a complete and consistent whole.
14. Explain and discuss Mill's view on the liberty of thought and discussion.

Friedrich Nietzsche: *The Genealogy of Morals*

15. Evaluate Nietzsche's claim that a man of action is closer to justice than a reactive man.
16. Evaluate Nietzsche's claim that slave morality begins when *ressentiment* itself becomes creative and gives birth to values.

Bertrand Russell: *The Problems of Philosophy*

17. Evaluate Russell's treatment of the problem with going beyond specific personal experience, or memory of experience, to knowledge of things that have never been personally experienced.
18. Explain and discuss the distinction that Russell makes between knowledge by acquaintance and knowledge by description.

Hannah Arendt: *The Human Condition*

19. Explain and discuss how freedom and plurality are central features of Arendt's idea of action.
20. Evaluate Arendt's claim that the modern age is a world of alienation.

Simone de Beauvoir: *The Ethics of Ambiguity*

21. Evaluate de Beauvoir's distinction between ontological freedom and moral freedom.
22. Evaluate de Beauvoir's understanding of ambiguity.

Charles Taylor: *The Ethics of Authenticity*

23. Evaluate Taylor's claim that modernity has three malaises.
 24. Evaluate Taylor's motto "*la lotta continua*" ("the ongoing struggle") and the concept of responsabilization.
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