

No part of this product may be reproduced in any form or by any electronic or mechanical means, including information storage and retrieval systems, without written permission from the IB.

Additionally, the license tied with this product prohibits commercial use of any selected files or extracts from this product. Use by third parties, including but not limited to publishers, private teachers, tutoring or study services, preparatory schools, vendors operating curriculum mapping services or teacher resource digital platforms and app developers, is not permitted and is subject to the IB's prior written consent via a license. More information on how to request a license can be obtained from <https://ibo.org/become-an-ib-school/ib-publishing/licensing/applying-for-a-license/>.

Aucune partie de ce produit ne peut être reproduite sous quelque forme ni par quelque moyen que ce soit, électronique ou mécanique, y compris des systèmes de stockage et de récupération d'informations, sans l'autorisation écrite de l'IB.

De plus, la licence associée à ce produit interdit toute utilisation commerciale de tout fichier ou extrait sélectionné dans ce produit. L'utilisation par des tiers, y compris, sans toutefois s'y limiter, des éditeurs, des professeurs particuliers, des services de tutorat ou d'aide aux études, des établissements de préparation à l'enseignement supérieur, des fournisseurs de services de planification des programmes d'études, des gestionnaires de plateformes pédagogiques en ligne, et des développeurs d'applications, n'est pas autorisée et est soumise au consentement écrit préalable de l'IB par l'intermédiaire d'une licence. Pour plus d'informations sur la procédure à suivre pour demander une licence, rendez-vous à l'adresse suivante : <https://ibo.org/become-an-ib-school/ib-publishing/licensing/applying-for-a-license/>.

No se podrá reproducir ninguna parte de este producto de ninguna forma ni por ningún medio electrónico o mecánico, incluidos los sistemas de almacenamiento y recuperación de información, sin que medie la autorización escrita del IB.

Además, la licencia vinculada a este producto prohíbe el uso con fines comerciales de todo archivo o fragmento seleccionado de este producto. El uso por parte de terceros —lo que incluye, a título enunciativo, editoriales, profesores particulares, servicios de apoyo académico o ayuda para el estudio, colegios preparatorios, desarrolladores de aplicaciones y entidades que presten servicios de planificación curricular u ofrezcan recursos para docentes mediante plataformas digitales— no está permitido y estará sujeto al otorgamiento previo de una licencia escrita por parte del IB. En este enlace encontrará más información sobre cómo solicitar una licencia: <https://ibo.org/become-an-ib-school/ib-publishing/licensing/applying-for-a-license/>.

Philosophy
Higher level and standard level
Paper 2

Monday 9 November 2020 (morning)

1 hour

Instructions to candidates

- Do not open this examination paper until instructed to do so.
- Answer both parts of one question. Candidates are advised to allocate their time accordingly. Each part will be distinctly assessed.
- The maximum mark for this examination paper is **[25 marks]**.

Answer **both parts** (a) and (b) of **one** question. Each question is worth [25 marks].

Simone de Beauvoir: *The Second Sex*, Vol. 1 part 1, Vol. 2 part 1 and Vol. 2 part 4

1. (a) Explain why private property is the “great historical defeat of the female sex”. [10]
(b) Evaluate why private property is the “great historical defeat of the female sex”. [15]
2. (a)

Question 2 removed for copyright reasons
--

(b)

René Descartes: *Meditations*

3. (a) Explain Descartes’s view that the two questions respecting God and the Soul ought to be determined by the help of philosophy rather than of theology. [10]
(b) Evaluate Descartes’s view that the two questions respecting God and the Soul ought to be determined by the help of philosophy rather than of theology. [15]
4. (a) Explain the role of imagination in relation to the distinction between mind and body. [10]
(b) Evaluate the role of imagination in relation to the distinction between mind and body. [15]

David Hume: *Dialogues Concerning Natural Religion*

5. (a) Explain the role of skepticism in *Dialogues Concerning Natural Religion*. [10]
(b) Evaluate the role of skepticism in *Dialogues Concerning Natural Religion*. [15]
6. (a) Explain how suffering poses a problem for an anthropomorphic God. [10]
(b) Evaluate how suffering poses a problem for an anthropomorphic God. [15]

John Stuart Mill: *On Liberty*

7. (a) Explain Mill’s claim that “the only freedom which deserves the name is that of pursuing our own good in our own way”. [10]
- (b) Evaluate Mill’s claim that “the only freedom which deserves the name is that of pursuing our own good in our own way”. [15]
8. (a) Explain Mill’s view that “truth, in the great practical concern of life, is a question of the reconciling and the combining of opposites”. [10]
- (b) Evaluate Mill’s view that “truth, in the great practical concern of life, is a question of the reconciling and the combining of opposites”. [15]

Friedrich Nietzsche: *The Genealogy of Morals*

9. (a) Explain Nietzsche’s account of the role of debt in morality. [10]
- (b) Evaluate Nietzsche’s account of the role of debt in morality. [15]
10. (a) Explain the relationship between slave morality and Judeo-Christian ideals. [10]
- (b) Evaluate the relationship between slave morality and Judeo-Christian ideals. [15]

Martha Nussbaum: *Creating Capabilities: The Human Development Approach*

11. (a) Explain Nussbaum’s application of the *capabilities approach* to animals. [10]
- (b) Evaluate Nussbaum’s application of the *capabilities approach* to animals. [15]
12. (a) Explain how Nussbaum’s *capabilities approach* allows humans to fully function as individuals. [10]
- (b) Evaluate whether Nussbaum’s *capabilities approach* allows humans to fully function as individuals. [15]

Ortega y Gasset: *The Origins of Philosophy*

13. (a) Explain Ortega’s idea of “historical reason”. [10]
(b) Evaluate Ortega’s idea of “historical reason”. [15]
14. (a) Explain Ortega’s view of the role of the past in shaping the idea of philosophy. [10]
(b) Evaluate Ortega’s view of the role of the past in shaping the idea of philosophy. [15]

Plato: *The Republic*, Books IV–IX

15. (a) Explain the claim that “preventing excessive wealth and poverty among the citizens is fundamental to Plato’s idea of a just state”. [10]
(b) Evaluate the issues of excessive wealth and poverty within Plato’s just state. [15]
16. (a) Explain Plato’s claim that “the sun is not sight, but it is the cause of sight and it can be seen by sight”. [10]
(b) Evaluate Plato’s claim that “the sun is not sight, but it is the cause of sight and it can be seen by sight”. [15]

Peter Singer: *The Life You Can Save*

17. (a) Explain Singer’s claim that “we favour our families and communities [...] rather than [...] the lives of the poor beyond these boundaries”. [10]
(b) Evaluate Singer’s claim that “we favour our families and communities [...] rather than [...] the lives of the poor beyond these boundaries”. [15]
18. (a) Explain Singer’s claim that giving at reasonable levels reinforces “the link between giving and happiness”. [10]
(b) Evaluate Singer’s claim that giving at reasonable levels reinforces “the link between giving and happiness”. [15]

Charles Taylor: *The Ethics of Authenticity*

19. (a)

Question 19 removed for copyright reasons

(b)

20. (a) Explain Taylor’s assessment of the view that everybody has their own values. [10]

(b) Evaluate Taylor’s assessment of the view that everybody has their own values. [15]

Lao Tzu: *Tao Te Ching*

21. (a) Explain Lao Tzu’s idea that in the whole world there is nothing softer than water. [10]

(b) Evaluate Lao Tzu’s idea that in the whole world there is nothing softer than water. [15]

22. (a) Explain Lao Tzu’s idea that humans do not need laws and government direction to live a harmonious life. [10]

(b) Evaluate Lao Tzu’s idea that humans do not need laws and government direction to live a harmonious life. [15]

Zhuangzi: *Zhuangzi*

23. (a) Explain Zhuangzi’s idea that if there is no “other” then there can be no “I”. [10]

(b) Evaluate Zhuangzi’s idea that if there is no “other” then there can be no “I”. [15]

24. (a) Explain Zhuangzi’s claim that life and death have the certainty of morning and night. [10]

(b) Evaluate Zhuangzi’s claim that life and death have the certainty of morning and night. [15]

References:

17–18. From Peter Singer, *The Life You Can Save*, © and available for free download from www.thelifeyoucansave.org.