

Philosophy
Higher level and standard level
Paper 2

Thursday 18 May 2017 (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 the claim that “humanity is not an animal species: It is a historical reality”. [10]
(b) Evaluate de Beauvoir’s criticism of this claim. [15]
2. (a) Explain de Beauvoir’s view of women’s economic independence. [10]
(b) Evaluate de Beauvoir’s view of women’s economic independence. [15]

René Descartes: *Meditations*

3. (a) Explain the distinction Descartes makes between innate, adventitious and factitious ideas. [10]
(b) Evaluate the strengths and weaknesses of the distinctions Descartes makes. [15]
4. (a) Explain how Descartes uses doubt as a means of gaining certainty. [10]
(b) Evaluate the strengths and weaknesses in his methodology in the search for certainty. [15]

David Hume: *Dialogues Concerning Natural Religion*

5. (a) Explain in what ways Philo presents evidence that God might not be perfect. [10]
(b) Evaluate the arguments presented to support a morally neutral God. [15]
6. (a) Explain the nature of the dialogic method used by Hume. [10]
(b) Evaluate the degree of success that Hume achieves by using a dialogic method. [15]

John Stuart Mill: *On Liberty*

7. (a) Explain Mill’s claim that “one’s standard of judgment is his own liking”. [10]
(b) Evaluate the relationship between social customs and conformity. [15]
8. (a) Explain Mill’s claim that “the state should require and compel education”. [10]
(b) Evaluate the extent to which Mill’s view of education is self-contradictory. [15]

Friedrich Nietzsche: *The Genealogy of Morals*

9. (a) Explain the origins of the value judgments “good and evil”. [10]
(b) To what extent is Nietzsche’s genealogical method when applied to value judgments (for example, “good and evil”) a justifiable approach to understanding the nature of morality? [15]
10. (a) Explain Nietzsche’s account of the human ability to make promises and its relationship to memory as central parts of becoming human. [10]
(b) Evaluate Nietzsche’s view that making promises and its relationship to memory are the essential features in the social bond between people. [15]

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

11. (a) Explain how Nussbaum applies the capabilities approach to feminism. [10]
(b) Evaluate the problems involved in applying the capabilities approach to feminism. [15]
12. (a) Explain Nussbaum’s view of cultural imperialism. [10]
(b) Evaluate the claim that the capabilities approach suffers from a form of cultural imperialism itself in its demand for intervention against individual flourishing. [15]

Turn over

Ortega y Gasset: *The Origins of Philosophy*

13. (a) Explain Ortega’s claim that “the thing is the master of the man”. [10]
(b) Evaluate the merits, or otherwise, of this claim. [15]
14. (a) Explain the significance of Parmenides and Heraclitus in the origin of philosophy. [10]
(b) Evaluate Ortega’s analysis of the origin of philosophy. [15]

Plato: *The Republic*, Books IV–IX

15. (a) Explain Plato’s claim that the Good is the goal of all striving. [10]
(b) Evaluate the strengths and weaknesses of this claim. [15]
16. (a) Explain the education of the philosopher ruler. [10]
(b) Evaluate this model for the development of leaders. [15]

Peter Singer: *The Life You Can Save*

17. (a) Explain the argument that it is wrong to fail to donate to the alleviation of poverty if you are able to. [10]
(b) To what extent is Singer justified in claiming that because the wealthy are in a position to alleviate poverty there is a duty to do so? [15]
18. (a) Explain the account Singer gives of why wealthier peoples and nations do not give as much as they could. [10]
(b) Evaluate the arguments that Singer gives for explaining the lack of generosity among the wealthy. [15]

Charles Taylor: *The Ethics of Authenticity*

19. (a) Explain the ethical imperative to be true to oneself. [10]
- (b) To what extent do you agree with Taylor’s idea that being true to oneself is an ethical imperative? [15]
20. (a) Explain Taylor’s idea that our identities are formed in dialogue with others in agreement or struggle with their recognition of us. [10]
- (b) To what extent do you find Taylor’s emphasis on the role of dialogue in forming identity convincing? [15]

Lao Tzu: *Tao Te Ching*

21. (a) Explain the idea that the ruler must govern the state without resorting to action. [10]
- (b) To what extent do you agree that *wu wei* (non-action) is an effective approach to government? [15]
22. (a) Explain the depiction of the *Tao* as natural, eternal, spontaneous, nameless and indescribable. [10]
- (b) Evaluate the claim that the *Tao* means nature itself in terms of the spontaneity of the world and man. [15]

Zhuangzi: *Zhuangzi*

23. (a) Explain Zhuangzi’s metaphor of the fish (*Kun*) and the bird (*Peng*). [10]
- (b) Evaluate the extent to which the metaphor of the fish and the bird explains how social customs limit personal development. [15]
24. (a) Explain the claim that people “do not mirror themselves in running water – they mirror themselves in still water”. [10]
- (b) Evaluate the claim in relation to the role of human feelings. [15]