

© International Baccalaureate Organization 2026

All rights reserved. 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 the prior written permission from the IB. Additionally, the license tied with this product prohibits 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, whether fee-covered or not, is prohibited and is a criminal offense.

More information on how to request written permission in the form of a license can be obtained from <https://ibo.org/become-an-ib-school/ib-publishing/licensing/applying-for-a-license/>.

© Organisation du Baccalauréat International 2026

Tous droits réservés. 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 préalable de l'IB. De plus, la licence associée à ce produit interdit toute utilisation 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, moyennant paiement ou non, est interdite et constitue une infraction pénale.

Pour plus d'informations sur la procédure à suivre pour obtenir une autorisation écrite sous la forme d'une licence, rendez-vous à l'adresse <https://ibo.org/become-an-ib-school/ib-publishing/licensing/applying-for-a-license/>.

© Organización del Bachillerato Internacional, 2026

Todos los derechos reservados. 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 la previa autorización por escrito del IB. Además, la licencia vinculada a este producto prohíbe el uso 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—, ya sea incluido en tasas o no, está prohibido y constituye un delito.

En este enlace encontrará más información sobre cómo solicitar una autorización por escrito en forma de licencia: <https://ibo.org/become-an-ib-school/ib-publishing/licensing/applying-for-a-license/>.

Philosophy
Higher level and standard level
Paper 2

11 May 2026

Zone A morning | **Zone B** morning | **Zone C** morning

1 hour

Instructions to students

- Do not open this examination paper until instructed to do so.
- Answer both parts of one question.
- A clean copy of the prescribed text is required for this paper.
- 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].

Alfred Jules Ayer: *Language, Truth and Logic*

1. (a) Explain Ayer's statement that "there is no logical ground for antagonism between religion and natural science". [10]
(b) Evaluate Ayer's statement that "there is no logical ground for antagonism between religion and natural science". [15]
2. (a) Explain Ayer's view of monism. [10]
(b) Evaluate Ayer's view of monism. [15]

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

3. (a) Explain Simone de Beauvoir's description of the process of becoming a woman. [10]
(b) Evaluate Simone de Beauvoir's description of the process of becoming a woman. [15]
4. (a) Explain the significance of the concept of "immanence" in Simone de Beauvoir's analysis of a woman's development. [10]
(b) Evaluate the significance of the concept of "immanence" in Simone de Beauvoir's analysis of a woman's development. [15]

Confucius: *The Analects*

5. (a) Explain the importance that Confucius gives to learning. [10]
(b) Evaluate the importance that Confucius gives to learning. [15]
6. (a) Explain the Confucian idea of serving others. [10]
(b) Evaluate the Confucian idea of serving others. [15]

René Descartes: *Meditations on First Philosophy*

7. (a) Explain Descartes's argument that a thinking thing is unextended. [10]
(b) Evaluate Descartes's argument that a thinking thing is unextended. [15]
8. (a) Explain Descartes's argument that innate ideas allow us to comprehend the essence of matter without sensory perception. [10]
(b) Evaluate Descartes's argument that innate ideas allow us to comprehend the essence of matter without sensory perception. [15]

Frantz Fanon: *Black Skin, White Masks*

9. (a) Explain Fanon's view that interracial sexual relations between a man of colour and a White woman lead to a form of destruction for the Black person. [10]
(b) Evaluate Fanon's view that interracial sexual relations between a man of colour and a White woman lead to a form of destruction for the Black person. [15]
10. (a) Explain Fanon's account of the lived experience of the Black man. [10]
(b) Evaluate Fanon's account of the lived experience of the Black man. [15]

John Stuart Mill: *On Liberty*

11. (a) Explain Mill's claim that mediocrity is becoming the predominant characteristic of personal and public life. [10]
(b) Evaluate Mill's claim that mediocrity is becoming the predominant characteristic of personal and public life. [15]
12. (a) Explain Mill's view(s) on education. [10]
(b) Evaluate Mill's view(s) on education. [15]

Friedrich Nietzsche: *The Genealogy of Morals*

13. (a) Explain Nietzsche's claim that ideals are fabricated. [10]
(b) Evaluate Nietzsche's claim that ideals are fabricated. [15]
14. (a) Explain Nietzsche's claim that humans are the sick animal. [10]
(b) Evaluate Nietzsche's claim that humans are the sick animal. [15]

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

15. (a) Explain Nussbaum's view that the Capabilities Approach has close links to deontology. [10]
(b) Evaluate Nussbaum's view that the Capabilities Approach has close links to deontology. [15]
16. (a) Explain Nussbaum's view that the nation has moral importance. [10]
(b) Evaluate Nussbaum's view that the nation has moral importance. [15]

José Ortega y Gasset: *The Revolt of the Masses*

17. (a) Explain Ortega y Gasset's claim that "the really important increase of our world does not lie in its greater dimensions, but in its containing many more things". [10]
(b) Evaluate Ortega y Gasset's claim that "the really important increase of our world does not lie in its greater dimensions, but in its containing many more things". [15]
18. (a) Explain Ortega y Gasset's claim that it is possible to use the psychology of the spoilt child to observe the soul of the masses of today. [10]
(b) Evaluate Ortega y Gasset's claim that it is possible to use the psychology of the spoilt child to observe the soul of the masses of today. [15]

Plato: *The Republic*, Books IV–IX

19. (a) Explain Plato's view that the human soul has three parts. [10]
(b) Evaluate Plato's view that the human soul has three parts. [15]
20. (a) Explain Socrates's statement that true philosophers "are passionately devoted to and love the things with which knowledge deals". [10]
(b) Evaluate Socrates's statement that true philosophers "are passionately devoted to and love the things with which knowledge deals". [15]

Charles Taylor: *The Ethics of Authenticity*

21. (a) Explain Taylor's claim that what gets lost in the critique of self-fulfilment is the moral force of the ideal of authenticity. [10]
(b) Evaluate Taylor's claim that what gets lost in the critique of self-fulfilment is the moral force of the ideal of authenticity. [15]
22. (a) Explain Taylor's claim that "reasoning in moral matters is always reasoning with somebody". [10]
(b) Evaluate Taylor's claim that "reasoning in moral matters is always reasoning with somebody". [15]

Lao Tzu: *Tao Te Ching*

23. (a) Explain Lao Tzu's claim that the ruler rules without taking action. [10]
(b) Evaluate Lao Tzu's claim that the ruler rules without taking action. [15]
24. (a) Explain Lao Tzu's claim that "the Tao that can be spoken is not the eternal Tao". [10]
(b) Evaluate Lao Tzu's claim that "the Tao that can be spoken is not the eternal Tao". [15]
-

Disclaimer:

Content used in IB assessments is often taken from authentic, third-party sources. The views expressed within them belong to their individual authors and/or publishers and do not necessarily reflect the views of the IB. Sometimes fictitious companies, products or individuals are included in assessments; any similarities with actual entities are purely coincidental. Any trademarks™ or registered® trademarks included are used for illustrative purposes only, and use does not imply any affiliation with or endorsement by the International Baccalaureate.