Diploma Programme
Programme du diplôme
Programa del Diploma

Markscheme

May 2016

Philosophy

Higher level and standard level

Paper 2

30 pages

How to use the Diploma Programme Philosophy markscheme

The assessment markbands constitute the formal tool for marking examination scripts, and in these assessment markbands examiners can see the skills being assessed in the examinations. The markschemes are designed to assist examiners in possible routes taken by candidates in terms of the content of their answers when demonstrating their skills of doing philosophy through their responses. The points listed are not compulsory points, and not necessarily the best possible points. They are a framework to help examiners contextualize the requirements of the question, and to facilitate the application of marks according to the assessment markbands listed on page 5 for part A responses, and page 6 for part B responses.

It is important that examiners understand that the main idea of the course is to promote *doing* philosophy, and this involves activity and engagement throughout a two-year programme, as opposed to emphasizing the chance to display knowledge in a terminal set of examination papers. Even in the examinations, responses should not be assessed on how much candidates *know* as much as how they are able to use their knowledge in support of an argument, using the skills referred to in the various assessment markbands published in the subject guide, reflecting an engagement with philosophical activity throughout the course. As a tool intended to help examiners in assessing responses, the following points should be kept in mind when using a markscheme:

- The Diploma Programme Philosophy course is designed to encourage the skills of *doing* philosophy in the candidates. These skills can be accessed through reading the assessment markbands in the subject guide.
- The markscheme does not intend to outline a model/correct answer
- The markscheme has an introductory paragraph which contextualizes the emphasis of the question being asked
- The bullet points below the paragraph are suggested possible points of development that should *not* be considered a prescriptive list but rather an indicative list where they might appear in the answer
- If there are names of philosophers and references to their work incorporated into the markscheme, this should help to give context for the examiners and does *not* reflect a requirement that such philosophers and references should appear in an answer: They are possible lines of development.
- Candidates can legitimately select from a wide range of ideas, arguments and concepts in service of the question they are answering, and it is possible that candidates will use material effectively that is *not* mentioned in the markscheme
- Examiners should be aware of the command terms for Philosophy as published on page 54 of the Philosophy subject guide when assessing responses
- In markschemes for Paper 2 there is a greater requirement for specific content as the Paper requires the study of a text by the candidates and the questions set will derive from that text. The markscheme will show what is relevant for both part A and part B answers. In part B responses, candidates may select other material they deem as relevant.
- Responses for part A and part B should be assessed using the distinct assessment markbands.

Note to examiners

Candidates at both Higher Level and Standard Level answer **one** question on the prescribed texts. Each question consists of two parts, and candidates must answer both parts of the question (a) and (b).

Paper 2 Part A markbands

Marks	Level descriptor
0	• The work does not reach a standard described by the descriptors below.
1–2	• There is little relevant knowledge of the specified idea/argument/concept from the text. • The explanation is minimal. • Philosophical vocabulary is not used, or is consistently used inappropriately.
3–4	• Some knowledge of the specified idea/argument/concept from the text is demonstrated but this lacks accuracy, relevance and detail. • The explanation is basic and in need of development. • Philosophical vocabulary is not used, or is consistently used inappropriately.
5–6	• Knowledge of the specified idea/argument/concept from the text is mostly accurate and relevant, but lacking in detail. • There is a satisfactory explanation. • Philosophical vocabulary is used, sometimes appropriately.
7–8	• The response contains accurate and relevant knowledge of the specified idea/ argument/concept from the text. • The explanation is clear, although may be in need of further development. • Philosophical vocabulary is mostly used appropriately.
9–10	• The response contains relevant, accurate and detailed knowledge of the specified idea/argument/concept from the text. • The explanation is clear and well developed. • There is appropriate use of philosophical vocabulary throughout the response.

Paper 2 Part B markbands

Marks	Level descriptor
0	• The work does not reach a standard described by the descriptors below.
1–3	• There is little relevant knowledge of the text. • Philosophical vocabulary is not used, or is consistently used inappropriately. • The response is mostly descriptive with very little analysis. • There is no discussion of alternative interpretations or points of view.
4–6	• Some knowledge of the text is demonstrated but this lacks accuracy and relevance. • Philosophical vocabulary is used, sometimes appropriately. • There is some limited analysis, but the response is more descriptive than analytical. • There is little discussion of alternative interpretations or points of view. • Some of the main points are justified.
7–9	• Knowledge of the text is mostly accurate and relevant. • Philosophical vocabulary is used, sometimes appropriately. • The response contains analysis, but this analysis lacks development. • There is some discussion of alternative interpretations or points of view. • Many of the main points are justified.
10–12	• The response contains accurate and relevant knowledge of the text. • Philosophical vocabulary is mostly used appropriately. • The response contains clear critical analysis. • There is discussion and some assessment of alternative interpretations or points of view. • Most of the main points are justified.
13–15	• The response contains relevant, accurate and detailed knowledge of the text. • There is appropriate use of philosophical vocabulary throughout the response. • The response contains clear and well-developed critical analysis. • There is discussion and assessment of alternative interpretations or points of view. • All or nearly all of the main points are justified.

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

1. (a) Explain how a man occupies the role of a subject, and a woman is the other. [10]

The question seeks an explanation of how a man occupies the role of a subject having a self, and reduces woman to an object – "the other".

Candidates might explore:
- The nature of a man being essentially absolute, transcendent and free
- The nature of a woman not being important, being incomplete and even mutilated
- The role of a woman is to do the bidding of a man and not to take responsibility and become free
- "The other", its objectiveness, and the consequences on the status of a woman
- The degree to which a woman's identity is a subset of that of a man.

(b) Evaluate the degree to which a woman helps to create herself as the other. [15]

Possible discussion points include:
- The willingness of a woman to accept being an object
- The acculturation into the position of "the other"
- The effect of religious mores and traditions reinforcing the place of the woman
- The importance of collective feminist political struggles in questioning and challenging the role of woman as other, and in creating subjectivity for women
- When given an opportunity to identify with the other woman, evidence suggests that white middle-class women identify with behaviour associated with being male
- The anxiety that is associated with taking responsibility and becoming free
- The effect of increased education linked to self-awareness of a woman's position might cause change and create a desire not to be the other.

2. (a) Explain why there is no answer to the question "what is a woman?" [10]

The question allows for an explanation of the central issue that a woman is defined through a man and not in her own right. The answer is elaborated by exploring the traditions that formulate a woman as a component of man.

Candidates might explore:
- How a woman can only be defined as an object
- The lack of struggle on the part of a woman to free herself from man
- The uneven balance of the relationship; woman as a sex object and not independent
- Ways in which a woman is a part of man and incomplete as herself
- Historical and cross-cultural references might be developed to show how the woman is lost and not seen in societies
- The consequences of asserting her right to have her own identity – being seen as aggressive and not feminine.

(b) Evaluate the claim that a woman has to allow herself to become a woman. [15]

Possible discussion points include:
- The role that civilization takes in preventing woman becoming a woman
- The relationship of identity and gender; the degree to which gender is either biological or cultural
- The notion of femininity as a social construct would mean that a woman has to confront the whole of society to gain identity
- Sexing a body determines role and status.

René Descartes: *Meditations*

3. (a) Explain Descartes's justification of the necessity of doubting all things. [10]

Universal doubt is the fundamental method of enquiry proposed by Descartes. He asserts that we may doubt in general all things, and especially material objects. Although the utility of a doubt so general may not be manifested at first sight, it is nevertheless of the greatest importance, since it delivers us from all prejudice, and affords the easiest pathway by which the mind may withdraw itself from the senses. Finally, it makes it impossible for us to doubt wherever we afterwards discover truth. The question is focused on the arguments presented in the first chapter of the *Meditations*, intended to cast doubt upon everything formerly believed, and culminating in the hypothesis of an all-deceiving evil genius.

Candidates might explore:

- The path to certainty begins with doubt. Against skepticism Descartes asserted that real, certain knowledge is possible. Doubting about all things, especially material things, is a method to ground certainty.
- Descartes says: "I realized that it was necessary, once in the course of my life, to demolish everything completely and start again right from the foundations if I wanted to establish anything at all in the sciences that was stable and likely to last"
- Arguments designed to eliminate current beliefs in preparation for replacing them with certainties: Sense deception, dream argument, and human imperfection as what makes us likely to be deceived all the time
- The evil genius argument: A device to help prevent the return of the former beliefs called into doubt
- The consequences of the evil genius hypothesis.

(b) To what extent do you agree with Descartes's justification of the need to doubt all things? [15]

Possible discussion points include:

- The initial purpose of Descartes's argument: "…free us from all our preconceived opinions, and provide the easiest route by which the mind may be led away from the senses"
- The advantages for the construction of knowledge based on solid grounds; the foundation of the sciences
- The extent to which human mind can aspire to certainty and reach it
- The *cogito* as the basic certainty
- The possible role of the idea of God and its relation to certainty
- Scope and limit of skepticism; arguments for and against it
- Can Descartes ever convincingly return to the external world after radically doubting its existence?

4. (a) Explain the nature of the human mind according to Descartes. [10]

The question asks in the first place for Descartes's account of the human mind as developed in the second *Meditation*, but it might also be answered in a more general way. In this meditation the mind, in the exercise of the freedom peculiar to itself, supposes that no other object exists without some doubt, but the mind itself finds that it must itself exist. This point is of the highest importance, for the mind is thus enabled easily to distinguish what pertains to itself, that is, to the intellectual nature, from what is to be referred to as the body. Answers might also refer to the importance of this account in Descartes's justification of knowledge.

Candidates might explore:

- Descartes proceeds by setting aside all that in which the least doubt could be supposed to exist, and follows this path until meeting with something which is certain
- The device of the evil genius
- According to Descartes we must come to the definite conclusion that this proposition: "I am I exist" is necessarily true each time that I pronounce it, or when I mentally conceive it
- The attributes of the body does not define the mind
- The mind as "I": What am I? A thing which thinks. What is a thing which thinks? It is a thing which doubts, understands, conceives, affirms, denies, wills, refuses, which also imagines and feels. It is so evident of itself that it is I who doubts, who understands, and who desires, that there is no reason here to add anything to explain it.
- The example of a piece of wax. The perception of the continuing identity of a piece of wax is neither an act of vision, nor of touch, nor of imagination, but only an intuition (*inspectio*) of the mind.
- Descartes's dualism of mind and body.

(b) To what extent do you agree with Descartes's claim that there is nothing which is easier for me to know than my mind? [15]

Possible discussion points include:

- Cartesian attempt to secure the legitimacy of knowledge finds its principal point of reference in the identity of the self-conscious subject
- Is it legitimate to identify the mind with the I?
- Mental activity as "clear and distinct"
- Discussion of dualism
- The extent to which human mind can aspire to certainty and reach it. *Eg*, postmodernism points out the failure of all philosophical attempts to secure the legitimacy of knowledge.
- Dualism and monism *eg*, Aquinas, Spinoza, Leibniz
- Criticisms on the possibility of self-knowledge. Comparisons with other positions *eg*, psychoanalysis or non-Western approaches.
- The body and its discontents: Merleau-Ponty's *Phenomenology of perception* and Elizabeth Grosz's *Volatile Bodies* as radical philosophies of the body and critical departures from Cartesian views of the mind.

David Hume: *Dialogues Concerning Natural Religion*

5. (a) According to Philo, explain the role played by experience in coming to conclusions about the existence of God. [10]

Early in the *Dialogues* Cleanthes is questioned by Philo about his assertion that he can successfully apply reason to the question of God's existence. Hume, an empiricist, sees the application of reason as coming either after direct experience, or purely to clarify the definition of concepts or "relations of ideas". Philo accepts – perhaps to Cleanthes's surprise – that he will allow for some argumentation to be used in support of the existence of God, however only insofar as that argumentation uses direct experience to support the claim being made. Hume worked as an empiricist on the meaningfulness of language and it is in the directness of an experience that Hume sees the best possibility of confirming knowledge to be real.

Candidates might explore:
- Philo states that there is an experiential gap between religious and scientific knowledge, but from the start Philo takes the view that for matters of fact it must be *a posteriori* reasoning that supplies justification
- The issues raised about argumentation, especially induction, deduction and their relation
- Hume's handling of *a posteriori* knowledge
- The universality of experience (despite the privacy to the knower of its contents) *vs* the variety of content of religious belief
- Cleanthes develops an *a posteriori* argument from design, which Philo accepts as a valid method of argumentation, but not the way Cleanthes actually uses the evidence in a misplaced analogy.

(b) Evaluate Hume's treatment of experience as the only appropriate route to knowledge of God's existence. [15]

Possible discussion points include:
- Philo's skepticism about God's existence comes from the fact that God cannot be directly experienced in a way that is simple and clear
- The application of experience to knowledge, and Philo's skepticism about its application to theological propositions
- Philo agrees that God's existence is beyond doubt, and he concedes in surprising places of the *Dialogues*, but ensures that Cleanthes follows his claim about the role of experience (although for Cleanthes this experience is conveyed through the world and works as an analogy for God's existence)
- Hume's treatment of evidence from an empiricist perspective, including his criticisms of assumptions and inferences about causal states
- The impossibility of knowing about divine attributes, for Philo, because we have no direct experience of attributes such as divine wisdom *etc*
- Sense experience underpins the argument from design that dominates the *Dialogues*, but the inference made about the analogy drawn is attacked throughout by Philo.

6. (a) Explain Philo's attack on the inference of God's moral goodness through an examination of nature. [10]

In Parts X–XI, as part of his general assault on the notion that the universe gives clues of the existence of a divine designer, Hume attacks a principal attribute assumed in religious belief, namely that God is morally good and that the universe reflects this. Hume has so far considered the analogy Cleanthes has proposed (that between the world and an object created by human intelligence) in general terms, but in these sections, Hume deals with an actual attribute of God claimed by those who believe in his existence, namely that along with being omnipotent he is supremely good as well – omnibenevolent.

Candidates might explore:

- Philo and Demea see the bleakness of the universe, culminating in a claim that if the world is indeed a machine, then it is only one designed to create people, and not designed to help people or let them feel happy and comfortable
- By looking at the evidence of the world, God's goodness simply cannot be established
- Hume does not just attack the appropriateness of the design argument analogy, but more narrowly says that evil and suffering shows evidence of bad design
- Hume's treatment of the sources of suffering in Part XI.

(b) Evaluate Hume's attack on the inference from observation of the world that God is morally good. [15]

Possible discussion points include:

- Is Hume's attack effective – especially in its analysis of the use of observation of the world for theological purposes?
- If God is omnipotent, why does he not prevent evil? If he is all good and all knowing, why does God not wish to prevent it? The conclusion is either that he cannot or will not prevent evil – or that a supremely good designer of the world does not exist.
- Is this the best possible world, one which includes suffering, due to the freedom it allows? Such speculation could not be confirmed by available evidence, it would rely on assumption or faith.
- Philo offers a solution that we should not compare God to man – then the evidence is not to be inferred the same way; we must simply admit that we cannot understand the moral provision of a divine creator
- Cleanthes proposes a finitely perfect God – but again Philo challenges him on the available evidence
- Hume deals with the possible accounts of God that can arise in a world that has evil in it, and Philo concludes there is no alternative explanation available
- In the end, a belief in God that is not based on empirical evidence of the world can assert a perfect designer, but observation of the world will not allow the analogy to stand.

John Stuart Mill: *On Liberty*

7. (a) Explain Mill's assertion that the abundance of negative freedom will result in people making wise choices. [10]

Mill assumes that as people are surrounded by negative freedom this will give them an opportunity to learn to use their experience and their reasoning so as to become independent individuals who will make wise choices. They will develop increased self-control and self-direction and increased powers of discrimination, if they are allowed to have their own opinions. Mill is describing the ideal rational person and he tends not to consider the need for guidance and certainly does not consider that coercion is necessary for people to overcome their negative shortcomings, such as poor judgment, weakness of will, and ignorance.

Candidates might explore:
- The nature of negative freedom
- Mill's very positive view of human nature
- The degree of direction that is needed for the young, insane, drunk or drugged
- Whether reason-guided decision making is innate or learnt
- How positive freedom arises out of negative freedom
- The positive and negative consequences of no restraints on behaviour.

(b) Evaluate the claim that Mill's positive view of human nature is unrealistic and far too optimistic. [15]

Mill's view of human nature assumes that humans will treat each other in a positive, supportive way and they will not exploit opportunities for individual benefit and enhancement. The lack of coercion and enforced conformity would allow all the positive attributes of humans to come to the fore. This results in the Harm Principle guiding all actions.

Possible discussion points include:
- The nature of positive freedom
- A counter position on the view of human nature – essentially humans are not basically good
- Accusations about Mill's elitism
- The impact of a market-driven society producing self-centred people who put their own individual well-being before that of the community
- The extent to which Mill's approach would produce a more efficient society
- The extent to which Mill's approach would produce a more diverse and dynamic society
- The issue of who, or what institution, defines harm or degrees of harm
- The extent to which Mill's view of human nature is individualistic and downplays the importance of social structures and environment in the growth of human beings.

8. (a) Explain why Mill considered individualism to be so important. [10]

This question invites an explanation of the role and status of the individual in society. The individual has the right to speak and act without state restriction as long as it is within the scope of the Harm Principle. The increased status of the individual was seen as the means for society to improve and progress as the individual would experiment with styles of living and develop their own plans for living.

Candidates might explore:
- The desire for self-assertiveness in Mill's time because of the possible conformity of societal pressures from the church and the state
- The link between the rise of individualism and increased liberty based on reason, astute perception and rational processes guiding moral decisions
- The rise of the individual to be a "noble and beautiful object".

(b) Evaluate the claim that the rights of the individual are to be based on utility. [15]

Possible discussion points include:
- The link between increased individual freedom and increased happiness
- Utility needs to be striven for by humans to improve their condition
- The relationship between individual limits and collective learning
- How empowered and self-assertive individuals produce a more efficient society
- Would there be an end to "collective mediocrity"?
- Is Mill elitist in seeming to favour the intelligent?
- Mill possibly attempts to prevent humans from becoming sheep-like in their behaviour
- Individuals asserting and practising their rational rights might prevent social stagnation
- The balance between "self-regarding acts" and "other regarding acts"
- Possible incompatibility between rights and utility.

Friedrich Nietzsche: *The Genealogy of Morals*

9. (a) Explain the idea of "the will to power". [10]

The concept of "the will to power" is the principle that Nietzsche uses as a physical-psychological explanation of action. It is not a purely biological function, as what drives "the will to power" in its search for fulfilment is wholly dependent upon the values already established in a culture. Nietzsche had several versions of what he meant by the phrase, but in *The Genealogy* he refers to "the will to power" as an instinct for freedom. Though it is not a simple injunction to do what you want, it is an essential feature of life, and it expresses itself by means of establishing the best conditions under which the "organism" will flourish. Nietzsche rejects the standard causal model of moral action where an individual is sovereign over his/her moral choices, and has reasons for doing so. "The will to power" serves as a way of denying the individual's wholly conscious motives and awareness for her/his actions. Aristocratic values are ones that encourage the promotion and affirmation of the self in actions, so these values will be sought by "the will to power", while its opposition to these values characterizes slave morality. The will that finds itself in a culture dominated by slave morality is punished for seeking extremes, and in taking "risks" or standing outside of "proper opinion". It is rewarded for compassion, pity, and loving your enemy.

Candidates might explore:
- The conscious drives and motives for action
- The possibility of unconscious motives
- The role of society in determining norms of behaviour and its limits on "the will to power"
- The relationship between the individual and freedom
- What is a flourishing life?
- The dichotomy of values; aristocratic *vs* slave.

(b) Evaluate "the will to power" as a principle for explaining moral actions. [15]

Possible discussion points include:
- The concept of "the will to power" is an example of how Nietzsche seeks to undermine the metaphysical assumptions which are implicit in modern morality: The notion of the sovereign individual together with the concept of a free will, and the similarity of all people
- Can complex moral actions be reduced to the satisfaction of drives? Are there other factors that Nietzsche has ignored?
- Do drives actively construct strategies to thwart opposition? How do drives recognize opposing forces? How do drives perform creative acts?
- Is Nietzsche a moral perfectionist? *Ie*, Are the only moral values worth pursuing those that maximize certain human perfections?

10. (a) Explain what Nietzsche means by an "awareness of our guilt". [10]

In his analysis of punishment, Nietzsche describes the "awareness of our guilt" as "bad conscience". The "bad conscience" was an inevitable disease that arose out of a need for protection from violent human behaviours when societies developed. Rather than being directed outwards, instincts were driven inwards. According to Nietzsche, there is a relationship between guilt (*Schuld*) and debt (*Schulden*); the original relationship between punishment and guilt is essentially an economic one rather than a moral one, where there has to be restitution on the part of the guilty individual, and historically, the punishment of debtors has been marked by cruelty. Cruelty was a necessary element in forging memories of what happened to debtors for transgressions, and no-one forgets pain. The making of "surety of oneself" by keeping promises means that individuals conceive of themselves as free and autonomous in making decisions, and use others as a guide, limit or affirmation of these actions. With "the will to power" largely directed inwards, the object of attack was the Christian image of a fallen humanity in need of salvation. The greatest triumph of the "bad conscience" was in the creation of Judeo-Christian God, with the attendant values of compassion, pity and self-loathing. This was the triumph of slave morality, the consequence of "awareness of our guilt".

Candidates might explore:
- The use of the etymological origins of guilt and debt as an element of moral analysis
- The dominant moral values underlying actions *eg*, punishment
- The role of cruelty in social analysis
- Making promises, surety and understanding of the self, and ideals
- Drives and instincts as non-rational elements in moral decision making.

(b) Evaluate Nietzsche's view of guilt. [15]

Possible discussion points include:
- Modern morality endorses values that are harmful to "higher men" and benefit the "lower men", but why cannot the lower accommodate the higher if the benefits are examples of human excellence?
- Are guilt and bad conscience primarily social experiences as Nietzsche maintains?
- If the bad conscience was an inevitable disease of civilisation, then are guilt and responsibility also inevitable consequences?
- The concept that social practices and moral concepts have a genealogy; has Nietzsche provided an interesting historical narrative rather than a philosophical explanation?

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

11. (a) Explain Nussbaum's theory of capabilities and its connection to human dignity. [10]

This question focuses on a central issue of Nussbaum's "human development approach", that of human dignity. The argument should refer to other concepts presented by Nussbaum, such as freedom to choose, welfare, political liberalism, pluralism about value and respect. Also, the question invites a comparison with a central reference of Nussbaum's theory, Amartya Sen and his own theory of "functionings" and "capabilities". Focusing on the concept of capabilities might lead to analyse the different kinds of them, such as basic, inner or combined capabilities. Another path might consider the importance of the freedom to choose. One more approach might pinpoint the importance of specific government policies concerning welfare, freedom or other values, such as health, and underline the differences between specific traditional political views.

Candidates might explore:
- The concepts that are central to the structuring of Nussbaum's theory, such as "capabilities" and "functionings"
- The analysis of Nussbaum's approach through the concept of human dignity
- Elements involved in the consequences of Nussbaum's theory, such as entitlement and rights
- The importance of describing the connection between capabilities and the freedom to choose
- Exploration of different kinds and meanings of capabilities
- Comparison with other views *eg*, Amartya Sen's theory.

(b) Evaluate the role of human dignity as a central part in achieving social justice. [15]

Possible discussion points include:
- Reference to several approaches linked to the concepts of freedom and rights, such as pluralism, paternalism, liberalism
- Analysis of different social and individual values concerning welfare
- Importance of health as a basic value
- Reference to specific government policies concerning the real opportunities that are available to people
- Analysis of the concept of justice and whether it involves equality or not
- To what extent does the concept of human dignity involve relativism?

12. (a) Explain the cultural, intellectual and traditional roots and sources of Nussbaum's theory of capabilities according to specific values. [10]

This question invites the analysis of the cultural, traditional, intellectual roots and sources of the "human development approach" that Nussbaum reports. Approaches might be several and focus on ancient or modern references, on sources of the Eastern or Western tradition, on specific philosophers or on other preeminent historical figures. Aristotle, Mill, Smith, Kant, Marx, Gandhi are some of the main references given directly by Nussbaum or by Sen. Utilitarianism might be another important path for the argument, or Stoicism or Christianity, with particular reference to the ancient Roman age. Reference to Smith and his *The Wealth of Nations* might introduce the topic of the role played by governments and politics in guaranteeing social justice, education of citizens, and many "factors that can cause key human abilities to fail to develop." (p. 134). What should be pinpointed is that the "human development approach" has "broad appeal and support." (p. 124). Any chosen approach should take into account the definition and a basic exploration of the concept of capabilities.

Candidates might explore:
- Reference to Tagore, Gandhi and Indian rationalist tradition
- Comparison with Sen's analysis
- Justice and equality in Aristotle's view and/or in the medieval Aristotelian tradition
- The concept of individual and freedom in Stoicism and early Christianity
- How social welfare is connected to wealth in Smith's view
- Reference to the concept of freedom compared to Mill's analysis
- The possibilities of human development according to Marxism
- The analysis of human welfare according to Bentham's utility principle.

(b) Evaluate the role played by one or more values according to one or more specific antecedents. [15]

Possible discussion points include:
- Whether and to what extent the concept of human dignity has been historically central to many cultures or not
- How different cultures related to freedom
- To what extent education has been important and disseminated in different cultural landscapes
- Has social equality been a priority for many societies?
- Government policies and ways to guarantee individual freedom and social welfare
- How individual freedom is connected to real possibilities.

Ortega y Gasset: *The Origins of Philosophy*

13. (a) Explain Ortega's view that the most normal channel of information about the historical past is through names. [10]

We can only have a view of something that "is there in person before us" in one guise or other, either close or at a distance. A view constitutes the immediate relation between our minds and a thing, and from the moment we discern it upon the distant horizon until it is directly within eye's reach. However, with respect to things definitely past, our first view is generally not of a visual nature. The radical past consists in that which "is not directly before us". It consists in that which is gone, in that which *par excellence* is absent. Our first and most elementary notice of it is not in seeing it, but in hearing about it. The past is transmitted to us via names and things that we have heard about it – through tradition, fables, legend, chronicles, or historical sayings, common sayings. Hence the first contact with a thing stems from what "is said" about it. Therefore, names constitute the form of the distant, the radically distant, relationship between our minds and things.

Candidates might explore:
- The Greeks called what was "said" about something "fame"
- The first communication we receive of most things and our only one of a great number of them is their names, and only their names
- Names emerge abruptly, drift into our ears when the things therein designated are utterly removed from us – invisible, perhaps forever, on some faraway horizon
- The Inuit view of humans as a composite of three elements: Body, soul, and name. It is not as extravagant as it appears – the ancient Egyptians held the same belief.

(b) Evaluate the strengths and weaknesses of this view. [15]

Possible discussion points include:
- Language is a symbol. Something is symbolic when its presence serves as a representative for another thing that is not present, something that is not before us.
- The word is thus the presence of the thing that is absent. This is its genius – it permits a reality to continue to exist in some way in the place from which it has gone or where it never even was.
- The presence endowed by the word to the absent object is, of course, neither solid nor real. The representative never is the thing represented. Words are not things, they are announcements, a promise of the thing.
- The difficulties and limits of being related to the past only by means of language
- A name, with respect to the thing named, represents, at best, only an outline, an abbreviation, a skeleton, an extract, a caricature: The concept of it replaces the object
- A word's magical power of enabling a thing to be simultaneously in two extremely remote places – there where it actually is, and there where it is being discussed – should be held in rather low esteem
- Unless we proceed with caution, unless we evince distrust for words and attempt to pursue the things themselves, the names will be transformed into masks, which instead of enabling the thing to be in some way present for us, will conceal the thing from us
- Because we possess the names of things we think we can talk from and about them
- In many cases the sole remains of the past are material objects – artefacts, stones – and not verbal remains.

14. (a) Explain Ortega's account of the relation between "the two great components of human life – man's needs and his possibilities". [10]

The human has possibilities. Beyond meeting our needs there might appear the development of human possibilities, *ie*, its freedom. Confining the notion of "freedom" primarily or exclusively to law and politics, as though these were the root from which the general configuration of human life known as freedom springs, is an error that reduces and flattens the enormity of the subject. The issue is indeed much broader. Freedom is the aspect assumed by a human's whole life when the diverse components in it reach a point in their development to produce among themselves a particular dynamic equation.

Candidates might explore:

- Every civilization or individual life passes through the form of life known as freedom. It is a brief, glowing stage that unfolds like noon between the morning of primitivism and the decline of evening, the petrification and necrosis of getting older.
- The categorical stages of a civilization are determined and discerned as modifications of the fundamental relation between the two great components of human life, human's needs and his/her possibilities
- In the primitive or early stage, man has the impression that his circle of possibilities barely transcends that of his needs. He feels that what the human can do in his life coincides almost strictly with what he has to do. His margin of choice is extremely scant; or to phrase it differently: There is a paucity of things that man can do.
- Both juridical freedom and economic wealth are effects or manifestations of generic freedom and vital wealth
- When there are more possible things to do (*haceres*) than are needed, the problem is that one has to choose among the possibilities. One must select. The basic emotion of existence is now the opposite of resignation, living means "having things in excess".
- The human deliberately begins to invent. To create a new life becomes a normal function of life, something that would not have occurred to one during the primitive stage of life. Revolutions begin. Symptomatically the individual ceased to be totally inscribed to tradition, even though his life was still partially governed by it.

(b) Evaluate the strengths and weaknesses of this account. [15]

Possible discussion points include:

- Wealth in the economic sense means simply that the human is confronted with numerous possibilities for possession and acquisition, with many things to own, buy, and sell. How much or how little must be interpreted in relation to the subjective consciousness that man has of his needs.
- Comparison and contrast with similar positions, *eg*, Sartre's existentialism
- Doubt as result of the possibilities of choice: Doubt is not simply non-belief. Someone who holds no opinion about something is ignorant, but he does not doubt. Doubt presupposes that one is confronted with positive opinions. The human is stranded amid the various opinions, none of which is able to sustain him firmly.
- Doubt according to Ortega in relation to Descartes
- How convincing is Ortega's claim (stated as "a fact") that "human life is always insecure"?
- Ortega seems to equate the development of possibilities with freedom – are both categories really equal? *Eg*, human existence would always and everywhere consist of developing possibilities; however freedom might have grades or even be non-existent in some relevant sense.

Plato: *The Republic,* Books IV–IX

15. (a) Explain the idea that the just city is possible if, and only if, virtuous and expert rule by its leaders is possible. [10]

The Republic presents the idea that the just city is possible if, and only if, virtuous and expert rule by its leaders is possible (484d). The question provides an opportunity to explore the relations existing between the theoretical ideals developed by Plato and the discussion on the possible realization of those ideals in an actual society. Expertise or knowledge and virtue provide the necessary conditions for the realization of justice in society. Accordingly, *The Republic* gives the epistemology and metaphysics of Forms a key role in political philosophy. A philosopher-ruler (473c–502c) whose emotions have been properly trained and disciplined by Plato's reforming educational programme, and whose mind has been prepared for abstract thought about Forms by rigorous and comprehensive study of mathematics and dialectics, is the only person with the knowledge and virtue necessary for producing harmony or justice in society.

Candidates might explore:
- The education of the guardians (521c–541b)
- As the highest principle for both ethics and metaphysics – at once the best thing in the world and the most real – knowledge of the Form of the Good justifies rule by philosophers
- Understanding of the Good will lead to the removal of illusions. The Analogy of the Cave depicts ordinary humanity as shackled by illusions, but able to be liberated by knowledge.
- The Ship Analogy
- The vision of a just society ruled by philosopher-statesmen as a design for practical implementation.

(b) Evaluate the claim that either philosophers need to become kings or kings need to learn philosophy. [15]

Possible discussion points include:
- Forms of political order (notably oligarchy, democracy and tyranny)
- The *polis*: Historical aspects
- The relationship between the Forms and the Form of the Good
- When knowledge, *ie*, understanding the Forms, is an essential prerequisite of political order, could human societies reach justice in the city?
- Political order should not be grounded on moral reasons
- The extent to which Plato's political vision might guide the political reflection or life for present societies
- The issue of whether long term education is necessary (from an early age) and therefore whether kings cannot learn philosophy
- The modern conceptions of history and society outdates the platonic political ideals
- Is Plato's view only typical of Western political systems?
- What kind of example would Socrates be with regards to the political life in the *polis*?

16. (a) Explain the analogy of the divided line as an exemplary case of Plato's epistemology. [10]

The question gives an opportunity to discuss Plato's epistemology in books V–VII with a focus in one of its classical analogies, the divided line (509d–511e). The levels of cognition and their objects may be mapped out along a divided line. The first division of the kinds of cognition: Knowledge (*gnosis*) and opinion (*doxa*), their objects of cognition: The intelligible and the visible. Within knowledge: Intellection (*noesis*) and thought (*dianoia*). Within opinion: Belief/faith (*pistis*) and imagination (*eikasia*); their objects: Plants, animals and artefacts, and shadows and reflections. The analogy provides a unified account of all objects and the corresponding levels of knowledge. Further, this structure might be arranged into a path toward the Form of the Good. The Form of the Good is the ultimate goal of the understanding that philosophy pursues by use of the hypothetical method.

Candidates might explore:
- Knowledge is knowledge of what is, while ignorance is attached to what is not, and opinion lies between them
- Epistemology and metaphysics: Plato interweaves questions of reality with questions of knowledge, on the grounds that the kind of reality or being an object has, corresponds to the mode of cognition one can have of it
- Knowledge and opinion (476e–480a)
- The Forms
- The study of the mathematics
- The Simile of the Sun (507c–509b) and the Allegory of the Cave (514a–517c) in relation to the divided line.

(b) Evaluate the claim that the kind of reality or being an object has corresponds to the mode of cognition one can have of it. [15]

Possible discussion points include:
- The problem of particulars and universals
- The Form of the Good
- Knowledge, metaphysics and education
- Epistemology in the context of the ordering of the political structure
- Plato's influence on the subsequent understating of knowledge (*eg*, Aristotle, medieval and modern philosophy)
- Are Plato's assumptions acceptable? The system works within its own terms, but Plato at no point establishes a reason for us to accept his worldview of the Forms.
- Platonic epistemology and other conceptions of knowledge
- What can ignorance be as a mode of cognition? What kind of object might it have as a reference?
- Non-Western alternatives to Plato's epistemology.

Peter Singer: *The Life You Can Save*

17. (a) Explain the role played by philanthropy in Singer's theory of the creation of a culture of giving. [10]

This question focuses on the creation of a culture of giving. The question invites the deep exploration of Singer's theory and its key points: Philanthropy, human nature, donation, almsgiving, poverty, cooperation, among others. Reference to ancient giving practices, such as almsgiving, leads to suggested references such as Jesus and Maimonides. The culture of giving implies several aspects, among which Singer underlines the anonymous character of donation and the necessity not to indebt recipients to specific donors. One more approach might consider the numerous cases of cooperation, social groups of donors and other reports and data, such as the "Foster Parents Plan" or the "50 % League."

Candidates might explore:
- How philanthropy is connected to human nature
- Historical differences in the culture of giving, *eg*, almsgiving in ancient times
- Reference to examples of a culture of giving, such as Jesus or Maimonides's
- To what extent does a culture of giving imply or call for empathy and altruism?
- The concept of otherness and respect
- The concept of social equality
- Social utility of altruism.

(b) Evaluate the claim that people will be more philanthropic if they believe that others are giving more. [15]

Possible discussion points include:
- Analysis and report of cases of social cooperation and donor groups
- Why culture of giving implies a low profile
- How and why anonymity and indebtedness are connected to the culture of giving
- What kind of relation exists between donors and recipients?
- The meaning and relation between trust and cooperation.

18. (a) Explain Singer's view concerning the care of the children of others. [10]

Within the argument of the creation of a culture of giving, the question invites an analysis of the extension of parental care to the children of others (alloparenting). The concept of "unnatural mother" might be a good starting point for the analysis. Another useful approach might refer to some mentioned dilemmas concerning parental care in extreme circumstances. Concepts of cooperation, trust, care, and giving should be central terms of the analysis. Relationship between donors and recipients might be considered. Reference to some groups of cooperation and donors, such as "Responsible Wealth", might be another key element.

Candidates might explore:
- The connection between alloparenting and the culture of giving
- Meaning and examples of alloparenting
- Natural cases of alloparenting among animals
- Existence of groups of cooperation and donors
- To what extent do parental care and alloparenting imply or relate to empathy and altruism?
- The relation between donors and recipients.

(b) Evaluate Singer's claim that "a mother's duty is to her own child". [15]

Possible discussion points include:
- The meaning and context in which the concept of "unnatural mother" is used
- Parental care in extreme circumstances and possible dilemmas
- Whether alloparenting is a form of social cooperation
- Social cooperation and aid agencies
- Whether alloparenting and social cooperation implies trust
- To what extent alloparenting relates to prevention of suffering
- How social aid and cooperation relate to poverty.

Charles Taylor: *The Ethics of Authenticity*

19. (a) Explain what the phrase "horizons of significance" means. [10]

"Horizon of significance" is the necessary element that prevents a search of authenticity from becoming an exercise in self-fulfilment and narcissism. Taylor's argument is that without a horizon of significance, all moral choice becomes a shallow exercise and leads to moral relativism and narcissism. If authenticity is to have a moral value worthy of pursuit, it must be more than an exercise based in pleasure or short term interests. It must be connected to the shared values of others. "Horizons of significance" refers to our fundamental principles; those concepts, values and ideas which are responsible for making situations intelligible for us, *eg*, religious faith, humanism. This means that some ideas and actions are more important than others for each person, so the criticisms that the modern pursuit of authenticity, that is purely subjective and narcissistic are avoided. For Taylor, choice is the basis of freedom, but it cannot become the standard by which to judge the worth of ideas and actions. Choice in itself is not enough. This is the slide that relativism makes in confusing an exercise in choice with authenticity. A meaningful and worthwhile pursuit of authenticity requires social dialogue, and withdrawal into subjectivism and narcissism ignores our responsibilities and ties with others and institutions beyond the self, particularly political ones.

Candidates might explore:
- The need for values before choice
- The source(s) of these values
- Exercising choice, human freedom, and authenticity
- Obligations to others as a "horizon of significance".

(b) Evaluate this concept as a necessary element of authenticity. [15]

Possible discussion points include:
- Does Taylor's description of "horizons of significance" mean that so long as some communal ideas are used as a guide, then my search for authenticity is justified? What if my "horizons of significance" are morally suspect, like a shared belief in racial, cultural or religious superiority?
- Though Taylor's defends the search for authenticity as a noble tradition, is it a search only possible for those in modern democratic and technological societies with the economic means to do so?
- Is Taylor being disingenuous when he at once acknowledges and celebrates the plurality of the modern world, but argues against even a soft version of relativism?
- Is choice the sufficient and necessary condition for freedom? What are some other possible signifiers of freedom?

20. (a) Explain Taylor's analysis of Weber's argument that modern life leads us into an iron cage. [10]

In earlier analysis of the dominance of "instrumental reason" (Weber), the image of the iron cage was used to signify the ineluctable constraints placed on moral life as a consequence of the adoption of "instrumental reason" in more areas of life. The consequences are an alienation from ourselves, others, and from the political institutions that sustain our civic life. What is meant by "instrumental reason" is where we employ the type of rationality that calculates the most efficient means to an end. The argument is that the rules and values of the market are pushing into all areas of life, warranted or not. This is coupled with the concern of the increasing encroachment of technology as an alienating and dehumanizing enterprise. Taylor is not unsympathetic to this view, and there are many instances where this argument has merit, but he finds it far from given that there is no way out of the iron cage. The fact that Taylor himself can question this view and also give historical and current examples of resistance such as the Romantics and environmental groups, means that there is nothing inevitable about the iron cage. Taylor's analysis is that these institutions that practise "instrumental reasoning" were created as a consequence of an already existing set of values. These values of a free and morally responsible individual had its genesis in the Cartesian view of the mind as disengaged reason, and a natural concern for anything that benefits and enhances our work and family life, a concern echoed in Bacon's desire for Aristotelian science to relieve the condition of mankind rather than create more theory. These values of freedom and social benefit need to be recovered in an understanding of "instrumental reason" and the institutions that practise it. Though the market is necessary for modern economies, striking a balance through understanding is the best solution for the overall retrieval of authenticity as a valuable moral pursuit.

Candidates might explore:
- Technology as an example of the triumph of "instrumental reason"
- The moral pragmatism of science and the autonomous rational individual that underpin "instrumental reason"
- The dominance of the market and its values in civic and personal life
- Inevitability of, and resistance to, social values.

(b) Evaluate Taylor's response to this argument. [15]

Possible discussion points include:
- Though Taylor points to historical and current examples of resistance to technology and "instrumental reason", are these significant victories or acts of resistance against "instrumental reason", or is Weber correct in claiming its inevitable dominance?
- If we are as free as Taylor claims, then up to a point, particularly in the private moral sphere, can we live without recourse to "instrumental reason"?
- Is Taylor assuming too much when he says that because he can offer alternatives, then there is no iron cage?

Lao Tzu: *Tao Te Ching*

21. (a) Explain the claim that when the Uncarved Block has been cut and given names, then one ought to know that it is time to stop. [10]

"The Way" as represented by the Uncarved Block is often referred to as being "nameless"; in this context, cutting and naming means that what has been cut is now isolated and fragmented from the whole, and what has been named has been rationalized, abstracted, categorized, and, ultimately, understood. These epistemic features are absent, in a conventional sense, in an understanding of a concept such as the *Tao*. This suggests an essentially ungraspable element of "the Way", something beyond traditional, cognitive understanding. Paradoxically, to grasp the *Tao*, one must acutely observe the actions of nature, specifically, the efficiency and persistence with which nature operates. Nature acts as a model for knowing when and where to take action, and *wu wei* (non-action). This is not passivity, and is akin to virtuous action in traditional moral discourse. What is virtuous is balance and harmony in action and *wu wei* enables this without reference to self-interest; it is achieved by internal contentment in contrast to external ambition and striving. Ambition and striving stem from desires that can never be satisfied, and are contrary to "the Way".

Candidates might explore:
- The use of natures as a model for action
- How one can know something in a non-rational or non-cognitive manner
- Virtue as harmony and balance with nature and the self
- Effortless effort and wisdom
- Desire, material needs and the *Tao*.

(b) Evaluate the consequences of this claim. [15]

Possible discussion points include:
- The image of the Uncarved Block as an appropriate example for the *Tao*. Implacable, and with infinite possibilities of interpreting forms and functions from the block, is this what the *Tao* in any way resembles?
- If nature is the model for our actions, then is the dominance of the strong over the weak an activity that must be mimicked?
- How can one talk without the use of names? Is there any point discussing a metaphysical concept without language?
- On the one hand, Lao Tzu rejects attempts to strictly regulate society and life, and counsels instead to turn away from it to a solitary contemplation of nature and *Tao*. On the other hand, he emphasizes that by doing so we could ultimately harness the powers of the universe. By doing nothing one could accomplish everything. Is this paradox a problem or an advantage of Lao Tzu's philosophy?
- Examples of ways of naming objects in relation to each other, *eg*, Saussurian linguistics.

22. (a) Explain what is meant by "the best of all rulers is but a shadowy presence to his subjects". [10]

The virtuous ruler must practise *wu wei*, or in this case be leading, but without being "out front". Rulers should not attempt to interfere with the mechanisms and running of the state, but to utilize it to establish "the Way". One of the ruler's aims is to keep the people in a child-like state; however, the ruler must keep a sense of awe and fear of death and punishment within the people or else the empire will fail. Lao Tzu asks two things: First, we should learn to master our circumstances by understanding their true nature or most important element. Second, we should endeavour to shape our actions in accordance with this true essence of things. This is the task for the ruler in the public and private realm. In an earlier section, the sage "empties the minds of the people, fills their bellies, weakens their wills, and strengthens their bones". The wise leader practises *wu wei* as a part of virtuous rule in order to facilitate the people's ability to order and control their own lives. An image Lao Tzu employs is of the sage who remains mute while teaching, and so makes the people think that the work did itself. Lao Tzu was distrustful of over-governance and as it increased the poverty of the people, and the more acts of crafty dexterity that men possess, in rhetoric and sophistry, the more do strange contrivances appear; the more display there is of legislation, the more thieves and robbers there are. Ruling over a competitive and materialistic society was also detrimental as the more implements to add to their profit that the people have, the greater disorder there is in the state and clan. The implication seems that the best society to rule over and lead is essentially an agrarian one, where contentment is constrained to the necessities of food, family and shelter.

Candidates might explore:
- The paradox of action-less action
- How one can learn the true nature of things
- The use of fear and awe for control
- The suspicion of words and language
- The qualities of the state under "the Way".

(b) Evaluate the qualities of a virtuous ruler. [15]

Possible discussion points include:
- The picture painted of life in a state ruled under the principles of non-action is rather bleak. The people are politically passive, and experience a life of intellectual and material poverty; is the fundamental problem with Lao Tzu that in his denial of desire as a necessary goal, he is ignoring human nature?
- According to Lao Tzu, human happiness consists in understanding and acting in harmony with the underlying reality of the *Tao*, and this is attained through a frugal, simple and peaceful way of life, not seeking power, wealth or fame. Is this at all viable or desirable for a ruler in a modern society?
- A comparison of Lao Tzu's ruler with other models of political leadership, *eg*, Machiavelli's Prince, or Plato's Philosopher King.

Zhuangzi: *Zhuangzi*

23. (a) Explain how speech is not just "a blowing of air", but is related to "the Course" ("the Way" or the *Tao*). [10]

The question seeks an explanation of the view of speech expounded particularly in 2:11 to 2:19. The role of speech as referring to something which is not fixed and questions whether speech is more than "chirping of birds" but an affirmation that everything has two opposing sides, which is the essence of "the Course" (the *Tao*).

Candidates might explore:
- The relationship of speech in explaining whether issues are right and wrong
- Whether by articulation of an idea in the mind there is also an expression of an understanding of the opposite
- The emotive connotations that might surround words: The "ostentatious blossoming of reputation"
- The bias of the individual in selecting and expressing words creates a one sidedness
- "The Course" seems too relativistic: The expression of word might well be only seen to have meaning from its context and the meaning and significance could change with the change of context
- Similarly the hearing of the word lends itself to individual interpretation and so understanding of one position can be grasped by considering and entertaining the opposite notion.

(b) Evaluate the relation of speech to the *Tao*. [15]

Possible discussion points include:
- The role played by human arrogance and honour that create an emotive element around a word; the power of the individual when speaking to intone, to stress, to pause and/or to misuse words deliberately to achieve a desired end
- The failure to appreciate that all words are within "the Course" because "the Course" is everywhere therefore it is the human who abuses meaning
- The obscuring of the whole by focusing on the parts and not seeing that the parts are the whole and the whole are the parts
- The importance of humans to begin to appreciate that understanding comes from seeing both sides of a meaning or argument and that positions can change due to a change in circumstances
- A possible link to the fallacy of authority might be brought in; because of the position and status of the speaker the words take on greater meaning and significance
- Words might obscure truth or knowledge
- The role of rhetoric in Chinese life and limitations of this rhetoric.

24. (a) Explain the nature of Zhuangzi's ideal person. [10]

The question seeks an explanation of the true person (*zhen ren*). This is a person who perceives the world as an interconnected and harmonious whole. The human who has the qualities of the ideal is contemplative, selfless, still, inactive, with an unimpaired spirit which is detached and consequently limitless.

Candidates might explore:
- How the ideal person "sleeps without dreaming"
- How bias or prejudice can be removed
- The role of forgetfulness
- How perfect equilibrium can be achieved
- How a new way of seeing the world can be established
- The sense of humbleness
- How being in perfect harmony (*chang de*) and how a balanced perspective (*xuan de*) can be achieved.

(b) Evaluate the claim that the true person cannot exist as it is impossible for a person to have a true understanding of the *Tao*. [15]

Possible discussion points include:
- The nature of the *Tao*, and that a human is part of the *Tao*
- The possibility or otherwise of uniting with the *Tao*
- The nature of superhuman powers to see beyond sensory data and reason
- How a new conception of the world can be achieved and whether this is the same as the western concept of a paradigm shift
- The issues that surround how such a person fits into a society and everyday life
- If the *Tao* is changing as well as is the whole, can any one individual constantly comprehend it?