



**PHILOSOPHY  
STANDARD LEVEL  
PAPER 2**

Wednesday 3 November 2004 (morning)

1 hour

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**INSTRUCTIONS TO CANDIDATES**

- Do not open this examination paper until instructed to do so.
- Answer one question.

*In answering questions, candidates are expected to:*

- *present an argument in an organized way*
- *use clear, precise and appropriate language, demonstrating that they understand the author's specific terminology*
- *show an understanding of the specific demands of the question*
- *give detailed references to the ideas and arguments presented in the text*
- *provide relevant supportive material and examples where appropriate*
- *analyse the supporting material*
- *state a clear, personal response to the position expressed by the author.*

*Answer **one** question.*

**1. Lao Tzu: *Tao Te Ching***

Explain and discuss Lao-Tzu's contention that doctrines and ideas about virtue always come after the loss of the *Tao*.

**2. Confucius: *The Analects***

Explain what Confucius meant when he said: "Educate them, there will not be any class distinctions", then critically analyse the statement.

**3. Plato: *The Republic***

Plato argues effectively for the construction of an ideal state. Is it necessary that anyone other than the philosopher understand the reasons for the structure of the republic?

**4. Aristotle: *The Nicomachean Ethics***

Evaluate Aristotle's assessment of pleasure.

**5. Aquinas: *Summa Theologiae***

Do you agree with Aquinas' conception of the relationship between human soul and body?

**6. Descartes: *Meditations***

From Descartes' perspective could an atheist know anything for certain? Justify your position.

**7. Locke: *Second Treatise on Government***

"All of Locke's ideas rest on the right to personal liberty, and he directly equates that liberty with property." Analyse and critique this statement.

8. **Hume: *An Inquiry Concerning Human Understanding***  
We can discover causes by experience, but we cannot discover necessary connections by experience; necessary connection is not an empirical relation. Analyse and discuss Hume's account of necessary connection.
9. **Rousseau: *Discourse on the Origin of Inequality and Social Contract***  
Based upon your critical evaluation of Rousseau's political arguments in the two prescribed texts, do you consider Rousseau's view conservative or revolutionary?
10. **Kant: *Groundwork of the Metaphysic of Morals***  
Compare and contrast the different formulations of the categorical imperative. Are they really as similar to each other as Kant claims?
11. **Nietzsche: *The Genealogy of Morals***  
"What ultimately explains the triumph of slave morality is the same thing that explains the triumph of the ascetic ideal, namely, its ability to give a meaning to suffering." Discuss and evaluate this statement.
12. **Mill: *Essay on Liberty***  
Mill's defence of freedom of speech entails at the same time certain limitations of that freedom. Assess the validity of Mill's argument.
13. **Freud: *Civilisation and its Discontents* and *Outline of Psychoanalysis***  
Critically assess Freud's idea that both *Eros* and *Ananke* are at the origin of civilisation.
14. **Buber: *I and Thou***  
Buber claims that the modern world encourages us to gain more experiences. Discuss Buber's criticism of this tendency.
15. **Ortega y Gasset: *History as a System***  
Explain and discuss the limits and ultimate failure of naturalist reason to understand human life.
16. **Wittgenstein: *The Blue and Brown Books***  
Analyse and discuss Wittgenstein's examination of general terms and its importance for philosophy.

- 17. Arendt: *The Human Condition***  
“A life without speech and action...is literally dead to the world; it has ceased to be a human life because it is no longer lived among men.” Explain and critically evaluate Arendt’s claim.
  - 18. Simone de Beauvoir: *The Ethics of Ambiguity***  
De Beauvoir affirms ambiguity and rejects the absurd as a valid foundation for ethics. Present her argument and critically evaluate it.
  - 19. Rawls: *A Theory of Justice***  
Critically discuss why Rawls concludes that people would select the difference principle.
  - 20. Feyerabend: *Farewell to Reason***  
Feyerabend argues that “*relativism*... is not about concepts [...] but about human relations”. Critically discuss and evaluate this claim.
  - 21. Foucault: *The History of Sexuality***  
Explain and discuss why, according to Foucault, sex is so secret.
  - 22. Putnam: *Reason, Truth and History***  
How could (if at all) the reference of our representations be fixed? Explain and discuss Putnam’s analysis of reference.
  - 23. Taylor: *The Ethics of Authenticity***  
Taylor discusses the relation between narcissism and authenticity. Present his views and critically analyse them.
  - 24. Nussbaum: *Poetic Justice***  
To what extent do you agree with Nussbaum’s claim that the literary imagination is part of a public rationality?
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