

PHILOSOPHY

Specimen paper 1, paper 2 and higher level paper 3
Alternative higher level paper 3

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**PHILOSOPHY
HIGHER LEVEL
PAPER 1**

SPECIMEN PAPER

2 hours 30 minutes

INSTRUCTIONS TO CANDIDATES

- Do not open this examination paper until instructed to do so.
- Section A: answer one question.
- Section B: answer two questions, each chosen from a different Optional Theme.

In answering questions, candidates are expected to:

- *present an argument in an organized way*
- *use clear, precise and appropriate language*
- *identify any assumptions in the question*
- *develop a clear and focused argument*
- *identify the strengths and weaknesses of their response*
- *identify counter-arguments to their response, and address them if possible*
- *provide relevant supporting material, illustrations and/or examples where appropriate*
- *conclude by making a clear, concise and philosophically informed personal response to the examination question.*

SECTION A

Core Theme: What is a human being?

*Answer **one** question from this section.*

Either

1. Read the following passage and develop your answer as indicated below:

Human existence is characterised by the fact that man is alone and separated from the world; not being able to stand the separation, he is impelled to seek for relatedness and oneness. It is the paradox of human existence that man must simultaneously seek for closeness and for independence; for oneness with others and at the same time for the preservation of his uniqueness. [...] Our moral problem is man's indifference to himself. It lies in the fact that we have lost the sense of the significance and uniqueness of the individual. We have become things and our neighbours have become things. We feel powerless. [...] We have no faith in man, no faith in ourselves or in what our own powers can create.

[Source: Erich Fromm, *Man for Himself*, 2003, Routledge]

Write an answer (of approximately 800 words) in which you:

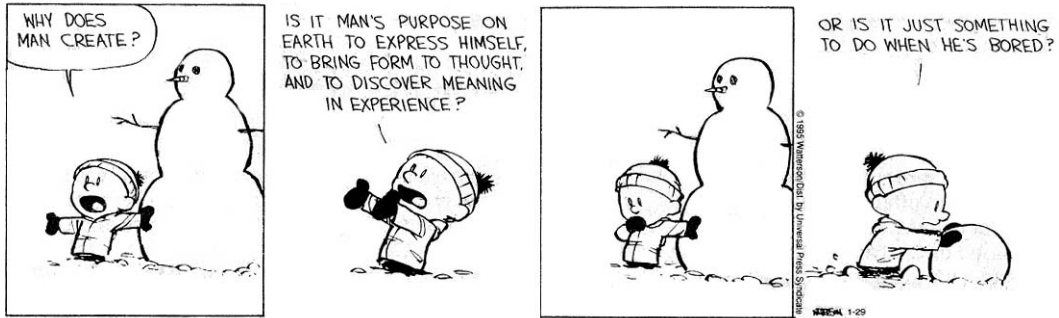
- Identify a central philosophical concept or philosophical issue that addresses the question, 'what is a human being?'
- Explore two different philosophical approaches to the philosophical concept or philosophical issue you identified
- Explain and evaluate the philosophical concept or philosophical issue you identified.

[30 marks]

Or

2. Study the following cartoon and develop your answer as indicated below:

CALVIN AND HOBBS



Write an answer (of approximately 800 words) in which you:

- Identify a central philosophical concept or philosophical issue that addresses the question, 'what is a human being?'
- Explore two different philosophical approaches to the philosophical concept or philosophical issue you identified
- Explain and evaluate the philosophical concept or philosophical issue you identified.

[30 marks]

SECTION B

Answer *two* questions from this section, each chosen from a different Optional Theme. Each question in this section is worth 30 marks.

Optional Theme 1: Grounds of Epistemology

3. Analyze and discuss the implications for knowledge of the following claim: “There is a real world that exists independently of us, independently of our experiences, our thoughts, our language.”

Or

4. “Every word and every concept we have is essentially nothing but a tightly packaged bundle of analogies.” Critically discuss this idea with regard to the bases of knowledge.

Optional Theme 2: Theories and Problems of Ethics

5. “Morality is no more than an expression of approval or taste.” Critically discuss.

Or

6. With the use of an example from applied ethics, analyze and evaluate the role of reason in coming to ethical judgements.

Optional Theme 3: Philosophy of Religion

7. Are evil and suffering insurmountable problems for religious belief?

Or

8. “Religion and politics cannot be reconciled, for one talks about temporal reality while the other tries to grasp the divine.” Critically evaluate this claim.

Optional Theme 4: Philosophy of Art

9. Critically discuss this statement: “Art is a selective re-creation of reality according to an artist's value-judgments. An artist re-creates those aspects of reality which represent his fundamental view of human nature.”

Or

10. Evaluate the extent to which advertisements can be considered works of art.

Optional Theme 5: Political Philosophy

11. To what extent is anarchism viable in a modern society?

Or

12. Evaluate the challenges that arise out of movements to establish international laws in more areas of our global society.

Optional Theme 6: Non-Western Traditions and Perspectives

13. Explain and evaluate at least one non-western approach to maintaining or increasing harmony with nature.

Or

14. Critically assess the value of social hierarchies that reflect metaphysical traditions.

Optional Theme 7: Contemporary Social Issues

15. Discuss the implications of a digital future – the increasing use of computerised communication and information technology on humans.

Or

16. Critically evaluate the claim that it is the media that continues to reinforce gender identity.

Optional Theme 8: People, nations and cultures

17. Analyze and evaluate the extent to which world citizenship is a desirable aim.

Or

18. ‘New forms of culture’ or ‘traditions’? Analyze and discuss philosophical issues arising from cultural change.
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MARKSCHEME

SPECIMEN PAPER

PHILOSOPHY

Higher Level and Standard level

Paper 1

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Note to examiners

This markscheme outlines what members of the paper setting team had in mind when they devised the questions. The topics listed in the bullet points indicate possible areas candidates might cover in their answers. They are not compulsory points and not necessarily the best possible points. They are only a framework to help examiners in their assessment. Examiners should be responsive to any other valid points or any other valid approaches.

Using the assessment criteria

Candidates at both Higher Level and Standard Level answer **one** question on the Core Theme (Section A).

Candidates at Higher Level answer **two** questions on the Optional Themes (Section B), each based on a different Optional Theme.

Candidates at Standard Level answer **one** question on the Optional Themes (Section B).

Answers on the Core Theme and the Optional Themes are assessed according to the assessment criteria set out in the Subject guide.

SECTION A

Core Theme: What is a human being?

1. Extract from *Man for Himself*, Erich Fromm

Write an answer (of approximately 800 words) in which you:

- Identify a central philosophical concept or philosophical issue that addresses the question, ‘what is a human being?’
- Explore two different philosophical approaches to the philosophical concept or philosophical issue you identified
- Explain and evaluate the philosophical concept or philosophical issue you identified.

[30 marks]

The passage might encourage a reflection on the tension between existence in isolation from others and existence in relation to others. It invites reflection on the human activity of seeking to make sense of personal existence in the midst of other individuals. It might focus on the dilemma of treating others as objects as opposed to meeting others as subjects. Finally, it might raise the question of the hope of finding meaning in life both within the personal and the social contexts. It raises the possibility of a nihilistic perspective on human existence and the human condition.

As the choice of approaches to the philosophical concept or philosophical issue can be neither predicted nor prescribed, the answers should be allowed a wide scope for the development and evaluation of the philosophical concept or issue identified.

Approaches include the following. This list is neither exhaustive nor prescriptive:

- Existentialism
- Nihilism
- Virtue Ethics
- Theism
- Buddhism
- Feminism
- Post-modernism
- An approach reflecting a ‘worldview’: (not necessarily drawing on a classical philosophical school), *e.g.* cultural and local traditions.

Discussion

- Is an awareness of the human condition as being questionable a potential starting point for any philosophically significant approach to life?
- Is it possible to understand the nature of the self in isolation from others?
- Is the challenge to overcome isolation and establish authentic relationships with others unavoidably accompanied by anxiety and fear of alienation?
- How can the person achieve balance between individuality and community? Must each individual work out that balance in absolute freedom and authenticity?
- Does indifference to these matters result in inauthentic existence in the personal and/or the social contexts?
- How does one have faith in oneself or in others?
- Is nihilism a necessary or a possible consequence of a search for selfhood and meaning?

Or

2. Calvin and Hobbes cartoon:

Write an answer (of approximately 800 words) in which you:

- Identify a central philosophical concept or philosophical issue that addresses the question, ‘what is a human being?’
- Explore two different philosophical approaches to the philosophical concept or philosophical issue you identified
- Explain and evaluate the philosophical concept or philosophical issue you identified.

[30 marks]

The cartoon invites reflection on the role the individual plays in discovering, creating or establishing the meaning of one’s experience of life, and in understanding what it means to be a human being. It might also invite reflection on whether we search alone or along with others. It allows for reflection on the possibility of the meaninglessness or pointlessness of life.

As the choice of approaches to the philosophical concept or philosophical issue can be neither predicted nor prescribed, the answers should be allowed a wide scope for the development and evaluation of the philosophical concept or issue identified.

Approaches include the following. This list is neither exhaustive nor prescriptive:

- Utilitarianism
- Humanism
- Atheism/Religious based approaches
- Marxism
- Pragmatism
- Life as an aesthetic activity
- Existentialism

Discussion

- Is it a common human activity to search for the meaning of life?
- Is there any limit to the variety of interpretations a person might create?
- Is living one’s life a creative activity?
- Can we make judgements about the value of any interpretation?
- Should we have any single interpretation?
- Can life be ‘boring’?
- What is the relation between experience and our interpretation of it? Which is real?
- Is the search for the meaning of life a project carried out at every moment of one’s existence?
- Is it necessary that life has meaning at all?

SECTION B

Optional Theme 1: Grounds of Epistemology

3. **Analyze and discuss the implications for knowledge of the following claim: “There is a real world that exists independently of us, independently of our experiences, our thoughts, our language.”**

The question challenges one of the basic assumptions in everyday life. Answers should be focused on its implications for knowledge. The discussion can follow different lines, including the analysis of very central notions such as reality, truth and belief.

Key Points

- Typically when we act, think, or talk, we take for granted that our actions, thoughts, and talk relate to things outside us.
- In our everyday lives, this view is taken for granted; the history of epistemology consists in doubting it; *e.g.* Berkeley’s refutation of the view that a material world exists independently of our perception of it.
- The belief in the existence of a real world is what is referred to as the ‘common sense’ view.
- The belief that there is a real world existing independently of us has been called ‘realism’ traditionally; nowadays the expression ‘external realism’ is employed to distinguish it from other examples of realism like realism about mathematical objects or about ethical facts.
- Realism has been challenged by scepticism in diverse ways.

Discussion

- It is unlikely that the belief in a real world that exists independently of us would have survived throughout human history, if it were as false as some philosophers claim.
- If there exists a real world, then there is a way that the world really is. There is an objective way that things are in the world.
- If there is a way things really are, then we ought to be able to say how they are.
- Attacks on external realism go back many centuries. One of them states that what we think of as material objects are really just collections of ideas. This view is called idealism because it asserts that the only reality is that of the ideas.
- The empirical world – the world we experience and live in – is in fact a world of systematic appearance, a world of how things appear to us. In addition to it, there is a reality of things in themselves behind the appearances, of which we can have no knowledge whatsoever.
- One of the advantages of idealism, in contrast to realism, is that it enables us to answer the challenge of scepticism.

4. “Every word and every concept we have is essentially nothing but a tightly packaged bundle of analogies.” Critically discuss this idea with regard to the bases of knowledge.

Answers can discuss the topic from different historical perspectives or can connect the concept of analogy with central concepts of epistemology *e.g.* certainty, truth, meaning.

Key Points

- Analogy is a basic component of symbolic activity; in its most general sense it is the ability to think by means of relational patterns.
- The concept of analogy played a significant role in the reflection on knowledge from Aristotle to Wittgenstein and beyond.
- The statement suggests that all we do when we think or talk is to move fluidly from concept to concept – in other words, to leap from one analogy-bundle to another – and that such concept-to-concept leaps are themselves made via analogical conception.
- How does analogy influence the nature, origin, scope and limits of human knowledge?
- If the statement holds true, does it affect the possibility of certainty or the idea of evidence?

Discussion

- Analogy is too vague a notion, it does not help to analyze the bases of knowledge.
- Analogy can be a useful tool to a psychological, but not to a philosophical analysis of knowledge.
- Analogy is a central concept that allows interrelations between different faculties of knowledge, *e.g.* perception, reason.
- Analogy opens the possibility of a kind of knowledge, which goes beyond the empirical realm as it is analyzed in metaphysics and philosophy of religion.

Optional Theme 2: Theories and Problems of Ethics

5. “Morality is no more than an expression of approval or taste.” Critically discuss.

This question explores both the problem of relativism and the empirical challenge to the foundation of moral language represented by Emotivism and Hume’s statement that you cannot ‘derive an ought from an is’.

Key Points

- The fact-value distinction – how Hume demanded consistency of premise and conclusion in moral argument
- How Hume’s empiricism leads to Emotivism
- Logical Positivism defines meaningfulness as being confirmed by empirical method or analytic truth
- Cultural and Ethical Relativism – the shift from factual observation to ethical conclusion
- Morality as non-cognitive and perhaps culturally or biologically conditioned
- The possible place of reason in moral debate – denied by both Emotivism and relativism; the possible place of approval or taste in moral language denied by absolutism and universalism
- The absence of judgement or discourse in subjective accounts of morality

Discussion

- Logical Positivism is defeated by its own criteria for meaning
- Kant’s assertions about the role of reason in defining what is moral; ‘ought implies can’
- Utilitarian assertions about the role of experience in making moral judgements
- The paradox of relativism – ‘no single moral judgement is more valid than another’ is itself a single moral judgement.
- Morality as discovered rather than invented
- Religious and eastern understandings of the foundations of morality

6. With the use of an example from applied ethics, analyze and evaluate the role of reason in coming to ethical judgements.

This question invites the use of examples from applied ethics to relate appropriate material to normative ethical systems and problems in moral language. The modern emphasis in the West on reason can be contrasted to other approaches. A wide variety of examples from applied ethics may be used, so long as the role reason plays in determining ethical decisions is addressed.

Key Points

- Reason as an Enlightenment ‘project’ seized upon by approaches to ethics as in Utilitarianism, and in Kantian ethics
- Kant has a special emphasis on the role reason plays in determining duty and in bringing about right action through the exercise of the ‘goodwill’
- The Categorical Imperative assumes that all reasoning humans deserve autonomy and equal/fair treatment – fairness is reasonable behaviour
- Aristotle sees reason as the route to a person’s proper *telos*; here reasoning is a part of man’s natural disposition
- Plato’s idea of reason sees it as ‘attaching’ to the ethical reality in the World of Forms.

Discussion

- Western analytic emphasis on reason
- Eastern metaphysical approaches placing man in harmony with natural forces creating different approaches to sin/suffering
- Existentialism’s critique of moral reasoning
- Different definitions of reason from Kant’s rational approach to Aristotle’s natural law approach – is there a satisfactory analysis of reason available?
- Has the Enlightenment emphasis on reason successfully supplemented Divine Command theories?
- Can religious societies justly point to a decline in moral standards as a result of the emphasis on secular reasoning?
- Should ethics be a matter of character rather than judgement?
- Is morality something the agent cognitively discovers or invents?

Optional Theme 3: Philosophy of Religion

7. Are evil and suffering insurmountable problems for religious belief?

Answers to this question may well concentrate on the western tradition of theodicies in the face of the problems of evil and suffering. However the question is formulated so that the eastern religious approaches towards evil and suffering can also be mentioned.

Key Points

- Evil and suffering as problems are particular to monotheism;
- The Christian Theodicies – Augustine (soul-deciding), Irenaeus (soul-making) Free Will Defence (for essential moral experience)
- Monist approaches and the denial of evil
- The difference between natural evil and moral evil
- The difference between evil and suffering
- Process Theology – where God's nature allows his inability to foresee or stop evil
- The *Karma* tradition
- Suffering as a universal condition of man's existence
- Modern existentialist approaches to alienation and meaninglessness
- Sociological and psychological objections to traditional religious accounts

Discussion

- Analysis and evaluation of the various attempts to justify God and the presence of evil and suffering in the world
- Hick's eschatological verification and the need for epistemic distance between man and God
- Mackie on the logical possibility of free humans always choosing good
- The caste system in the *Karma* tradition – is this too heavy a price to pay for an explanation of evil?
- Protest Theology in the face of appalling evil and suffering
- Are all attempts to explain evil and suffering futile – suggesting that any feature of the world can be subjugated towards a religious explanation?

8. “Religion and politics cannot be reconciled, for one talks about temporal reality while the other tries to grasp the divine.” Critically evaluate this claim.

Answers to this question could be of a wide variety. Answers may address the sociological or Marxist interpretations of religion, while others may pursue a critique of relativism and how some religious traditions attempt to hold onto absolute truth. Some religious traditions (*e.g.* Liberation Theology, Zionism, Islamic theocracies and fundamentalism, Tribal religious/social experience) cannot separate politics and religion, while other traditions separate secular and religious experience.

Key Points

- The nature of religious experience in different traditions
- Social conformity as an impulse to religious activity – the rejection of this by existential accounts like Kierkegaard’s
- Religion engaging in the world – man as reflecting God’s image in both western and eastern traditions
- Sociological explanations for religion
- Political consequences of religious thought like the caste system in India or Liberation Theology in Latin America
- How religious belief influences attitudes to the world from Animism in Native American religion, Pantheism in eastern thought to ethical traditions in monotheistic thought
- The role of humans in the world according to different traditions; humans as stewards in western religion to humans as part of a whole in eastern concepts

Discussion

- How much can religion reflect the values of humans at any particular time?
- Is the view that God is changeless tenable? Process Theology
- Is religious experience an individual or community experience? (*e.g.* the Catholic emphasis on the family of faith to protestant emphasis on individual faith; Islamic theocracies and emphasis on *Ummah*; Zionistic traditions in Judaism)
- Religion as moral discourse in post-theistic Christianity
- The problem of religious authority in a changing modern world

Optional Theme 4: Philosophy of Art

9. **Critically discuss this statement: “Art is a selective re-creation of reality according to an artist's value-judgments. An artist re-creates those aspects of reality which represent his fundamental view of human nature.”**

The question invites reflection on what art is, and particularly the role of the artist’s basic view of human nature.

Key Points

- Works of art show us how to look at the world, how to understand ourselves, who we are, and what our world is like. Artists see things in a unique way and creatively find innovative ways of communicating that to us.
- Man as part of Nature means that we should view ourselves with the same curiosity and openness as when we study, say, a tree, because we too are linked to the entire universe.
- The discussion of the role of the artist can deal with the following points: (a) freedom and obedience to rules; (b) responsibility: to self; to a cause; to moral, political or social ends; (c) the artist as an agent of stability or change.

Discussion

- Does this conception of art mean that art is a means to an end and not an end in itself?
- Art as a social construct is dependent on a variety of contexts: historical, cultural, political and economic. The importance of the context is decisive; the intentions of the artist are only an aspect of a work of art.
- Art can be defined and judged only by criteria specific to art. According to this view contextual factors or intentions have little place in aesthetic appreciation.
- Is the notion of ‘the artist’ a construct of western civilisation?

10. Evaluate the extent to which advertisements can be considered works of art.

The question invites an investigation into the nature of art, referring specifically to advertisements.

Key Points

- The functions of works of art are to capture a perception of reality, to teach or uplift the mind, to express emotion, to create beauty, to bind a community together or to praise a spiritual power
- The impact of various technologies on the production and concept of art
- Multi-media presentations of advertisements possibly counting as art forms
- Pop Art can be an example. Its objects are technical products, especially consumer articles. Pop Art is enthusiastic about glittering automobiles and airplanes, and about the packaging of industrial products (*e.g.* food, cigarettes). It depicts humans in the same way as the objects of technical production. Humans are presented as mass-produced articles or shadowy figures.
- An artistic exploration of nature as a starting point for studies in natural science and technology *e.g.* Leonardo da Vinci
- Objects that were originally made for other purposes in other cultures are now considered to be works of art. This raises the question of what an aesthetic object is.
- Post-modern interpretations of the nature and role of art

Discussion

- In the technological age, has the concept of art changed?
- Advertisements can depict beauty as other art forms do
- Our ordinary view of the world is self-interested, pragmatic, and utilitarian; advertisements mainly reinforce this, whereas the aesthetic attitude is the exception to this rule
- The extent to which craftsmanship or technical products can be considered art.
- Can we identify works of art outside of what a given society calls art?

Optional Theme 5: Political Philosophy

11. To what extent is anarchism viable in a modern society?

This question invites an evaluation of the chances for the emergence and viability of anarchism in today's society. It asks whether it is possible for the role of government to diminish, if not to disappear. The question allows for discussion of the nature and needs of modern society.

Key Points

- A definition of anarchism
- Attempts to understand anarchism as a reasonable political theory of social organisation
- Anarchism as less/no government; anarchism as a form of government
- The needs of a complex society in terms of organisational control and direction both internally and externally
- An investigation of viability and how one might judge the possible success of the withering away of government.

Discussion

- The nature of humans: does government exist primarily to protect humans from humans?
- The possibility that humans might be able to coexist in a degree of harmony
- Contrasts between the needs of pre-industrialised, industrialised and post-industrialised societies in terms of organisations and satisfying them in a fair way.
- The economic factors that drive centralised and/or directed systems of government control
- The need to distribute wealth within the context of developing economic and political systems
- Free-market anarchism – the economic libertarian viewpoint
- If anarchism is seen as true democracy, perhaps we face the need to protect some from the abuse of political systems. There would be no checks and balances to power but would there be the need to control abuse?
- The grass roots reaction to globalisation and increasing conformity among governments might be mentioned as moves towards anarchism
- Similarly regionalism and devolution might be seen as moves towards anarchism
- Increased technology could lead to a decline in the role of government and facilitate anarchism.

12. Evaluate the challenges that arise out of movements to establish international laws in more areas of our global society.

This question invites an exploration of the nature of international law and possibilities to establish a greater role for such laws in the world, and whether there are limits to the reach of such laws.

Key Points

- The nature of law and the difference between national law and international law
- The foundations of law reflecting cultural diversity
- The concept of international law in an international dimension and/or cross-cultural context
- The areas which international law might or might not address

Discussion

- Locke and international law
- Does international law arise out of natural law?
- Should international law follow Anglo-Saxon law or Roman law? Is a new system of procedures necessary?
- Peers as judges: in an international context who are the peers? If peers are judges, how are judges established? If not, what alternatives to peers doing the judging exist?
- What is the nature of punishment in an international context?
- Is there an internationally acceptable notion of justice? For example, are European based justice systems compatible with that of Islam? How might a universal standard be set?
- Is international law only to do with actions between States and not between individuals?
- The interaction of international law with the sovereignty of a State (*e.g.* the USA not yet participating in the International Court of Justice).
- Examples to illustrate possible current and recent enactment of 'international' law might be used – Nuremberg Trials, War Crime trials in the Hague, the European Court of Justice. Who decides what crime is? Who writes the international law?

Optional Theme 6: Non-Western Traditions and Perspectives

13. Explain and evaluate at least one non-western approach to maintaining or increasing harmony with nature.

The question requires not only an explanation of the basic terms, perspectives and arguments of at least one non-western tradition, but also an evaluation of its approach to maintaining or increasing harmony with nature.

Key Points

- An explanation of basic concepts adopted by the chosen approach/es to harmony and nature
- Analysis of the concept of harmony
- Analysis of the concept of nature
- Reference to at least one non-western approach to link these two concepts
- Evaluation of the effectiveness and rationale behind the chosen approach/es

Discussion

Examples to support the chosen approach/es are mentioned below. These are in no way limiting.

- The notion of trying to follow natural forces (*Wu-Wei*) and therefore doing nothing (*Tao*)
- Attempting to reach the natural balance of *Yin Yang*, ways of doing this and of knowing that it has been achieved
- Attempts to reduce the impermanence of the world – the 3rd and 4th Noble truths of Buddhism – abandonment of expectation and being mindful of all things
- Freeing one's self from *Samsara* (Tibetan Buddhism)
- Indigenous peoples of Australia and North America living within the balance of nature and seeing equally respectable life in non human creatures and objects
- Centripetal Harmony – personal cultivation and the investigation of spreading harmony, not sameness
- A holistic view of nature and an end to dualistic approaches to man and nature
- Notions of responsibility, not competing with nature, a mutuality and interdependence with nature
- Man's relationship with the elements
- The concept of spirit and the notion that spirit transcends man and is present in all nature

14. Critically assess the value of social hierarchies that reflect metaphysical traditions.

This question invites an assessment of the way a society legitimates its hierarchies on the basis of metaphysical traditions. It explores the value of such social hierarchies and the contribution metaphysical traditions make to them.

Key Points

- Social hierarchies: the caste system of Hinduism, the patriarchal/matriarchal hierarchies of tribal groups, the role of the shaman/medicine man, the feudal system of some kingships in the Far East, the deity of some rulers
- The metaphysical traditions that create the roots of these social systems
- The issue of the interactions of metaphysically based values and modernising societies

Discussion

- Tradition *versus* doctrine in terms of justification for social hierarchies
- The interaction of secular laws and governments with traditional practice and belief
- The differentiation of society into modern secular classes contrasting with poorer segments of society holding with traditional divisions
- The impact of human rights and the problem of different cultural interpretations
- The limiting effect of such hierarchies on industrial development – each group having a defined role or function *e.g.* the remnants of the caste system upon rural India or the remaining impact of *Hans* in Japan
- Codes of honour in relationship to deity in Japan
- The justification of the status of women
- In isolated communities the traditional leaders in appealing to metaphysical assistance are possibly limiting or assisting modern health advances
- Contrasts to the premise of the question in that need, war, industrialisation and increasing moral relativism have produced rapid change. Examples of these contradictions would be Buddhist and Hindu countries where female leaders are often coming to the forefront of politics.

Optional Theme 7: Contemporary Social Issues

15. Discuss the implications of a digital future – the increasing use of computerised communication and information technology on humans.

This question invites an exploration of the impact of increasing digitalised means of communications on the interaction between humans and on human relationships. Answers might include the impact of a digital future upon work and leisure.

Key Points

- Examples of how humans interact and are impacted upon or changed by digitalised technologies *e.g.* mobile telephones, e-mail access and the internet, use of computers in both the home and workplace
- Dehumanisation contrasted with more information and awareness of the general human condition in a technologically-assisted shrinking world
- Is this a universal matter that impacts on all humans or only on those in the industrialised and post-industrialised world?
- Improved medical information and care with positive changes to the quality of life as a result of increased use of technology.

Discussion

- The pros and cons of faster, yet possibly less personalised, means of communication: the immediate access through mobile telephone contrasted with the faceless, anonymous e-mail
- Digital technology providing imitative experience (*e.g.* through sampling) rather than genuine experience
- Changes in the notions of the self and the other
- A vastly expanded information pool and the problem of selection and information overload
- Increasing mechanisation and changes in commitment, accountability and ownership in the work place
- Increasing leisure time – or not – as some people’s work hours have lengthened with telecommunications, making people across the world accessible all the time
- The possible creation of two worlds and value systems; those with access to technology and those without
- The widening gap between the rich and poor within a country or between regions
- The possible impact of ‘tele-working’ and depersonalisation of the workplace – no more talking (or seeing the fellow worker) just e-mailing and its consequences on our concept of the other
- Is the quality of life to be measured by ownership or use of technology and availabilities of technology or interaction of meaningful human relations?
- Web dating and friendships and the effect of this type of relationship on the human condition

16. Critically evaluate the claim that it is the media that continues to reinforce gender identity.

This question invites discussion of the role media might play in reinforcing gender identity. It invites an evaluation of claims that the media has been doing this, and continues to do so.

Key Points

- Definition of gender identity
- Some exploration of the notion of media *e.g.* TV, films, newspapers, magazines and the internet
- Ways in which gender identity might come about other than through the media – family, education, peer modelling, psychological make up, biological determinants

Discussion

- The balancing of other influences that create identity with the increasing power and influence of the media
- Commercialisation presented through the media; market forces driving the creation of gender identity
- The presence and perpetuation of stereotypes in the media – the classic role models in many soap operas
- The desire to be the same and to be accepted within the group – the concept of the group being established by media images
- The idea that the media might be the vanguard of changing identities rather than reinforcing them
- The impact of traditional religious based values conflicting with the view of gender identities coming from the media
- The media impact creating or not creating social acceptability *e.g.* transsexuality

Optional Theme 8: People, nations and cultures

17. Analyze and evaluate the extent to which world citizenship is a desirable aim.

The question, deliberately open to the development of many different lines of argument, refers to world citizenship as a matter of globalization and to its impact at different levels.

Key Points

- Globalization *e.g.* cultural, political, economical, environmental
- Definitions of citizenship
- If world citizenship implies a global culture, global culture has not necessarily to be understood as the domination of one super-culture over diverse particular cultures
- Every culture comprises inner structures and mechanisms that are responsible for the selection, transformation and adaptation of phenomena from other cultures. This could apply to the relation between particular cultures and global culture
- A desirable aim according to whom, or in what context?
- The impact of world citizenship on our understanding of being human

Discussion

- Citizenship is a concept which in turn depends on the concept of nation. Unless the world would be only one nation, world citizenship is not possible
- Any reflection upon a global culture is possible always from the perspective of a definite particular culture: the global culture is seen as refracted through the prism of our particular world understanding
- Globalization is at least an historical, economical and social fact, which makes world citizenship, in a very basic sense, a fact of the present world
- Is globalization a danger to human well-being?
- Does world citizenship mean rising above local concerns and preoccupations? Is it progress?
- Would it be desirable to converge in only one common civilization? What about the differences?

18. 'New forms of culture' or 'traditions'? Analyze and discuss philosophical issues arising from cultural change.

This question is open to a multiplicity of approaches, and encourages a reflection upon elements of cultural stability, cultural diversity and cultural change.

Key Points

- An interpretation of the concept of culture
- Main features of a chosen concept of culture
- Cultural activity may be described in many diverse ways, *e.g.* as bodily-mental activity or as a system of symbolic interaction
- A characterization of the notion of tradition
- The roles of innovation and tradition in establishing and preserving a culture.
- Examples of new cultural forms can cover a very broad spectrum including media examples or political institutions.

Discussion

- The question seems to imply a conflict, is it really so? Why would it not be possible to maintain both new forms and traditions?
 - Can the creation of new forms or the conservation of traditions be overestimated? Could this be the origin of the conflict between them?
 - The conflict is apparent; it really has its origin in other kinds of opposition, *e.g.* conflict between generations, power struggle between classes, gender differences
 - Is culture a process like life? Does it conserve and create simultaneously?
-

**PHILOSOPHY
HIGHER LEVEL
PAPER 2**

SPECIMEN PAPER

1 hour

INSTRUCTIONS TO CANDIDATES

- Do not open this examination paper until instructed to do so.
- Answer one question on one of the prescribed texts.

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 supporting material and examples where appropriate
- analyse the supporting material
- state a clear, personal response to the position expressed by the author.

Answer **one** question from one of the prescribed texts.

1. Bhagavad Gita

Evaluate the need to understand and control the sense organs as the first step to self-realization.

Or

Explain and discuss the tension between work (activity) and seeking knowledge (contemplation), which features in the debate between Arjuna and Krishna.

2. Confucius: *The Analects*

Explain and evaluate the extent to which humaneness (*ren*) could be a valid virtue today.

Or

“It is generally agreed that in *The Analects* Confucius regards the observance of *li* (rites) as closely related to the development of character.” Critically discuss this claim.

3. Lao Tzu: *Tao Te Ching*

“The name that can be named is not the eternal name.” Evaluate the notion of naming in relationship to cognition and reality.

Or

Examine to what extent it is possible to say something about the *Tao*.

4. Plato: *The Republic*

Explain why the road to tyranny where the worst person rules begins in Plato's ideal state where the best person rules.

Or

Why do Plato's provisions for political authority in the State continue to appal and attract?

5. Descartes: *Meditations*

To what extent is it possible to argue that for Descartes the security of *cogito ergo sum* (I think, therefore I am) springs from the insecurity of *dubito ergo sum* (I doubt, therefore I am)?

Or

"The senses enable Descartes to negotiate the world, but they do not help him to discover the truth." Critically discuss this statement about Descartes's conclusions in the *Meditations*.

6. Locke: *Second Treatise on Government*

Evaluate the idea of tyranny and whether rebellion against it is justified.

Or

Explain and discuss the emergence of Civil Society in Locke's account of the formation of government.

7. Mill: *On Liberty*

Evaluate the views expressed by Mill about the treatment of children within the general context of his notion of liberty.

Or

Analyse and evaluate the claim that "*On Liberty*... contains what is perhaps the classical exposition of 'individualism'".

8. Nietzsche: *The Genealogy of Morals*

Analyze and evaluate the claim that the masters seized and assumed the right to coin the name of values.

Or

Critically evaluate the notion of the ascetic ideal.

9. Bertrand Russell: *The Problems of Philosophy*

Critically examine the claim that the table you are currently sitting at might not exist.

Or

Discuss and evaluate Russell's approach to the problem of knowledge of matter.

10. Hannah Arendt: *The Human Condition*

Critically discuss Arendt's claim that, "A life without speech and without action ... is literally dead to the world; it has ceased to be a human life because it is no longer lived among men."

Or

Explain and discuss Arendt's notion of the *Vita Activa*.

11. Simone de Beauvoir: *The Ethics of Ambiguity*

Discuss the significance for de Beauvoir of human existence being 'vitality, sensitivity and intelligence'.

Or

"Existentialist conversion implies that the authentic man will not agree to recognize any foreign absolute". Explain and critically discuss this statement.

12. Charles Taylor: *The Ethics of Authenticity*

Critically discuss what Taylor means by 'soft despotism' and why he sees it as one of the major problems of contemporary society.

Or

"The genesis of the human mind is not monological, not something each accomplishes on his or her own, but dialogical". Explain and evaluate the importance of this statement with regards to the ethics of authenticity.



MARKSCHEME

SPECIMEN PAPER

PHILOSOPHY

Higher Level and Standard level

Paper 2

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Key Points and Discussion

Note to examiners

This markscheme outlines what members of the paper setting team had in mind when they devised the questions. The topics listed in the bullet points indicate possible areas candidates might cover in their answers. They are not compulsory points and not necessarily the best possible points. They are only a framework to help examiners in their assessment. Examiners should be responsive to any other valid points or any other valid approaches.

Using the assessment criteria

Candidates at both Higher Level and Standard Level answer **one** question on the prescribed texts.

1. Bhagavad Gita

Evaluate the need to understand and control the sense organs as the first step to self-realization.

This question invites a judgement of the importance of the sense organs in providing information but also of the illusions of the mind and consequently their need to be controlled as the first step to self-realization. It is not expected that the answer focus on the whole self-realization process but merely the first step and its relative importance.

Key points

- Mention of the 10 sense organs and the role of the mind itself as the 11th
- The initial requirements of the first step to self-realization
- How delusions arise when a separation from mortal life takes place and an end to desire
- The power and influence of intelligence in this control process
- Awareness of the self within the tradition of *Bhagavad Gita* and the nature of soul

Discussion

- The role of the mind as an independent observer yet being seen as a sense organ itself
- Could a complete detachment from the physical world, its objects and desires increase an awareness of the self?
- Investigation of the nature of self, in terms of being separate from the physical world (separate implying complete detachment)
- Reaction against materialism
- The need for physical sustenance – does this produce a contradiction or is the need met not by one's own individual activity but being dependent upon the support of others (gifts, alms *etc.*)?
- Metaphors for freeing one's self from sense information and whether the metaphor works – 'a still, unchanging ocean' (there might be reference to the tradition of Chinese understanding of the water metaphor, being constantly changing)
- The nature of intelligence and whether it implies a rational process or other forms of thinking
- The 'tortoise limb' withdrawal might result in questioning inner reflection contemplation as inactivity
- Restraining and controlling senses does not mean an elimination of sense information, but a heightened awareness of it and an understanding of it so that illusions might cease
- Does detachment from sense information lead to an end to non-divine states of mind – an end to anger, lust, egoism *etc.*?
- Does sense information delude the soul?
- The difference between the soul and the inner soul, if any.

Or

Explain and discuss the tension between work (activity) and seeking knowledge (contemplation), which features in the debate between Arjuna and Krishna.

This question explores the issue, dealt with primarily in the first 5 chapters, where Arjuna questions his duty before Krishna. Answers may also draw on later material (*e.g.* Chapter 12 and 13) where the relationship between knowledge and the material world is treated, as well as devotion to Krishna. Answers might show both a knowledge and critical appreciation of the answers Krishna gives to Arjuna's situation.

Key points

- After offering arguments for refusing to fight (including consideration of consequences) Arjuna surrenders to instruction from Krishna
- Ignoring desire while doing duty – concept of devotional work as duty
- Duty is transcendental and can bring no sinful reaction/effect
- Is intelligence/knowledge better than working towards an end?
- Not all work leads to bondage – avoiding possibly harmful consequences through devotional work is better than trying to escape consequences altogether through renouncing (or avoiding) work
- Work should be detached
- The importance of transcendental knowledge and work done without regard to the consequences; detachment from the results of work is superior – while the body works, the soul does nothing
- ‘Do your duty and let God do the rest’ – duty is acting for the sake of Krishna; the soul resides in the body but is detached from bodily activities
- Yoga is working on consciousness without thinking about consequences

Discussion

- Everyone engages in the world but activity either binds people to the world or liberates them from it
- The distinction between the temporal body and the eternal soul
- Outward performance of actions while renouncing the fruits of these actions – encouraging detachment, peace and bliss
- Action should be in Krishna consciousness
- The key distinction between the material world and the world of the soul
- Is renunciation another form of Stoicism?
- Would Western self-realization approaches encourage more awareness of empirical circumstances to achieve integration rather than detachment?

2. Confucius: *The Analects*

Explain and evaluate the extent to which humaneness (*ren*) could be a valid virtue today.

The question offers a possibility to explain a fundamental virtue according to Confucius and to explore its possible relevance to the present.

Key points

- The word *ren* first expresses man. It is the key virtue in *The Analects*. It has had a variety of translations *e.g.* perfect virtue, kindness, goodness, human-heartedness, benevolence.
- In general *ren* refers to the connection between human beings and to the practical manifestations of being human. It is a supreme and all-embracing virtue.
- Confucius's social philosophy largely revolves around the concept of *ren*, also translated by compassion or loving others. Cultivating or practicing such concern for others involves deprecating oneself.
- The Golden Rule: 'What you do not wish for yourself, do not do to others'; 'Since you yourself desire standing then help others achieve it, since you yourself desire success then help others attain it.'
- The self as conceptualized by Confucius is a deeply relational self that responds to inner reflection and relation with others.
- The perfect man must combine the qualities of saint, scholar, and gentleman.

Discussion

- Comparison with other approaches, *e.g.* like Socrates, Confucius taught that vice sprang from ignorance and that knowledge led unfailingly to virtue.
- The relevance for today depends on the cultural and social context, *e.g.* Western, Eastern.
- Sincerity, a main component of *ren*, is quite impossible nowadays.
- The profound person understands what is moral. The small person understands what is profitable. This Confucian opposition goes beyond cultural situations.

Or

“It is generally agreed that in *The Analects* Confucius regards the observance of *li* (rites) as closely related to the development of character.” Critically discuss this claim.

This question asks for a discussion of certain concepts central to the ethical thought of Confucius as we find it in *The Analects*. It allows for an exploration of the interrelationship of the key Confucian notions of *li* and *ren*. The question invites a consideration of the interplay of character and action.

Key Points

- Qualities of making someone a member of an aristocratic class; kindness of a ruler towards a subject; all-embracing ethical ideal of humaneness and goodness; virtue; distinction
- *Li*: rite of sacrifice; norms governing polite behaviour; norms of conduct or of government; rules governing proper behaviour in a social, political and ceremonial contexts
- *Ren* bears significance on the observance of *li*
- Instrumental approach: character depends on practice *li* observances; *li* observances tend to support character
- Definitional approach: character is defined by *li* practices; a virtuous person generally performs those things specified by *li* practices and norms
- Relationships between being and doing in the context of the text
- Doing what virtuous people do versus Doing things as virtuous people do them

Discussion

- If a good, virtuous person is defined by his or her practices does virtue lose its significance as a definitional element of a person’s character?
- Does Confucius offer any single, exhaustive and ultimate criterion of moral character?
- Are Confucian virtues (for example *ren* and *li*) only causally related whereby one is simply the means to the other?
- Can *li* practices and norms be revised according to other Confucian standards? For example, can *ren* standards challenge the application of *li* practices and norms?
- Is it possible to penetrate Confucius’s understanding of relevant terms?
- Does Confucius develop a meaningful interpretation of the relationship between who a person is and what a person does? Does he justify the view he presents in the text?
- Are there connections between the ethics of *The Analects* and virtue ethics where character is the focus of attention?

3. Lao Tzu: *Tao Te Ching*

“The name that can be named is not the eternal name.” Evaluate the notion of naming in relationship to cognition and reality.

This question seeks an investigation of the apparent contradiction between the need for words to explain and describe yet their inherent tendencies to mislead. At its centre is whether names correspond to reality or not. The question could be seen as relating to merely the *Tao* or to words in general. Some understanding of *Tao* in general might be shown but the question might only focus on the issue of naming.

Key points

- The need to differentiate by naming
- The relationship of the word to the real world of experience
- The idea that the word is *Tao* and at the same time words can describe manifestations of reality but not the true essence
- The need for words to acquire knowledge yet words limit knowledge
- The problem of qualities that cannot be named and the seeming notion of two worlds of existence and non-existence

Discussion

- Naming and reality are central features of Chinese Philosophy and the position that Lao Tzu seems to take is that names do correspond, in a way, to reality
- Two worlds, existence and non-existence
- Words cannot fully describe the unseen essence, but there are not really two worlds but simply complimentary components of the whole.
- All names emanate from the *Tao* and might lead to the nature and naming of *Tao* itself
- The true value of names is to produce hangers to put physical objects and perhaps ideas on to, so that comparisons can be made
- Does identifying complementary opposites enhance knowledge?
- Does the building of complementary opposites allow the generation in the human mind of abstract notions that do not correspond to any physical reality?
- Because of the names, ambiguity may arise
- Names ask for reasons and reasoning increases knowledge for its own sake, and consequently evil increases.
- Does the notion of ‘no names’ and ‘no concepts’ raise the question of how humans communicate and document the world?

Or

Examine to what extent it is possible to say something about the *Tao*.

The question asks for an exploration of the possibility of apprehending and expressing what the *Tao* is. Answers might take into account the nature of *Tao* and the difficulties of using the language to approach it.

Key points

- Strictly speaking nothing can be said about the *Tao*. However, it is possible to find some indirect ways of doing so.
- The term *Tao* basically means: (a) literally, ‘way’ or ‘path’; (b) ‘way of doing something’; and (c) ‘principle’ or ‘set of principles’.
- The philosophical concept of *Tao* refers to an ultimate reality, prior to both heaven and earth.
- *Tao* is something ‘formless yet complete’, ‘without sound, without substance’, ‘depending on nothing, unchanging’, ‘its true name we do not know’.
- As an ultimate reality *Tao* goes beyond the world of ordinary experience, space, time and causality, and it is not an individual at all.
- *Tao* is beyond concepts or names
- ‘It was from the Nameless that Heaven and Earth sprang’.
- The Nameless is that to which no names apply because it is not an individual.

Discussion

- Even though strictly speaking nothing can be said about the *Tao*, some hints are given about its nature.
- One way to give some hints about the *Tao* is to describe it in negative terms, suggesting indefiniteness. For instance, *Tao* is described as Not-being.
- Possible ways in which the difficulty of saying something about which nothing can be said could be overcome in some way; for instance, images: *Tao* as uncarved block, water, female (indicating passivity, receptivity, indefiniteness).
- Can the *Tao* as ultimate reality be analysed in relation the Confucian idea that to follow the Way is to follow a set of principles or to the Christian idea of ‘The Way’?

4. **Plato: *The Republic***

Explain why the road to tyranny where the worst person rules begins in Plato's ideal state where the best person rules.

This question explores the five types of society described by Plato (Aristocracy, Timocracy, Oligarchy or Plutocracy, Democracy and Tyranny). It invites an analysis of the relationships among these societal types and a consideration of the progressive process of decline or devolution from the best to the worst. It focuses on the view that deterioration in certain aspects in one society sows the seeds for the emergence of another less perfect type until the worst form of society is reached. The question allows for comments on the corresponding types of personal character found in each type of society.

Key Points

- There exists a direct line of deterioration, descent, or devolution from the ideal society (Aristocracy) to the worst society (Tyranny).
- Each societal type displays a corresponding personality type.
- Civil strife, disagreement and disunity among the rulers in any society coupled with natural decay over time leads to the corruption and decline of all societies.
- Failure to maintain the purity and integrity of the ruling class leads Aristocracy into Timocracy; wealth in private hands and the alienation of the poor leads Timocracy into Oligarchy; the total alienation of the poor, their resentment of and victory over the rich leads Oligarchy into Democracy; democracy's excessive focus on liberty and equality leads to unbridled subjection to Tyranny.
- The wisest, the good and the just rule in an Aristocracy; the ambitious, energetic, athletic and competitive rule in a Timocracy; the wealthy and materialistic rule in the Oligarchy; the mass of the least qualified seeking after personal liberty and individual freedom rule in the Democracy; the lawless, violent, undisciplined, criminal type rules in the Tyranny.

Discussion

- How does Plato justify his view that the ideal society faces possible deterioration through successive stages to the worst possible situation?
- Is it necessarily the case that this process of deterioration will take place? How might it be remedied? Is the devolution from one form to the next as smooth as Plato suggests?
- How convincing is Plato's view that each imperfect society displays a corresponding imperfect personality?
- Is Plato's ideal society the most desirable political situation? If not, why does he describe it as the best situation?
- Is Plato's list of five societal types exhaustive?
- Is the Philosopher-ruler the best ruler? Is the tyrant the worst ruler?

Or

Why do Plato's provisions for political authority in the State continue to appal and attract?

This question seeks an analysis of Plato's system of political rule and to evaluate its strengths and weaknesses, while considering it in light of modern political and philosophical thought.

Key points

- Plato's provision for rule by guardians and why philosophy enables the best rule, because of the possibility of knowledge of the world of the Forms as well as the psychological nature of humans
- Man's tri-partite nature is projected in the composition of the State
- The simile of the cave provides a detailed justification for Plato's criticism of rule by ignorant people and his contention that true knowledge would transform the lives of all who live in the State
- Ruling as a craft/skill – the craft analogy
- The analogy of the unruly crew
- Plato sees the lack of property or family interests, and the nature of philosophical activity in itself to be guarantee enough against corruption.

Discussion

- Plato's idealistic world-view and metaphysical assumptions are unacceptable to most critical thinkers today, as they were to thinkers in his day (like Aristotle)
- Plato's provision for philosophers as guardians is dependent on these enormous assumptions about the nature of reality generally and the concept of 'the Good', vital for proper political flourishing
- Elitism as a philosophical problem. What guarantees good rule from philosophers as opposed to an incompetent, but well meaning ruler? Why should philosophers not rule in their own interests?
- Elitism as a political problem in the modern world. Are notions of rights or inherent equality guaranteed by rational reflection/ability or religious belief?
- The problem for democracy of the tyranny of the majority especially if this majority appears like an uneducated mob, *e.g.* the appeal of using racism or self-interest to gain political support
- Is Plato saying something important when he says that political power is too important to leave to the passions of a population made up of more uneducated than educated people?
- What distinguishes Plato's programme from any totalitarian programme of power held by the few?

5. Descartes: *Meditations*

To what extent is it possible to argue that for Descartes the security of *cogito ergo sum* (I think, therefore I am) springs from the insecurity of *dubito ergo sum* (I doubt, therefore I am)?

This question explores some of the core principles of Descartes's philosophy and of his philosophical method. It asks for a discussion of the Cartesian search for certainty in the perspectives of epistemology and ontology. It also invites an assessment of the justification Descartes offered for his project.

Key Points

- Descartes's hypothetical apprehension, disillusionment and distrust of all previous untested philosophies, empirical, and rational sources of knowledge
- Methodological doubt as a route from epistemological and metaphysical insecurity to security: deconstruction and reconstruction of a world view
- The establishment of a first principle from the systematic application of the programme of methodological doubt.
- The construction of an equally indubitable architectural theory of knowledge resting upon the foundational principle
- Descartes's reconstruction of those mental and physical aspects of reality on the basis of simple, clear and distinct ideas that passed the test of his system of methodological doubt

Discussion

- Descartes universalises scepticism in order to attain certainty. Is he successful?
- Does Descartes achieve certainty equally for reason-based knowledge *and* sense-based knowledge?
- How does the 'evil genius' hypothesis function in Descartes's search for certainty?
- Does Descartes not face radical scepticism in the face of unrelenting doubt?
- Does Descartes effectively eliminate the 'I' of 'I doubt' and/or the 'I' of 'I am deceived' from the epistemological perspective?
- Is Descartes justified in his argument that epistemological security leads logically and necessarily to the ontological security of the 'I' of 'I am' – secure knowledge that cannot be doubted without contradiction?
- Once I affirm that I exist can I know with certainty how I exist?
- Does certain knowledge of the existence of thinking substance (*res cogitans*) and the existence of God (infinite, divine substance), justify certain knowledge of the existence and nature of physical substance (*res extensa*)?
- Is it not the case that the Cartesian project only generates a radical, insoluble dualism?

Or

“The senses enable Descartes to negotiate the world, but they do not help him to discover the truth.” Critically discuss this statement about Descartes’s conclusion in the *Meditations*.

Having discovered that he is a thinking being, in the 3rd Meditation Descartes goes on to question what else he can know for certain. Descartes comes to a view of the precise role of the senses and what they contribute to a human’s knowledge in and of the world. Of particular (but not exclusive) relevance in this question are the passages in the 3rd Meditation Parts I and II on clear and distinct perceptions and Descartes’s theory of ideas. Also of interest (but not exclusively) is the 6th Meditation Part III on primary and secondary qualities.

Key points

- The relationship between pure ideas and the senses, the content of which are open to doubt
- Descartes accepts that he cannot perceive things directly, rather he apprehends the ideas/thoughts of the things as they appear before his mind
- Descartes assumes that it is in making judgements that he can be mistaken, not in direct thinking; he concludes that the most common error is to believe the world of objects conforms to the picture we have of it in our minds
- Seeing ideas as modes of thought rather than references to the outside world should give freedom from doubt
- Descartes is most interested in ideas we have that come from outside us (‘adventitious’); we assume we are perceiving things outside our mind, but we can have little certainty of this
- Descartes will accept the reality of ideas on the basis of the content of the idea. Thus, the idea of God (the first cause of ideas) will be immune from doubt where the content of sense perception will be more open to doubt; Descartes distinguishes between formal reality (the kind of reality things have in the world) and objective reality (the reality of objects represented by different ideas)
- Without the necessary clarity the evidence of his senses cannot be trusted fully
- Descartes can have direct knowledge of objects’ primary qualities, but his knowledge of secondary qualities is less sure – this is because his senses are there to help him negotiate the world, not to discover the truth
- It is the intellect (the capacity for pure thought as opposed to imagination) alone which discovers truth

Discussion

- Descartes establishes that clear and distinct perceptions achieve the same immunity from doubt as the *cogito* – and the *cogito* is certain because it is clearly and distinctly perceived: the so-called Cartesian Circle
- Is Descartes’s distinction between formal and objective reality convincing?
- Are the inferences of the *cogito*, which implies a contrast between direct knowledge and sense experience, convincing?
- Is the distinction between primary and secondary qualities convincing? How do we have the idea of a colour without having seen it?

6. Locke: *Second Treatise on Government*

Evaluate the idea of tyranny and whether rebellion against it is justified.

The question asks for an investigation of the concept of tyranny presented by Locke, its inherent problems, and an evaluation of whether Locke's ideas of overthrowing the tyrant are feasible and justified.

Key Points

- Locke's definition of a tyrant compared with the classical definition and other definitions, *e.g.* 'ruling beyond rights' compared to authoritarian rule and compared to rule of one
- The conditions in which a tyrant might arise and then be overthrown
- The overall justification for such rebellion in the context of natural rights.
- The impact of laws on the actions of the ruler or government

Discussion

- If the function of government is to benefit the people, who is to decide the degree of benefit? Certain actions may benefit some more than others. Is Locke's concept of benefit as clear as he suggests?
- What constitutes a legitimate government and what constitutes the grounds to dissolve government?
- Rebellion; who is to rebel and at what point rebellion can be justified. Who decides when a government should be overthrown? This is significantly problematic and could legitimise harsh, tyrannical actions of government on the grounds of protection of the majority from the minority
- Locke's ideas imply a possible separate judiciary that might decide if laws are broken. Implicit is the idea that the sovereign is not beyond the reach of the law
- The ruler/sovereign must defend natural rights; does this create a discussion of whether natural rights are universally accepted?
- The position of the people deciding when to revolt and when to replace the government raises the question of who are the people and how their opinion in large or small numbers can be gauged
- Popular action might be hindered by apathy
- Examples of popular action in the overthrow of tyrants might be related to Locke's time or drawn from the Late 20th Century Central and Eastern European history
- Can the actions of the mass of people establish a just sovereign?

Or

Explain and discuss the emergence of Civil Society in Locke's account of the formation of government.

This question invites an exploration of the central concepts relevant to the formation of political authority in the *Second Treatise*. It also offers the chance for an analysis of the basis upon which Locke sees the formation of government and the premises on which the government's actions are legitimised.

Key points

- For Locke people are born free and equal – any authority exerted by government (which is by definition an imposition on man's actual natural state) must be carefully justified
- Locke's account of the state of nature is less pessimistic than Hobbes, thus the role and power of the government he attempts to justify is more limited, since there is less danger for man to overcome by forming a state
- People enter into societal agreement with one another to protect property, thus sacrificing certain natural rights from the state of nature in order to live by common laws
- The common laws must have an executive that guarantees their observance and enforcement
- A description and analysis of Locke's concept of property
- The government is formed by trust and exists in a contract with the people who consent to have their natural rights impinged upon for the sake of their protection of property and the guarantee of their liberties

Discussion

- The issue of Locke's account of consent to the social contract
- The attack by Hume on consent as grounds for political authority as being chronologically unlikely – there never was a time when man lived in a state of nature; consent is also an inadequate term to describe the relationships between citizens and the state; is it inadequate today?
- Anarchism as (an unlikely) counter to state theories of government
- Is Locke's optimism about man in his natural state convincing? How does it stand the test of time? Has further knowledge of different societies gained since the 17th Century promoted or damaged Locke's views?
- Most states come about precisely through the methods Locke describes as representing a justification for the overthrow of the state by the people
- Is Locke's notion of property too broad to be philosophically convincing, for it encompasses activity as well as material possession? Does this open it to too much interpretation/criticism?

7. **Mill: *On Liberty***

Evaluate the views expressed by Mill about the treatment of children within the general context of his notion of liberty.

This question seeks an investigation of Mill's views on the treatment and upbringing of children and an evaluation of the extent to which they are compatible with the concept of liberty and the rights of the individual in general. It allows for a discussion of the relationship of the State to the family and the child.

Key points

- Definition of liberty
- The Harm Principle
- Views expressed on the rights of the parent over the child and the duty of the State with regard to the child
- Responsibilities of the State to the child compared to the responsibility of the parent to the child

Discussion

- Does the freedom of the parent to choose how to bring up the child cause harm to the child?
- Does the interference of the State cause harm to the parents?
- The rights of the parent contrasted with the responsibility of the State towards the child
- Choice, crucial to notions of freedom, and the acts of choice by the parent; is there a conflict between freedom and the constraints the parent puts on the child?
- The right to choose not to submit to State education; could the parent choose an alternative education to that offered by the State?
- Could the child appeal to the State for protection? Could the child reject its protection? Who is the final arbiter?
- Population control – is this an issue of legitimate State concern?
- Is Mill really comfortable with seeing a child as an individual or potential individual, with all the associated liberties that might come with being individual?

Or

Analyse and evaluate the claim that “*On Liberty...* contains what is perhaps the classical exposition of ‘individualism’”.

This question enables a discussion, critical analysis and evaluation of one of Mill’s most distinctive notions. It invites an exploration of the implications of this notion in a variety of ways, including reference to contemporary issues.

Key Points

- Mill’s historical analysis of power lays the foundation for his claims about political liberty and rights
- Mill claims the individual is sovereign (as opposed to Rousseau’s ‘general will’)
- The sole justification for power is in the prevention of harm to others (not harm to self)
- Liberty of action involves aspects like thought, opinion, taste *etc.*
- Only through freedom and spontaneity is society enriched. Thus, the free development of individuality is necessary for civilisation to flourish.
- Individuality is the predicate of human progress
- Unless individuals can pursue free thought, truth will never be known and those claiming infallibility will have false monopoly
- Relation with society: by accepting society’s protection, an individual agrees not to harm others or their interests and must share in the ‘labour’ required to ensure protection is maintained
- Individual freedom allows harm to oneself, even if society indirectly is harmed
- Individuality occurs at adulthood, prior to which education has taken place
- Mill espouses both negative and positive concepts of freedom to promote individuality

Discussion

- Is Mill’s assumption about human nature too optimistic?
- For Mill, individuality is not selfishness but self-realization, which is a pre-condition for the well being of society; could self-realization and community interest not clash quite frequently?
- Is it possible to test Mill through modern examples like: criminalisation of drugs; health and safety directives; compulsory voting *etc.*
- Does Mill rely too heavily on a misconceived idea of equality? Men are unequal from birth in terms of natural talents and are unequal in situation and upbringing
- Humans experience pain differently and have differing notions of harm
- Mill’s notion of political equality shares much of the reasoning of Hobbes, Locke and Rousseau, where a kind of natural state of equality is assumed; is this sound?
- Mill assumes rationality as a dominating human characteristic; is this sound? *E.g.* dangers of Utilitarianism for concepts of rights

8. Nietzsche

Analyze and evaluate the claim that the masters seized and assumed the right to coin the name of values.

Starting from Book 1, chapter 2, the question allows for various answers. Responses can follow different but related lines of argument *e.g.* (a) the origin of language is the master's expression of power, (b) connections between language and values, particularly, (c) language and the opposition between 'good' and 'bad', 'good' and 'evil'.

Key points

- The 'good' themselves – that is, the noble, the powerful, the superior, and the high-minded – were the ones, who felt themselves and their actions to be good – that is, as of the first rank. This posited themselves as such in contrast to everything low, low-minded, common, and plebeian. On the basis of this 'pathos of distance', they created the names of values.
- The pathos of nobility and distance, the enduring, dominating and fundamental overall feeling of a higher ruling kind in relation to a lower kind – to a 'below', as origin of the opposition between 'good' and 'bad'.
- The right of the masters to confer names extends so far that one should allow oneself to grasp the origin of language itself as the expression of the power of the rulers: they say 'this is such and such', they put their seal on each thing and event with a sound and in the process take possession of it.
- There is from the outset absolutely no necessary connection between the word 'good' and 'unegoistic' actions. Rather, it is only with the decline of aristocratic value-judgements that this whole opposition between 'egoistic' and 'unegoistic' comes to impose itself increasingly on the human conscience. It is the 'herd-instinct', which here finally has its chance to put itself into words.
- The designations of 'good' coined in various languages led back to the same transformation of concepts: 'refined' and 'noble' in the sense of social standing is everywhere the fundamental concept, from which 'good' in the sense of 'having a refined soul', 'noble' in the sense of 'superior in soul', 'privileged in soul' necessarily developed.
- In those words and roots which designate 'good', the main nuance, according to which the noble felt themselves to be men of higher rank, often still shows through. The most frequent practice is perhaps for those of higher rank to name themselves according to their superiority in matters of power (as 'the powerful', 'the masters', 'those who command'), or according to the most visible sign of this superiority, as, for example, 'the wealthy', 'the owners'.
- 'Will to power' as a common source of values and language

Discussion

- 'Every word is preconcept'
- The assertion that language originated in 'will to power' is simply an exaggeration
- Language has different functions. Exerting power by means of language is only one possible function of language.

Or

Critically evaluate the notion of the ascetic ideal.

This question invites an exploration of Nietzsche's notion of the ascetic ideal and to make judgements on both its positive and negative aspects.

Key Points

- A definition of the ascetic ideal
- The inability of science, history and philosophy to combat this
- The need to have an ever increasing subjective perspective on all issues
- The issue of the 'will to nothingness' – this might not eliminate the 'will' but be a continued expression of it
- The role of ascetic priest

Discussion

- The attack on pleasure and the issue of whether humans need to suffer
- Does the ascetic ideal explain the suffering of humans?
- Does the ascetic ideal encourage the slave morality and the growth of *ressentiment* and nihilism?
- Effects of the ascetic ideal in art – subjectivity, in philosophy – spirituality, in science - objectivity; this might be seen as a positive attribute compared to the other areas, women – against boredom, priest – purity
- Is Nietzsche right in assuming that humility is the cause of human suffering or the consequence?
- Does the ascetic ideal give meaning to life or merely frustration as humans are prevented from action?
- Schopenhauer and Kant as possible contrasts to Nietzsche's views on the ascetic ideal.

9. **Bertrand Russell** *The Problems of Philosophy*

Critically examine the claim that the table you are currently sitting at might not exist.

The purpose of this question is to encourage an investigation of the first part of Russell's argument about the problems associated with knowing about the real physical world and the related uncertainties that arise when the issue is investigated in a philosophical way.

Key Points

- The issue of sense-data and the relationship of sense-data to physical objects
- Different perceptions of the same table *e.g.* you, the invigilator, a fellow candidate
- The problem of whether the table is 'immediately knowable'
- 'Instinctive belief'

Discussion

- Russell's response to the idealist position
- The nature of matter
- Knowledge by appearance and description
- What is the nature of reality?
- The changing nature of the investigation of the physical world, the state of scientific investigation in 1912 compared to the beginning of the 21st century
- The problem of the common sense intention with the physical and philosophical approach to encountering and investigating the physical world

Or

Discuss and evaluate Russell's approach to the problem of knowledge of matter.

This question offers the chance for a critique of Russell's account of how objects are known in the world. Through his reflections on the table before him Russell develops an account of knowledge via sense-data and goes on to speak of knowledge by description and acquaintance. It might also be possible to compare Russell's method and conclusions to other systems like idealism.

Key Points

- Russell's account of sense-data; perceptions caused by matter
- Sense-data are not the perceptions themselves, but come from what they are of – they are the impressions that the appearance of matter leaves on our senses
- Russell distinguishes between universals and particulars; particulars inhabit space and time and Russell believes them to be composed of matter; universals are qualities or relations (like causal, spatial or temporal)
- Knowledge by acquaintance and knowledge by description; direct knowledge by acquaintance comes via sense-data; knowledge by description is indirect

Discussion

- Does matter have both primary and secondary qualities?
- Is there a hierarchy of knowledge?
- In what ways can knowledge by acquaintance and knowledge by description be justified?
- Is Russell's critique of idealism valid?
- Why is it necessary to go beyond private experiences?
- Memory, introspection and doubt

10. Hannah Arendt: *The Human Condition*

Critically discuss Arendt's claim that, "A life without speech and without action ... is literally dead to the world; it has ceased to be a human life because it is no longer lived among men."

This question invites an exploration of Arendt's account of the human capacities for speech and action and how these two activities impact on our understanding of the human condition. It asks for a consideration of how, why, and to what extent these activities can be worked out in personal, social and political contexts.

Key Points

- Arendt's description and progressive arrangement of labour, work and action
- The nature and function of speech and its relation to action; speech as disclosure of the human agent
- Speech as the activity that distinguishes human from animal life
- Speech and plurality; speech and remembrance; speech and revelation; speech and thought
- Action as disclosure and as revelation
- Action connected with natality and mortality
- The political realm arises from action
- Speech and action meaningful only in public, political, observable contexts
- Freedom located in the social realm
- The unpredictable aspects of action
- Speech and action in the *Vita Activa*
- The revelation of life lived among men sustained by labour, action and speech constitutes worldliness

Discussion

- How do we insert ourselves into the world by means of word and deed, by means of speech and action?
- Is it the case that speech and action are stimulated only by the presence of others?
- Does action function as the unpredictable beginning and the actualisation of the human condition of natality?
- Does speech function as the actualisation of the human condition of plurality?
- How do speech and action help us live as distinct unique beings among equals?
- Is Arendt convincing in her view that we show who we are and make our appearance in the human world through acting and speaking?
- Is it the case that speech and action are apparent when we are with others, not for or against them?
- Are speech and action at the heart of our 'web of relationships' and at the centre of our 'enacted stories'?
- Does Arendt's analysis of the human condition effectively focus on who we are rather than on what we are?

Or

Explain and discuss Arendt's notion of the *Vita Activa*.

This question invites an exploration of a central theme in which Arendt engages, relating to the activities of humankind. The term encourages discussion of Arendt's concept of the public, political life in relation to individual, biological human beings.

Key Points

- In Arendt, *Vita Activa* refers to labour, work and action
- Labour refers to the biological aspect of human life; work refers to 'worldliness' and action refers to the plurality of the human condition
- Labour, work and action sponsor life, artifacts and memories respectively
- Arendt arranges labour, work and action in a hierarchy which challenges the modern relation of the three
- Arendt criticizes the modern age for promoting the animal (unfree) necessities of life into the public sphere, which should be reserved for human freedom
- Work and activity are distinctly human as opposed to animal, but of these two action is free

Discussion

- The connection of labour, work and activity: relating to the extremes of human life, especially in birth and death
- The difference of labour, work and activity can make the actuality of existence a possibility through birth, but activity can stand alone bringing into existence the constant possibility of newness.
- In Aristotle the term *Vita Activa* refers to the rational and freely chosen political life, as opposed to the unchosen life of labour: Aristotle makes contemplation more important than activity
- Arendt revitalises the concept of activity as the distinguishing mark of genuine existence
- Does Arendt advocate too much freedom for activity? Does recent sociological and psychological research challenge Arendt's conclusions?
- Is political existentialism defensible in a global world?

11. Simone de Beauvoir *The Ethics of Ambiguity*

Discuss the significance for de Beauvoir of human existence being ‘vitality, sensitivity and intelligence’.

The purpose of this question is to encourage the exploration of the three components that de Beauvoir sees as essential for human existence and their possible link to development of morality.

Key points

- How human beings realise their existence through possible ways of being and therefore give meaning to their lives
- The nature of vitality, sensitivity and intelligence within the context of de Beauvoir’s writing.
- The development and significance of free giving and goodwill
- The role of the positiveness of our living, ‘living warmth’
- The role of loving and desire giving human existence meaning
- The link between the three components and the nature of morality. What or how does morality arise and develop?

Discussion

- The relationship of the other allowing or encouraging the positive development of human existence. Without the other can it be positive?
- The role of oppression preventing the development of pleasure or creating anxiety and its effect upon existence
- How much does freedom become necessary? The notion of ‘Bad faith’
- How much does de Beauvoir’s seriousness have an effect upon existence and meaning and ways of acquiring or maintaining them?
- The problem that the other is seen as an object of self-fulfilment; is this a contradiction in terms of morality?

Or

“Existentialist conversion implies that the authentic man will not agree to recognize any foreign absolute”. Explain and critically discuss this statement.

This question allows for a discussion of the central issues of existentialist ethics, particularly the notion of freedom and the creation of values confronted with the idea that values spring from any other possible source.

Key points

- For existentialism it is not impersonal universal man who is the source of values, but the plurality of concrete, particular men projecting themselves toward their ends on the basis of situations in which particularity is as radical and as irreducible as subjectivity itself.
- It is human existence which makes values spring up in the world on the basis of which it will be able to judge the enterprise in which it will be engaged. Existentialist conversion rests on the realization of individual freedom. A foreign absolute is a resignation of it.
- When a person resigns his or her freedom, absolute values appear. These become an inhuman objectivity.
- Existentialist conversion prevents the possibility of failure by refusing to set up as absolutes the ends toward which my transcendence thrusts itself, and by considering them in their connection with the freedom which projects them.

Discussion

- The rejection of any extrinsic justification is also the rejection of any original pessimism.
- Although Existentialism claims to be concrete as a philosophical position, it is as general and abstract as any other.
- Comparison with other ethical positions
- Authenticity as subjective ethical engagement might be compatible with a very different set of values proposed as objective
- Freedom as a necessary condition of existential ethics

12. Charles Taylor: *The Ethics of Authenticity*

Critically discuss what Taylor means by ‘soft despotism’ and why he sees it as one of the major problems of contemporary society.

This question invites an exploration of Taylor’s analysis of the situation of contemporary society and a consideration of the difficulties that it faces. In particular, the question focuses on the political aspects of Taylor’s analysis and the relation of those aspects to his overall perspective on the question of authenticity.

Key Points

- The problems of contemporary society: flattened individualism, instrumental reason, soft despotism and loss of effective political consciousness and action
- Definition of soft despotism; soft despotism as a major illness deriving from and dependent upon flattened individualism and instrumental reason
- Effective political action *versus* ineffective political inaction
- The patronizing nature of governmental and political institutions and organisations
- Soft despotism and the minimisation and/or absence of rational discourse, dialogue, and horizons of significance
- Small group *versus* large group approaches to political issues
- The search for and recovery of the ideal of authenticity and the contemporary political environment
- The place and role of the individual in the political arena: disenchantment within the ‘iron cage’

Discussion

- Is Taylor’s assessment of the contemporary situation convincing? Justifiable?
- Are the political aspects of Taylor’s argument convincing? Justifiable?
- Does Taylor’s view of what he describes as ‘soft despotism’ fit well into his assessment of flattened individualism and instrumental reason?
- How can the ideal of authenticity find expression in the political environment Taylor describes?
- Is Taylor’s argument regarding ‘soft despotism’ relevant to the 21st century?
- Can individuals come together in the way Taylor describes and can they effect political change?
- How can effective political activity be brought about in an authentic manner without falling into the confines of flattened individualism and instrumental modes of reasoning?
- What is the relation between the political aspects of Taylor’s views and his views on the dialogical character of life and relations with significant others?

Or

“The genesis of the human mind is not monological, not something each accomplishes on his or her own, but dialogical”. Explain and evaluate the importance of this statement with regards to the ethics of authenticity.

The question invites an analysis of a general feature of human life (its fundamentally dialogical character) and to discuss its relevance for the ethics of authenticity.

Key points

- We become full human agents, capable of understanding ourselves, and hence of defining an identity, through our acquisition of rich human languages of expression.
- Language is taken in a broad sense, covering modes of expression whereby we define ourselves, including the languages of art, of gesture, of love, and the like.
- We are inducted into these in exchange with others. We are introduced to them through exchanges with others who matter to us, the ‘significant others’. The contribution of ‘significant others’, even when it occurs at the beginning of our life, continues throughout.
- We define important issues, such as the definition of our identity, in dialogue with, sometimes in struggle against, the identities our ‘significant others’ want to recognize in us.
- The starting point of the ethic of authenticity is in the 18th Century notion that human beings are endowed with a moral sense, an intuitive feeling for what is right and wrong

Discussion

- The dialogical character of the human mind and its relations to central Taylor's issues such as authenticity, horizons of significance, fragmentation and social atomism.
 - Since morality is fundamentally dialogical in character, if I live inauthentically, I cannot engage in a dialogue with ‘significant others’, leaving me without a solid moral foundation.
 - Is authenticity in the relation with others a desirable and achievable goal? A Nietzschean point of view would argue that social life is based on lie and deceit; a Sartrean one that others are hell.
 - Authenticity is a valid ideal, arguing about which can make a difference.
 - To what extent should my personal morality depend on others? Does Taylor sufficiently guard us against the pitfalls of relativism?
 - Philosophical sources of authenticity *e.g.* Rousseau, Kant and Marx
-

**PHILOSOPHY
HIGHER LEVEL
PAPER 3**

SPECIMEN PAPER

1 hour 30 minutes

INSTRUCTIONS TO CANDIDATES

- Do not turn over this examination paper until instructed to do so.
- Read the text and answer the question.

In answering this question, candidates are expected to:

- *Develop a philosophical response in an organized way*
- *Use clear, precise and appropriate language*
- *Identify what doing philosophy means in the text*
- *Take an independent position about the nature of philosophical activity in relation to the ideas developed in the text*
- *Draw upon, and show a holistic appreciation of the skills, material and ideas developed throughout the course*

Unseen text – exploring philosophical activity

Read the text below then write a response to it (of approximately 800 words). In your answer include:

- *A concise description of philosophical activity as presented in the text*
- *An exploration of the pertinent issues regarding philosophical activity raised in the text, relating this to your experience of doing philosophy throughout the whole course*
- *Appropriate references to the text that illustrate your understanding of philosophical activity*
- *Your personal evaluation of the issues regarding philosophical activity raised in the text*

Wonder is probably as old as humanity; it is also the starting point of philosophy.

Karl Jaspers describes those moments that so often give rise to philosophical reflection. He speaks of them as times of either joy or despair that jar a person into a state of wonderment, where all former answers and beliefs are called into question. We all have probably had such experiences. We are all philosophers on at least some occasions.

Humans can certainly function practically in an immediate ‘survival’ mode without wondering about the above matters. But a lifetime of such shortsightedness may begin to feel unfulfilling. Of course, one could take a shortcut and bypass philosophical inquiry by embracing a pre-packaged ideology which provides ready-made answers to our fundamental questions. The philosopher, however, strikes out on his or her own, searching for wisdom in a reflective fashion. It is this that we call the philosophical quest.

Here it might be helpful to contrast the informal sense of ‘having’ a philosophy, or philosophising, where we scrutinize our experiences and beliefs in a search for insight and understanding. In the first sense, each of us already has a philosophy; indeed, we are creating our philosophy of life – more or less unconsciously – all the time. “Don’t trust people,” “there *is* life after death”: such viewpoints, held unreflectively, influence our daily lives and guide our decisions. In contrast, when we engage directly in *doing* philosophy, it is a time to take inventory of our preconceptions and challenge them. With this more formal sense of philosophizing comes an emphasis on reason, analysis, and argumentation.

In fact, philosophy could be understood as the discipline that criticizes received opinions, in all subjects, from daily life to aesthetic and religious experience. In this sense we can say that philosophy is *radical* in the most literal meaning of the word; for whereas practitioners of a religion or citizens of a state may take for granted the validity of the assumptions of their belief systems, philosophers question those assumptions. Philosophers go to the 'roots' of ideas by clarifying, questioning, and evaluating our most basic assumptions. Often this challenge to accepted norms and ideas can lead to views that are at odds with one's culture.

In this way, philosophy never rests, never reaches the final answer; all past answers are subject to continuing scrutiny and revision by those who come after. Philosophy is, in short, a radical critical inquiry into the fundamental assumptions of any field of inquiry, including itself.

One doesn't have to be a professional 'philosopher' to philosophize; wherever assumptions are being questioned, and opinions are challenged, philosophizing is going on. Anyone willing to observe the overlooked, to reflect, to analyze, and to put forth an argument can be a philosopher. However, those who make philosophical reflection a lifetime habit perhaps deserve the label 'philosopher' most. For, with practice, comes skill. The more one philosophizes and studies the philosophies of the past, the more likely one is to gain real philosophic insight.

[Source: *The Philosophical Quest: A Cross Cultural Reader* Gail M. Presbey, Karsten J. Struhl, Richard E. Olsen New York: McGraw-Hill Inc., 1995 pp. xv-xvi]

MARKSCHEME

SPECIMEN PAPER

PHILOSOPHY

Higher Level

Paper 3

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Using the assessment criteria

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This paper consists in a response to an unseen text. The purpose of the exercise is to allow students to reflect upon the nature, function, methodology and meaning of philosophical activity, relating this to the students' experience of doing philosophy throughout the whole course. Students may reflect this in very different ways in their responses, giving examples which draw from their experience of the course. The following points – referring to the text extract – might be included in a response:

Key Points

- Wonder and amazement as the starting points of philosophical activity
- Opportunities that stimulate philosophical reflection
- The human person as questioner
- Human existence as questionable
- Accepting pre-packaged ideologies *versus* developing a philosophical perspective
- Having a philosophy *versus* doing philosophy
- Philosophising as an activity critical of commonly received and accepted positions
- The way philosophy involves a radical inquiry into the assumptions of all disciplines, even its own
- The inconclusive nature of philosophical activity
- Philosophical inquiry approaches all fields of inquiry

Discussion

- Is philosophical activity the domain of trained professionals?
 - Is it necessary to be trained for philosophical activity?
 - What can you learn by studying the philosophies of the past?
 - Does there exist one method of doing philosophy?
 - How do different cultures conceive of philosophical activity?
 - Is doing philosophy as commonplace as living life?
 - Must we approach all aspects of life in a philosophical manner? Is this possible? Is this probable? Is this desirable?
 - Does questioning the grounds of all assumptions help you live a better life?
 - What is the difference between a casual, common-sense approach to important aspects of human existence as opposed to a more philosophical approach?
 - Is there a possibility of considering multi-cultural approaches to the activity of philosophising?
-

**PHILOSOPHY
HIGHER LEVEL
PAPER 3 - ALTERNATIVE**

SPECIMEN PAPER

1 hour 30 minutes

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It was characteristic of Wittgenstein not to take sides in pre-existing philosophical debates, weighing up the pros and cons of the arguments and siding with the most persuasive. Rather, he strove to uncover the points of agreement between the disputing parties, the shared presuppositions which were taken for granted by all, and to challenge these. In the debate about the nature of philosophy, he questioned the assumption that philosophy is a cognitive discipline in which new knowledge is discovered, theories are constructed, and progress is marked by the growth of knowledge and well-confirmed theory.

Wittgenstein thought that philosophical problems arise primarily out of misleading features of our language, for our language presents very different concepts in similar guise. The verb ‘to exist’ looks no different from such verbs as ‘to eat’ or ‘to drink’, but while it makes sense to ask how many people in College don't eat meat or drink wine, it makes no sense to ask how many people in College don't exist. To be red is a property some things have and other things lack, but is existence a property some things have and others lack? Things may come into existence and later cease to be – but does that mean that they acquire a property they initially lacked and later lose it? According to Wittgenstein in philosophy we are constantly misled by grammatical similarities which mask profound logical differences. So we ask questions which are intelligible when asked of certain categories of things, but which make no sense or a very different sense when asked of things that belong to a different category. Philosophical questions are frequently not so much questions in search of an answer as questions in search of a sense. “Philosophy is a struggle against the bewitchment of our understanding by means of language” (*Philosophical Investigations* §109).

Philosophy is categorically different from science. Science constructs theories, which enable us to predict and explain events. They are testable in experience, and may only approximate the truth. But in this sense of ‘theory’, there can be none in philosophy. The task of philosophy is to resolve or dissolve philosophical problems by clarification of what makes sense. According to Wittgenstein what is distinctively philosophical is understanding the purpose which words serve. Describing the use of words is a method for disentangling conceptual confusions – confusions that arise, among others, through the unnoticed misuse of words. It serves to resolve or dissolve philosophical problems. In so far as philosophical difficulties are produced by our unwitting abuse of our existing concepts, they cannot be resolved by replacing these with different concepts, since all that does is to sweep the difficulties under the carpet. It is the business of philosophy not to resolve a contradiction or paradox by means of a conceptual innovation, but rather to attain a clear view of the conceptual structure that troubles us: the state of affairs before the contradiction is resolved. We get entangled in the rules for the use of our expressions, and the task of philosophy is to get a clear view of this entanglement, not to mask it. There can be no discoveries in philosophy, for everything that is relevant to a philosophical problem lies open to view in our rule-governed use of words. All the information we need lies in our knowledge of how to use the words we use, and of this we need only to be reminded.

Philosophy has a double aspect. Negatively, it is a cure for the diseases of the intellect. Philosophical problems are symptoms of conceptual entanglement in the web of language. Success lies in disentangling the knots, making the problem disappear, just as success in treating a disease lies in making it disappear and restoring the patient to good health. Philosophy results in the disclosing of one or another piece of plain nonsense, and in the bumps that the understanding has got by running its head up against the limits of language. These bumps make us see the value of that disclosure. This negative aspect may well seem destructive.

More positively, philosophy is a quest for a clear representation of segments of our language which are a source of conceptual confusion. Our grammar, the names for the use of our words (syntax and lexicon), is lacking in surveyability – it cannot be taken in at a glance. And some segments of language – psychological terms such as ‘mind’, ‘thought’, ‘experience’, *etc.* – present greater barriers to attaining an overview than others, such as terms in engineering. For the surface grammar of expressions – that part that can be taken in at a glance, such as the distinctions between nouns, verbs and adjectives – is often misleading. The verb ‘to mean’ in sentences such as ‘I meant him’ looks as if it describes an act, but it does not; the substantive ‘the mind’ looks as if it is the name of a substance or thing, like ‘the brain’, but it is not; the possessive ‘have’ in the sentence ‘I have a pain’ looks as if it signifies possession, as in the sentence ‘I have a penny’, but it does not. Hence, “The problems are solved, not by giving new information, but by arranging what we have always known” (*Philosophical Investigations* §109). This may appear to trivialize a profound subject, reducing philosophy to a matter of mere words. But this is deceptive.

[Source: Extracted and adapted from P. M. S. Hacker *Wittgenstein. On Human Nature*, Phoenix, Great Britain, 1997, pages 7-11.]

MARKSCHEME
ALTERNATIVE

SPECIMEN PAPER

PHILOSOPHY

Higher Level

Paper 3

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- *Your personal evaluation of the issues regarding philosophical activity raised in the text*

This paper consists in a response to an unseen text. The purpose of the exercise is to allow students to reflect upon the nature, function, methodology and meaning of philosophical activity, relating this to the students' experience of doing philosophy throughout the whole course. Students may reflect this in very different ways in their responses, giving examples which draw from their experience of the course. The following points – referring to the text extract – might be included in a response:

Key Points

- Philosophy tries to uncover points of agreement and shared presuppositions between disputing parties
- Philosophical problems arise primarily out of misleading features of our language
- Philosophical questions are frequently not so much questions in search of an answer as questions in search of a sense
- Philosophy as different from science
- The task of philosophy is to resolve or dissolve philosophical problems by clarification of what makes sense
- The use of words in everyday life and the method of disentangling conceptual confusions as characteristic of philosophical activity
- Philosophical problems as symptoms of conceptual entanglement in the web of language
- The positive side of philosophical activity: a quest for a clear representation of segments of our language which are a source of conceptual confusion.

Discussion

- Can this interpretation of philosophical activity be reduced to a matter of mere words?
 - Why does it not make sense to ask how many people in College don't exist?
 - There can be no discoveries in philosophy. Is this a legitimate claim?
 - Does scientific knowledge play any role in this conception of philosophy? When not, is it justified?
 - It is clear that we should avoid confusions produced by language, but the method to avoid them is not as clear
 - Which perspectives open this view of philosophy? Does it offer any advantage to explore philosophical activity as culturally diverse?
 - Comparison and contrast with other ideas of philosophy.
 - How can we philosophically and legitimately decide what makes sense?
-

