2225 – 5710M

Diploma Programme
Programme du diplôme
Programa del Diploma

Markscheme

May 2025

Philosophy

Higher level and standard level

Paper 2

29 pages

How to use the Diploma Programme Philosophy markscheme

The assessment markbands constitute the formal tool for marking examination scripts, and in these assessment markbands examiners can see the skills being assessed in the examinations. The markschemes are designed to assist examiners in possible routes taken by students in terms of the content of their answers when demonstrating their skills of doing philosophy through their responses. The points listed are not compulsory points, and not necessarily the best possible points. They are a framework to help examiners contextualize the requirements of the question, and to facilitate the application of marks according to the assessment markbands listed on page 4 for part A responses, and page 5 for part B responses.

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

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

Note to examiners

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

Paper 2 part A markbands

This task requires students to answer a two-part question on the prescribed text that they have studied in-depth in class. Students are presented with a choice of two questions per text and must answer both part A and part B of their selected question. For this task, students are permitted to have access to a clean/non-annotated copy of the prescribed text throughout the examination. It is expected that students will make explicit references to this text in their responses.

Part A question requires students to explain a specified concept, issue or argument from the prescribed text. It is expected that students will include explicit references to the text to support their explanation.

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	• Little understanding of the specified concept/issue/argument from the text is demonstrated. Philosophical vocabulary is not used, or is consistently used inappropriately. • The explanation of the specified concept/issue/argument from the text is minimal. Points made are superficial and frequently unclear. There are few, if any, references to the text.
3–4	• A basic understanding of the specified concept/issue/argument from the text is demonstrated. Philosophical vocabulary is used, but often inappropriately. • The explanation of the specified concept/issue/argument from the text is basic and underdeveloped. Points are often imprecise or vague, and it is often unclear what the response is trying to convey. There are occasional references to the text.
5–6	• Some understanding of the specified concept/issue/argument from the text is demonstrated. Philosophical vocabulary is used, sometimes appropriately. • There is a satisfactory explanation of the specified concept/issue/argument from the text, although the explanation lacks clarity and development in places. Relevant points are made but lack accuracy and detail. Specific references to the text are made, although these are sometimes ineffective.
7–8	• Good understanding of the specified concept/issue/argument from the text is demonstrated. Philosophical vocabulary is used, mostly appropriately. • The explanation of the specified concept/issue/argument from the text is clear, but is in need of further development. Points made are relevant and accurate but lack detail. There are specific references to the text.
9–10	• Very good understanding of the specified concept/issue/argument from the text is demonstrated. There is accurate and precise use of philosophical vocabulary. • The explanation of the specified concept/issue/argument from the text is clear and well developed. Points are relevant, accurate and detailed. There are specific and effective references to the text.

Paper 2 part B markbands

Part B requires students to undertake a critical discussion of a specified concept, issue or argument from the prescribed text. As part A and part B of each question are based on the same specified concept, issue or argument from the prescribed text, students are not required to repeat explanatory material from their part A response.

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–3	• Little understanding of and critical engagement with the specified concept/issue/argument from the prescribed text is demonstrated. • Philosophical vocabulary is not used or is consistently used inappropriately. Points are frequently inaccurate and unclear. There are few, if any, references to the text. • The response is descriptive. Any analysis present is superficial or incoherent. Examples are not included or are irrelevant. There is little or no discussion of different points of view. Where a conclusion is included, this is very superficial or is not consistent with the rest of the response.
4–6	• A basic understanding of and critical engagement with the specified concept/issue/argument from the prescribed text is demonstrated. • Philosophical vocabulary is used, but often inappropriately. Points are frequently imprecise or vague, and it is often unclear what the response is trying to convey. There are occasional references to the text. • There is limited analysis present and overall the response is more descriptive than analytical. Examples are included but are ineffective. There is limited discussion of different points of view. A simplistic conclusion is included.
7–9	• Some understanding of and critical engagement with the specified concept/issue/argument from the prescribed text is demonstrated. • Philosophical vocabulary is used, sometimes appropriately. Relevant points are made but lack accuracy and development. Specific references to the text are made, although these are sometimes ineffective. • The response contains analysis, although this analysis lacks development. Examples are included. There is some discussion of different points of view. A conclusion is included.
10–12	• Good understanding of and critical engagement with the specified concept/issue/argument from the text is demonstrated. • Philosophical vocabulary is used, mostly appropriately. Points made are relevant and accurate but lack detail. There are specific references to the text. • The response contains critical analysis, although this analysis lacks development. Examples are used to support the discussion. There is discussion of different points of view. The response argues to a conclusion that is consistent with the arguments presented.
13–15	• Very good understanding of and critical engagement with the specified concept/issue/argument from the text is demonstrated. • There is accurate and precise use of philosophical vocabulary. Points are relevant, accurate and detailed. There are specific and effective references to the text. • The response contains well-developed critical analysis. Relevant examples are used to support the discussion. There is critical discussion of different points of view. The response argues to a reasoned and clearly stated conclusion that is consistent with the arguments presented.

Alfred Jules Ayer: *Language, Truth and Logic*

1. (a) Explain Ayer's claim that his philosophy is a form of empiricism. [10]

(b) Evaluate Ayer's claim that his philosophy is a form of empiricism. [15]

Ayer states that "The view of philosophy which we have adopted may, I think, fairly be described as a form of empiricism" (64). The first and central characteristic of an empiricist's position is "to avoid metaphysics, on the ground that every factual proposition must refer to sense-experience" (64). The traditional theories of the empiricists did not explain the concept of philosophizing as an activity, but it is implicit in their practice. For example, in Hume's conception, who according to Ayer showed conclusively that no general proposition whose validity is subject to the test of actual experience can ever be logically certain. Ayer goes on to make it clear that "in calling ourselves empiricists, we are not avowing a belief in any of the psychological doctrines which are commonly associated with empiricism" (64). For even if these doctrines were valid, their validity should be independent of any philosophical thesis. It could only be established by observation and not by purely logical considerations. Ayer himself mentions a central counter to the position presented, which might be explored by the responses, an objection commonly raised against all forms of empiricism: "it is impossible on empiricist principles to account for our knowledge of necessary truths" (64).

Part A: When explaining, students may refer to:

- Empiricism and the principle of verification as a criterion by which it can be determined whether a sentence is literally meaningful
- The principle of verification: a sentence had literal meaning if and only if the proposition it expressed was either analytic or empirically verifiable
- The rejection of Mill's view that the propositions of formal logic and mathematics are inductive generalizations
- Kant's definitions of analytic and synthetic judgments and Ayer's evaluation of them
- The "problem of truth" and the principle of verification
- Adopting the empiricist stance prevents philosophy from attempting to provide an *a priori* justification of its principles.

Part B: When evaluating, students may refer to: A common objection to empiricism: that empirical principles cannot account for the knowledge of necessary truths

- How does empiricism deal with the propositions of formal logic and mathematics?
- Kant's definitions of analytic and synthetic judgments and Ayer's evaluation of them
- Empiricism, philosophy of science, and history of scientific knowledge
- Traditional forms of empiricism, logical empiricism, pragmatism
- Concepts of *a priori* and *a posteriori* as forms of justifying knowledge and forms of understanding "experience"
- Falsification as an adjustment (Popper)
- Empiricism and discussions with the diversity of metaphysical positions.

2. (a) Explain Ayer's account of judgements of value. [10]

(b) Evaluate Ayer's account of judgements of value. [15]

Ayer's account of judgments of value arises as a response to the objection that they cannot be represented as hypotheses and are genuine synthetic propositions. Therefore, the very existence of ethics and aesthetics as branches of speculative knowledge would be a proof against the radical empiricist thesis. The core of Ayer's argument is to show that "so far as statements of value are significant, they are ordinary scientific statements" (104), and that insofar as they are not scientific, "they are not in the literal sense significant, but are simply expressions of emotion which can be neither true nor false" (104). As part of the development of the argument, Ayer points out that philosophical systems of ethics are not homogeneous, consisting mainly of: propositions expressing definitions of ethical terms; propositions describing the phenomena of moral experience and their causes; exhortations to moral virtue; and, finally, actual ethical judgments. Ayer's argument, initially developed in the sixth chapter of the book, has provoked a fair amount of criticism. Answers might explore the different ways in which these critiques are presented, for example exploring the many ways in which moral objectivism might be used against the emotive theory of values.

Part A: When explaining, students may refer to:

- The empiricist approach to the judgements of value
- The distinction between types of ethical inquiry
- Utilitarian and subjectivist theories of ethics and their relations with empiricism
- The distinction between descriptive and normative ethical statements
- The idea that value judgments are not scientific statements but emotional ones.

Part B: When evaluating, students may refer to: The criticism of Ayer's view is that his understanding of the moral life is limited, as shown by his use of verifiability as a criterion of its significance

- The extent to which ethics can be justified as part of the knowledge contained in the social sciences
- The possibility of creating a language in which all ethical symbols can be defined in non-ethical terms
- How far is ethics possible without a metaphysical foundation?
- To what extent is the assignment of true–false values to ethical judgments not a logical, epistemological, or category mistake?
- Comparison and contrast with other ethical approaches, for instance, Mill, Moore or Scheler
- Ayer's projection of his analysis of ethics onto aesthetics and theology.

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

3. (a) Explain de Beauvoir's claim that private property is owned by men in modern society, and women are also becoming the property of men. [10]

(b) Evaluate de Beauvoir's claim that private property is owned by men in modern society, and women are also becoming the property of men. [15]

In *The Second Sex* de Beauvoir challenges traditional notions of femininity with her iconic assertion that "One is not born, but rather becomes, a woman." Throughout the text, she scrutinizes the historical and cultural narratives that perpetuate the subordination of women, unravelling the intricate web of myths and stereotypes that constrain female agency. She highlights the importance of understanding human society as a historical reality shaped by economic factors. Women are not solely defined by their biological characteristics, but also by the economic structure of society. The text links the emergence of private property to the oppression of women. Women's liberation involves complex aspects of sexuality, reproduction, and individual destiny that go beyond the scope of historical materialism. It argues for a more holistic approach that considers the existential aspects of human existence, including sexuality and technology, alongside economic factors.

Students might argue that de Beauvoir's analysis generalizes the experience of all women, and that there is a danger of essentializing women's experiences. This could overlook the diversity of women's experiences across cultures and classes, lacking attention to intersectionality of race, class, and gender. Simone de Beauvoir's work has also been criticized for being too male-centric, as it often positions women in relation to men.

Part A: When explaining, students may refer to:

- The relations between private property and women's status regarding men
- The commodification of women and their subservient role in the social scale
- The relation between private property and the patriarchal family structure
- How the transition from communal ownership to private property marked a turning point in women's oppression
- How humanity is viewed as a historical and social reality, distinct from mere animal existence
- The importance of historical context in understanding society and human development.

Part B: When evaluating, students may refer to:

- Issues related to women's liberation beyond economic factors, touching on aspects like reproduction, sexuality, race, cultural background, and individuality
- The materialistic notion of praxis that establishes how the appropriation of nature is an objective process carried out in practical actions, presenting arguments for and against
- How women's social and economic roles are determined by the structure of society's economy, and the relation to its technological evolution
- The relations between biological traits and social context. Biological differences between human beings takes on different meanings depending on the social and economic context
- The limits of de Beauvoir's point of view according to the recent feminists' and queers' philosophy developments. Students might draw on from Judith Butler, Monique Wittig and/or Jack Halberstam, among others
- The dynamic of oppression, master–slave relations, between human beings as a way of understanding what it is to be human, and its possible alternatives. In this regard students might mention other philosophers as Hegel, Marx, and Schopenhauer
- How self-consciousness and self-awareness is achieved as human beings and what role others and society have in that process
- Could the opposite statement be made? And why?

4. (a) Explain de Beauvoir's claim that being a woman is a condition not related to being, but to becoming. [10]

(b) Evaluate de Beauvoir's claim that being a woman is a condition not related to being, but to becoming. [15]

The author examines the formative years of childhood, a period of ambiguity and fluidity, in the context of gender identity. De Beauvoir argues that societal influences, rather than biological factors, primarily shape the concept of being male or female. Children initially lack a deep awareness of sexual differentiation, and they understand the world through their sensory experiences. They are shaped into gender roles through imitation and identification with adults. De Beauvoir emphasizes that societal expectations play a pivotal role in this process. Children, driven by the need for acceptance and approval, strive to conform to gender norms established by adults. The text highlights the influence of parents, especially mothers, in reinforcing traditional gender roles and stereotypes in their children. Girls face a complex dilemma, being expected to conform to traditional femininity and prove their worth in a male-dominated world. De Beauvoir advocates for a critical assessment of societal norms to foster greater gender equality and freedom. Students might argue that Beauvoir's statement neglects the role of biology in shaping gender identity; that there are inherent physiological and hormonal differences between men and women that contribute to the development of gender characteristics. The experience of becoming a woman is culturally diverse, with different societies ascribing varied meanings to femininity and womanhood. De Beauvoir's stand could be labelled as Eurocentric. Some may contend that personal inclinations and choices play a significant role in shaping one's gender identity. They could claim that de Beauvoir's claim neglects the impact of race, class, and other social factors in the process of becoming oneself.

Part A: When explaining, students may refer to:

- The process of the social construction of womanhood
- The distinction between sex and gender, and the influence that society plays into the comprehension of the notion of gender
- How society and the civilization process, plays a pivotal role in shaping the concept of womanhood and manhood
- How specific society's norms, expectations, and structures constructs the idea of what it means to be a woman
- How the idea of what is to be a woman and to be a man has changed in recent times and in certain contexts
- The role of others in forming an individual's identity.

Part B: When evaluating, students may refer to:

- The possible relations between culture and nurture regarding gender, identity, and gender roles
- The different comprehensions and links between the notions of individuality and sociability from the point of view of the development of the sense of self
- The relations between the notions of sex and gender, and the multiple approaches to them. Students might draw on from Judith Butler, Monique Wittig and/or Jack Halberstam, among others
- Non-critical or critical reproduction of gender norms
- The role of parenting and schooling in the construction of the idea of self
- How the engagement or disengagement with cultural and societal frameworks shape an individual's identity
- The role that technology and other cultural productions plays in the development of the sense of self
- The role, limits and possibilities of imitation and identification in the creation of the self.

Confucius: *The Analects*

5. (a) Explain Confucius's view on the family. [10]

(b) Evaluate Confucius's view on the family. [15]

This question invites an explanation of how and why Confucius sees family as being central to Chinese life. The nature of family is closely linked with the moral idea of *Jen*—a sense of love, mercy, and humanity, and *xiao*—filial piety—and *li*— "proper way" or "propriety". The father must be accepted as the head of family and both *li* and *xiao* by all members, especially the eldest son. Within the family, responsibilities are clearly defined, and the order of behaviour is defined by the notion of deference. There must be an acceptance of the defined rules and order. This order which exists within the family is extended to the family ancestors so that questioning the past, stepping away from the control of the family is equally difficult. Deference to one's elders is a societal control mechanism. The family is also extended to become the basis of the state authority and control. With the enactment of *xiao* it means that individuality is suppressed as the family expectation of *xiao* controls social behaviour. It results in the needs of parents and family elders coming before the needs of oneself, spouse, and children, and deferring to parents' judgment, and practicing *li*—"overcoming oneself and returning to ritual propriety" (12.1). The interrelationship of *xiao* and *li* arises out of tradition and is for Confucius the essential building block of *jen* so that social harmony can exist.

Part A: When explaining, students may refer to:
- Filial piety, deference to elders
- The nature and enactment of virtue
- Restriction of the development of individuality
- The relationship of the family and the state
- The degree to which the practice of *Jen* might improve human relationships in general
- The role of rituals and rites within the family and the role of family in bringing about *Jen* (humanness) and in the moral development of the individual.

Part B: When evaluating, students may refer to:
- The relevance of Confucian view of family in urban industrial and post-industrial communities
- The impact of 'big government' presence dominating the role and nature of the family
- Contrasts might be made with Plato's view on the nature of family or that of Mill and /or Rousseau
- Whether a Confucian approach reduces the number of dysfunctional families
- The degree to which social progress and improvement might be restricted *xiao*
- Social mobility and its effect upon Confucian practices
- Alternative social structures that contrast with the notion of the extended family: ideas of Plato or totalitarian social structures such Nazism and Soviet practice with respect to child rearing, or commune grouping and collective caring activities
- Comparisons and contrasts might be made with Aristotelian views of family and in relation to virtue and virtue ethics.

6. (a) Explain the qualities that are required of a humane *(ren)* person. [10]

(b) Evaluate the qualities that are required of a humane *(ren)* person. [15]

This question seeks an explanation as to how Confucius sees the development of a humane person. It centres on the submission of the self with a focus on learning to control one's speech practices, agreed rituals and realizing a sense of duty. The humaneness comes from a process of learning both private and public rituals (*li*) and accepting filial piety and propriety. The result of this humaneness is increased compassion. This becomes the foundation in a Confucian based society where the community is greater than the individual and social order is paramount. The humaneness can also be applied to rulers or masters in that they have greater responsibility to lead by example and practice 'the doctrine of mean' as they are seen having a mandate from heaven. Humaneness is acquired through learning, knowledge from books and reflection upon experience and mentoring by an elder. A humane man is able "to make analogies from what is close at hand" (6:30). There might also be links to the development of a gentlemen—of a *junzi*. Also, the role and importance of music as a root to producing harmony. The humane person might be seen as naïve and unable to produce change resulting in a moribund population.

Part A: When explaining, students may refer to:

- *Jen* as humaneness; the development of the gentleman—*junzi*
- The application of the golden rule "never do to others what you would not like them to do to you" (15:23)
- The beauty of humaneness (*mei*) and the subtle enactment of manners and etiquette, humaneness, and moral behaviour; the relationship of virtue to humaneness
- The role of music reinforcing humaneness and producing harmony *cfs* might be made to the significance of music for Plato
- The nature of an ordered society; harmony, contentment, consideration, compassion controlled and passive, not dynamic; contrasting with Taoist views of order and harmony in society by seeking the Way and being in harmony with nature
- The nature of fate and being resigned to one's status and existence.

- Part B: When evaluating, students may refer to: Humaneness and the status of the 'other' in Confucian society and the treatment of women and minorities
- Whether humaneness can be taught or is learned through experience
- A virtue driven society: contrast might be made to the flourishing Aristotelian society
- Is a moribund society desirable? stability and order at the expense of no progress
- The degree to which humane rationality keeps nonhumane aspects of human desire in check—reference might be made to Plato's tripartite soul and /or Freud's division of the unconscious mind
- Whether succumbing to the guidance of heaven is desirable in the market driven community contrasted with Marxist views on the dynamics of society because of human nature
- Fatalism and passivity among the community
- Whether a Confucian society can react to internal and external challenges; mention might be made to different periods of Chinese history—the ways in which invaders have been absorbed into Chinese culture/society or the effect of Maoism and 21st century market forces.

René Descartes: *Meditations on First Philosophy*

7. (a) Explain the sceptical arguments that Descartes proposes as the starting points for his method of systematic doubt. [10]

(b) Evaluate the sceptical arguments that Descartes proposes as the starting points for his method of systematic doubt. [15]

This question asks for an explanation and evaluation of the sceptical arguments Descartes sets out in Meditation 1. The goal of these arguments is to establish a systematic method to evaluate all previously held knowledge to arrive at clear, certain, and indubitable truths. This method of systematic doubt will also set the stage for the central conclusions Descartes will put forth in Meditations 2 through 6 (existence of the *cogito* and the nature of the mind, the existence of God, truth and falsity, the essence and nature of material things and the distinction between mind and body). Fundamentally, the sceptical arguments of Meditation 1 develop in a progressive manner. Descartes first considers the reliability of what he considered as true derived from sense experience. He then moves on to examine the possibility of his being deceived in his experience of dreams. Finally, Descartes examines the possibility of deception by some powerful, evil genius/spirit. By focusing on the sense experience, dreams and the evil genius hypotheses Descartes takes a more generalised critical approach which avoided examining each specific bit of information previously held as true. The sceptical arguments represent Descartes's attempt to dispel all false opinions and beliefs to arrive at a secure foundation impervious to doubt. Hence, his method of systematic doubt will allow Descartes to claim that genuine knowledge is true because, by means of the use of reason alone, it is shown to be indubitable, clear, and distinct.

Part A: When explaining, students may refer to:

- Descartes's method of systematic doubt and the sceptical arguments he proposes to establish this method are meant to demonstrate that clear and indubitable knowledge of the nature of the mind, God and matter is found in the mind and not in the senses
- The use of reason alone in the establishment of indubitable knowledge; the effectiveness, value, and implications of Descartes's methodology; the value and implications of Descartes's treatment of sense experience, dreams, and the evil genius
- The possibility of distinguishing being awake from being asleep and dreaming; the dream argument further confirms the unreliability of beliefs derived from sense experience
- The evil genius argument requires the elimination of trust in the truths of the sciences, geometry, and mathematics
- Deception as inconsistent with God's goodness and perfection requires the evil genius hypothesis.

Part B: When evaluating, students may refer to:

- The reasonableness of rigorously eliminating all sense experience as a potential source of knowledge, e.g. the positions of empiricist philosophers such as Bacon, Locke, Hume, Mill
- The possibility of distinguishing dreams from reality and what can be learned from dreams, e.g. Freud's psychoanalysis, Jung's analytic psychology
- Does Descartes provide sufficient ground to establish the existence of his evil genius?
- How practical or useful is a philosophical method which solely establishes with certainty the existence of the mind (*cogito*)?
- Does Descartes's method of systematic doubt fail to put into doubt the notion of doubt itself?
- Positive aspects of a method of systematic doubt, e.g. Hume's view that doubt is one of the essential characteristics of doing philosophy; systematic doubt and the intellectual mapping of the world of sense experience
- Systematic doubt as a social process, e.g. C. S. Pierce's view that doubt ought not to be considered as solely a personal event
- How effective are the sceptical arguments in developing a method of systematic doubt which conclusively dispels all false beliefs and opinions?

8. (a) Explain Descartes's notion of free will. [10]

(b) Evaluate Descartes's notion of free will. [15]

This question asks for an explanation and evaluation of Descartes's notion of free will as set out in Meditation 4. Free will is explored in the context of Descartes's treatment of the sources of error and the relationship of the faculty of judging with the faculty of the will. By the end of Meditation 3, Descartes has established the primacy of reason, the existence of the thinking substance (*res cogitans*), and the existence of God who is perfect and does not deceive. Descartes is convinced that knowledge results from the joint operation of the understanding and the will. When the will freely confirms that which the understanding clearly and indubitably arrives at, the judgement is true; when it affirms or tends toward that which is unclear, the judgement is false. On the other hand, the will is unlimited in comparison to the faculties of understanding, remembering or imagining, but is not infinite. The operations of free will give rise to volitions and is not determined by any external factors. We are moved in relation to all that the intellect presents to us to be affirmed or denied. Descartes warned that the range of the will is greater than that of the intellect and can be extended to matters that are not understood correctly. The highest operation of free will is when there is an inclination to one alternative brought about by understanding or by God disposing one to that alternative. Thus, neither natural knowledge nor divine grace diminishes the operations of free will.

Part A: When explaining, students may refer to:

- God, who is perfect and does not deceive, has bestowed humans with the faculties of understanding, judging and willing
- Knowledge results from the joint operation of the will and the understanding
- Free will is unlimited and, in this respect, humans bear a likeness unto God while the faculties of understanding and judging are limited and can be prone to error
- Free will is the pure faculty of affirming or denying irrespective of the reliability of the content under consideration in the understanding. It is the ability to do or not do a given thing and is moved in relation to what the intellect presents and is not under the influence of any external factors or the deterministic laws of a physical world.
- The range of the will is greater than that of the intellect and can be moved by matters which are misunderstood or understood incorrectly. Hence, the possibility of error
- Error does not proceed from God but is a deficiency in the use of the faculty of judging moved by the will. The will attains a higher degree of freedom when it is moved by reasons that are clear, distinct, true, and good.

Part B: When evaluating, students may refer to:

- Descartes's view of free will as a non-deterministic, voluntaristic view on the source of error; similarities with Anselm's view of free will as the source of sin
- Connections of the notion of autonomous, unlimited free will with the possibility of necessity and fate, e.g. Nietzsche, Rousseau
- Descartes's view of the will operating in tandem with the intellect as unconvincing, e.g. Spinoza's criticism of Cartesian free will
- Non-physical faculties of an immaterial thinking substance (*res cogitans)* such as understanding, judging, remembering and willing are no more than verbal creations, e.g. Hobbes's criticism of Descartes notion of free will
- Compatibility of free will with the operations of God's grace, e.g. Elizabeth of Bohemia's criticism of Cartesian free will in the face of God's dispositions
- How can a disembodied faculty of willing move the physical body to physical action in a material world?
- Is it possible to conceive of the operation of free will as unlimited and absolutely independent of any and all external influences and the deterministic laws of the material world?
- Descartes's notion of free will as incompatible with determinism. e.g. Hume and Daniel Dennett as representatives of soft determinism *versus* D 'Holbach and Paul Edwards as representatives of hard determinism.

Frantz Fanon: *Black Skin, White Masks*

9. (a) Explain Fanon's claim that by speaking pidgin, speakers stay where they are. [10]

(b) Evaluate Fanon's claim that by speaking pidgin, speakers stay where they are. [15]

In Chapter 1, 'The Black Man and Language', Fanon explores the way in which the use of spoken language illustrates the impact that colonisation had on the Black man entering France and returning to the Antilles. The native language of the homeland is Creole and yet Fanon agrees with the writer who says, "...Creole seems destined sooner or later to become a thing of the past…" The contention is that education will inevitably mean the demise of Creole being replaced by French. However, in its place, the Antilleans, prior to being articulate in French, develop a pidgin language, which Fanon characterises during passages in Chapter 1. To Fanon, "(s)peaking pidgin means imprisoning the Black man and perpetuating a conflictual situation where the white man infects the Black man with extremely toxic foreign bodies." Fanon is criticised for denying an important local language heritage in which others take pride and interest. Is the account of the language being related to assimilation convincing?

Part A: When explaining, students may refer to:

- Speaking in pidgin occurs as the Antillean experiences 'the civilising language', otherwise termed, 'metropolitan culture'
- Pidgin as part of an inferiority complex, while speaking French correctly appropriates the white world, "...to speak a language is to appropriate its world and culture"
- The replacement of Creole by pidgin and correct French emphasizes the loss of "local cultural originality", but to speak French correctly (not pidgin) is to enable a journey of "...becoming a true human being"
- See the example of the portrayal of the Black man in the film, *Steel Sharks*, in *Sans pitié* and in *Duel in the Sun*, where the pidgin language of the character reinforces "...an image, snaring him, imprisoning him as the eternal victim of his own essence..."
- The set idea of the European native about the Black man, reinforced through language interactions.

Part B: When evaluating, students may refer to:

- Is the account of the language being related to assimilation convincing?
- Does pidgin offer Europeans the opportunity to praise the visiting Antilleans for their picking up of some French? If so, how mistaken or understandable might this attitude be? Does it come from an essential sense of superiority?
- Fanon sees pidgin as an inferior expression of the language of the *metropole*, is this fair? See black poets working in Creole
- Is the assimilation of white language by one with a black skin, really the opportunity for liberation that Fanon claims?
- Language and freedom—Fanon's account and that of others
- How convincing is the comparison of the dialect of the Breton (who was "...never civilised by the Whites...") and the speaker of pidgin?
- How convincing is Fanon's account that the black skin of the speaker of articulate French disturbs the white mask of the European, who is surprised by the articulacy of what must be assumed is an inferior?
- Today, scholars would disagree with the disregarding by Fanon of pidgin and would see something to celebrate in the development of a native tradition of language.

10. (a) Explain Fanon's argument that authentic love remains impossible while the woman of colour has a feeling of inferiority. [10]

(b) Evaluate Fanon's argument that authentic love remains impossible while the woman of colour has a feeling of inferiority. [15]

In Chapter 2, Fanon sets himself the attempt to determine to what extent authentic love remains impossible in an inter-racial relationship, specifically between a woman of colour and a white man. Fanon speaks of the black worldview, which is characterised by a sense of 'overcompensation'. This fits in with Fanon's more general thesis of the sense of inferiority caused by the colonial experience. Fanon criticises *I Am a Martinican Woman* which describes a coloured woman wanting to marry a white man and has the character allowing the white man to be 'her lord' in unconditionally loving him. Fanon discusses the economic element of potential interracial relationships, and he describes the polarity of being white or black in a relationship as a Manichaean opposition. Here white represents beauty which black has never done. The desire for the white man is equivalent to whitening the coloured woman's race. Fanon sees the coloured woman's desire as an infantile fantasy. Fanon is criticised for enforcing the inferiority complex and ignoring universal experience of biological and romantic love.

Part A: When explaining, students may refer to:

- Fanon's pessimism in thinking that desire of the coloured woman of the white man could be authentic love as opposed to an infantile fantasy. Fanon criticises the account of love in *I Am a Martinican Woman* where the coloured woman—unable to 'blacken' the world ends up whitening it in her body and mind
- Marrying a Black man for the Martinique women living in France, would be like choosing to get back somewhere they have escaped
- Fanon sees that one's colour locks us in "our own particularity"
- Fanon asks if the "basic personality is a constant or variable" and sees the risk of woman of colour rejecting themselves in their pursuance of what they think is new by being with a white man
- Depictions of God as a white man—confirming desire of white features as preferable
- Sadji's *Nini* describing Black people in contact with Europeans and the example of the reactions to "the marriage of a white man to a mulatto girl"—this caused the girl to go "from the rank of slave to that of master". Being married made the girl white, no longer simply wanting to be white.

Part B: When evaluating, students may refer to:

- Is Fanon's argument overly dependent on his thesis that coloured women act primarily from a sense of inferiority?
- Is the assigning of ugliness to those who are black justified or convincing?
- Is a white man interested by some sense of the exotic nature of a coloured woman?
- Anna Freud and self-withdrawal—the Black man has only one way 'out' and it leads to the white world—the Black man cannot healthily withdraw his ego, because he needs white approval
- Fanon's use of Adler and his work on childhood experiences or impressions affecting the adult individual
- Other approaches to 'love', like de Beauvoir
- Is the application of Anna Freud's work on the ego convincingly applied to the justifications of the coloured woman justifying her love of a white man?
- Is the Black man's behaviour similar to a neurosis? Is Fanon's account of the Black man's alienation convincing?

John Stuart Mill: *On Liberty*

11. (a) Explain Mill's claim that one of the most important features of history is the struggle between liberty and authority. [10]

(b) Evaluate Mill's claim that one of the most important features of history is the struggle between liberty and authority. [15]

This question asks for an explanation and evaluation of Mill's views on the historical development of the struggle between liberty and authority, views set out in Chapter I of the text. Initially, this struggle begins in the relationship between subjects and their rulers who derived authority from inheritance or conquest and did not necessarily exercise authority in the interests of the subjects. Later, subjects attempted to limit the authority of the rulers, and this is what was understood as liberty. Liberty was established in a variety of ways: a) by claiming certain freedoms and rights; b) by creating constitutional checks; c) by the free popular election of rulers; d) by identifying the interests of the rulers with the interests of the subjects and the state. Mill cautions that the historical development of the struggle between liberty and authority carried with it two significant threats: what he described as 'the tyranny of the majority' and the influence of custom. In the face of these two threats to the development and exercise of liberty in the face of authority, Mill suggests that the relationship between individual independence and social control should be the subject of law and by consensus on matters which fall outside the direct control of laws.

Part A: When explaining, students may refer to:
- The notions of civil and social liberty *versus* the notions of individual freedom and free will, e.g. Rousseau on limitations of free will
- Different interpretations of liberty: personal, social, religious, political; negative and positive liberty
- The positive and negative aspects of Mill's historical analysis of the development of the notion of political liberty; Relationships between Mill's notion of liberty and utilitarian principles, e.g. the greatest happiness for the greatest number; increased liberty improves individuals and society
- Positive and negative effects of the views of the power of the majority and the influence of custom on the liberties and rights of citizens
- Limits of laws and accepted customs on the development and expression of liberty
- Liberty as the best defence against the exercise of power by the government against the interests of the citizens.

Part B: When evaluating, students may refer to:
- The reliability of Mill's historical analysis of the development of the notion of liberty; similarities with Condorcet's use of a historical comparative analysis
- The unfolding of history naturally leads to the increase of liberty and the decrease of political control of it, e.g. the alternate positions of Machiavelli, Rousseau, Locke
- Is the historical development of a liberal government the best political system to insure human happiness, e.g. Locke ("Second Treatise on Government"), Montesquieu (*The Spirit of the Laws*), Emerson (*Self Reliance*)
- The struggle between increased personal and political liberty and tolerance: G. Michael Thomas's view that tolerance is the most important political virtue *versus* Herbert Marcuse's view that tolerance ultimately supports the preservation of the views of the majority
- The legal right to liberty *versus* the moral right to liberty, e.g. Thomas Jefferson's notion of inalienable rights, the Universal Declaration of Human Rights
- Is it always the case that the will of the citizens inevitably devolves into the will of the majority or it the political elite?
- Limitations to the pursuit of personal and political liberty without interference with the liberty of others; the 'harm principle', self and other-regarding acts
- Possible criteria to distinguish authentic political liberty from personal and/or social objectives that hinder the exercise of liberty.

12. (a) Explain Mill's view that actions should not be considered to be as free as opinions. [10]

(b) Evaluate Mill's view that actions should not be considered to be as free as opinions. [15]

This question asks for an explanation and evaluation of the relationships that exist between two essential freedoms: the freedom to form and express opinions and the freedom to act upon opinions. Mill explores this relationship essentially in Chapter III of the text but his arguments rest on his views of the 'harm principle' (set out in Chapter I) and his analysis of liberty of thought and discussion (set out in Chapter II). Mill argues that both the freedom to form opinions and the liberty of action are crucial for the development of one's character and sense of individuality. However, actions which cause injury to others are to be avoided and, if necessary, prohibited or even sanctioned by those in authority. Hence, while generally defending the right of individuals to form and discuss opinions, Mill situates the right to act upon opinions more restrictively within the context of 'the harm principle', the 'tyranny of the majority', an assessment of self and other-regarding actions, and the blind observance of custom. Mental and moral qualities need to be nurtured so that an individual will develop the ideal character type through which one balances self-restraint with self-assertion thereby learning how to act in his or her own interests without endangering the interests of others. By observing and imitating the other-regarding actions of those who display the ideal character type, rules and laws can be established that protect the rights and interests of all. This situation will enhance the happiness of the individual and the happiness of the society.

Part A: When explaining, students may refer to:

- Freedom of thought and freedom of action as essential to the happiness of an individual
- Freedom of choice, freedom of discussion and 'spontaneity' as requirements for acting intelligently and morally upon opinions; warranted opinions *versus* opinions dangerous to the interests of others, e.g. incitement to violence
- Self-regarding *versus* other-regarding actions
- The 'harm principle' as the criteria for protecting the rights and interests of others; subjective interpretations *versus* objective definitions; individualism *versus* collectivism
- 'The tyranny of the majority' and the pressure to act uncritically in accordance with customary behaviour as hinderances to acting in the interests of others; the constraints of rules and laws; comparisons with Alexis de Tocqueville's understanding of 'the tyranny of the majority'
- The cultivation of the ideal character type which balances self-restraint with legitimate self-assertion, acting without fear nor constraint in one's own interests without endangering the interests of others.

Part B: When evaluating, students may refer to:

- The inviolability of the rights and liberties of others, e.g. Thomas Nagel on the value of inviolability, Kant on acting to protect the rights and freedoms of all individuals
- Actions which protect the rights and interests of others produce the greatest happiness for the individual and society, e.g. the influence of Mill's and Bentham's utilitarianism
- Thinking something *versus* doing something, e.g. Emmanuel Levinas and C. Terry Warner on the moral judgement-moral action gap
- The development of an ideal character type which facilitates acting in the interests of others; contrasts with Aristotle (the ideal character shaped by reason), Hume (the ideal character relies on feelings of approval and disapproval of actions), Kant (the ideal character is moved by the autonomy of the will)
- Is it always the case the other-regarding actions must respect the rights and interests of others?
- Is 'the tyranny of the majority' always an unavoidable and inevitable danger to freedom of thought and action?
- Under what circumstances can customary or traditional modes of behaviour provide sound guidance for a person's actions?

Friedrich Nietzsche: *The Genealogy of Morals*

13. (a) Explain Nietzsche's claim that the two opposing values, 'good and bad' and 'good and evil', have fought a dreadful thousand-year fight in the world. [10]

(b) Evaluate Nietzsche's claim that the two opposing values, 'good and bad' and 'good and evil', have fought a dreadful thousand-year fight in the world. [15]

Nietzsche makes this claim at the beginning of section 16 of Essay One in *The Genealogy of Morals*. Rather than engaging in conceptual analysis based on the current meaning of terms, he looks at the historical development of 'good and bad' and 'good and evil'. He describes a historical tension between Roman and Judaic, and by extension Christian values, where 'the Romans were the strong and aristocratic... The Jews conversely were that priestly nation of resentment *par excellence*' (Essay 1, section 16). Nietzsche goes on to declare that Roman values have been defeated by the Church. He describes the movement from one set of values to another with the Renaissance, the Reformation, and the French revolution. Students may refer to broader themes in the text such as aristocratic *versus* slave morality, ascetic values, ressentiment, bad conscience and the evolution of the concepts of good and evil, or good and bad. They might draw on counterarguments that reject Nietzsche's genealogical methodology and appeal to the objective nature of morality.

Part A: When explaining, students may refer to:
- The history of the terms 'good and bad' and 'good and evil' according to Nietzsche
- The role of the church in shaping Judeo-Christian values
- Aristocratic values and Roman values
- Slave morality
- Ressentiment and bad conscience
- Nietzsche's rejection of ascetic ideals as meaningless.

Part B: When evaluating, students may refer to:
- Whether taking a genealogical approach is a worthwhile method of exploring morality
- Other uses of genealogies e.g. Rée, Foucault, Williams
- Accounts of morality where the meanings of terms such as 'good' and 'bad' are objective e.g. Kant, Plato
- Nietzsche's rejection of what he calls the "English psychologists" who attempt to define good and evil
- Whether Nietzsche is right to reject ascetic values and slave morality as meaningless
- Examples of ongoing fights between values today e.g. between the political right and left, or between secular and religious world views
- Evaluation of aristocratic *versus* slave morality.

14. (a) Explain Nietzsche's views about the meaning of ascetic ideals. [10]

(b) Evaluate Nietzsche's views about the meaning of ascetic ideals. [15]

In his third essay, Nietzsche discusses ascetic ideals. While previous essays have traced the genealogy of morals, this essay asks about the meaning of ascetic ideals. In chapter 5 he says, "what then, is the meaning of ascetic ideals? In the case of an artist, we are getting to understand their meaning: Nothing at all..." (Ch. 5). More broadly, the ascetic ideal answers the question "why do we suffer?" and provides an explanation for suffering. Rather than turning to nihilism to answer the question, the ascetic ideal appeals to guilt. Nietzsche claims that this ideal saved people by providing meaning to something meaningless. He says that the ascetic ideal includes a "hate of the human" and "a will for Nothingness, a will opposed to life". He concludes his third essay with the claim that "man will wish Nothingness rather than not wish at all" (Ch. 28). Students may turn to sources such as naturalism, religious ethics, and Platonic accounts of the value of truth to counter Nietzsche's claims.

Part A: When explaining, students may refer to:
- The will to nothingness and ascetic ideals as a way of creating meaning
- Nietzsche's treatment of his contemporary influences and ascetic ideals, from Wagner to Schopenhauer and Kant
- Ascetic ideals in art, philosophy, science, and religion
- The ascetic priest
- Ascetic ideals and Christianity and Judaism
- The contrast between ascetic ideals and the will to nothingness, and the will to power.

Part B: When evaluating, students may refer to:
- Whether "the ascetic ideal has corrupted... health and taste" (Ch. 23,)
- The idea that science is part of the ascetic ideal, and lacks meaning
- Nihilism and existentialism e.g. Schopenhauer, Sartre, Camus, De Beauvoir
- Whether, as Nietzsche suggests, Buddhism and Hinduism share the ascetic ideals of Christianity and Judaism
- Nietzsche's claim that the desire for truth is part of the ascetic ideal, and counter arguments e.g. Plato's emphasis on forms and the form of the good
- Whether the question "to what purpose do we suffer?" is meaningful
- An evaluation of ascetic ideals as opposed to the will to power and aristocratic ideals.

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

15. (a) Explain Nussbaum's claim that we need an approach that defines achievement in terms of the opportunities open to each person. [10]

(b) Evaluate Nussbaum's claim that we need an approach that defines achievement in terms of the opportunities open to each person. [15]

The question stems from Chapter 1 and invites an exploration of the central topic of Nussbaum's text: The Capabilities Approach. Particularly, the question refers to the initial presentation of the concept and the reasons why Nussbaum holds the necessity to move from a standard approach to one which considers the opportunities for each person. Students might consider Nussbaum's opening argument on Vasanti and the issues related to her situation in India: gender inequalities, poor nutrition, lack of education, unemployment, domestic violence. Students might highlight Nussbaum's focus on the role that policies must have in considering real situations and the diverse factors that affect the quality of human life. Also, students might explore the reasons why development policies and an approach to development must employ devices of aggregation. Finally, students might present counterarguments about the possible weaknesses of Nussbaum's view: Vasanti's story as a circular argument, the paradox of inquiry as found in Plato's *Meno*, or the non-neutrality of any storytelling.

Part A: When explaining, students may refer to:
- Vasanti's story
- General issues related to a case such as Vasanti's: gender inequalities, poor nutrition, lack of education, unemployment, domestic violence
- Standard approach *versus* Capabilities Approach
- The importance of developing policies
- The role of devices of aggregation
- The Capabilities List.

Part B: When evaluating, students may refer to:
- Whether Vasanti's story might be extended to other countries
- Whether Nussbaum's view presents some circularity in her arguments
- The paradox of inquiry and Nussbaum's reference to Plato's *Meno*
- The limits of any storytelling as an argument to hold views
- Wolff's and De-Shalit's empirical work on the immigrant communities confirming the validity of Nussbaum's Capabilities List
- Possible reference to Sen's view on the concept of capabilities
- Whether other views on gender inequalities offer sounder arguments, e.g. de Beauvoir.

16. (a) Explain Nussbaum's claim that on the other side of capability is functioning. [10]

(b) Evaluate Nussbaum's claim that on the other side of capability is functioning. [15]

The question stems from Chapter 2 and invites an exploration of two central concepts of Nussbaum's text: capabilities and functionings. Students might refer to Nussbaum's claim that a functioning is an active realization of capabilities. Students might also mention Sen's example of one person who is starving and one person who is fasting: the same functioning is related to different capabilities, because the starving person has no choice. Students might pinpoint the role that freedom, in terms of freedom of choice, plays in the Capabilities Approach: freedom has intrinsic value. Students might explore the reasons why Nussbaum criticizes the political focus on functionings: the focus is shifted to having options, which means freedom of choice; so, the appropriate political goal is represented by capabilities, not functionings. Students might explore the difference between promoting a specific value or set of values and promoting the capability, that is the freedom to choose a value or a set of values. Students might consider counterviews, such as Arneson's view on paternalistic policies on health, or the right to do things that would destroy capabilities, such as use of hard drugs, engagement in risky sports. Finally, students might consider whether it is possible to claim that some capabilities are more important than others.

Part A: When explaining, students may refer to:
- Difference between capabilities and functionings
- Sen's example of a starving person *versus* a fasting person
- The role of choice and freedom; the concept of option
- Freedom as intrinsic value
- Why the goal of political action should be capabilities instead of functionings
- The basic capabilities.

Part B: When evaluating, students may refer to:
- Whether capabilities are more important than functionings
- Whether freedom has an intrinsic value; other views, e.g. Mill, Constant, Berlin, Bobbio
- Whether capabilities are linked to human dignity; other views, e.g. Kant
- Whether the Capabilities Approach is extended to nonhuman animals; other views, e.g. Singer
- The role of paternalistic views on public policy, e.g. Arneson on health
- Whether Nussbaum's view on freedom to choose is inconsistent with the limitation of things in certain areas, e.g. hard drugs, risky sport
- Other views on the definition of values and what is good for an individual, e.g. Plato, Kant, Mill, Bentham.

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

17. (a) Explain Ortega y Gasset's claim that there are no longer protagonists but only the chorus. [10]

(b) Evaluate Ortega y Gasset's claim that there are no longer protagonists but only the chorus. [15]

The question refers to a quote in Chapter 1 "The Coming of the Masses". This claim is explained during the chapter through the concept of the multitude and how agglomeration and fullness always existed, but these could be perceived as individuals, now they are perceived as multitudes. That is why the metaphor of the protagonists, and the chorus is used. Ortega y Gasset explains that "the mass has decided to advance to the foreground of social life, to occupy the places, to use the instruments and to enjoy the pleasure hitherto reserved to the few." There is now a need for agglomeration and fullness. The author explains how society is facing a change and the masses are now acting freely and dominating beyond the law, this creates a change in society and the way of living in European society. The concept of agglomeration is now present as "proud of its strength and at the same time fearing it" which enables a contradiction between the triumph of the masses and the danger this can bring upon society.

Part A: When explaining, students may refer to:
- The concept of the mass man
- The mass man feels happy by being like everyone else.
- The difference between minorities and the masses
- The concept of multitude/ agglomeration/ "the full"
- The domination of the masses as a danger
- The self-satisfied man.

Part B: When evaluating, students may refer to:
- The mass man is self-centred like a "spoiled child"
- Is it man's human nature to want to be like everyone else?
- Is this change in the organization of society positive or dangerous?
- The lack of limits and self-control of individuals acting as mass
- The multitude and their possibility to govern
- The contradiction between absolute freedom and danger
- The problem of there being "no protagonists and only the chorus"
- Is the rebellion of the masses a threat to modern society?
- Other perspectives of the mass e.g. Friedrich Nietzsche, Gabriel Marcel, Kierkegaard.

18. (a) Explain Ortega y Gasset's claim that the role of the state should be limited. [10]

(b) Evaluate Ortega y Gasset's claim that the role of the state should be limited. [15]

This question refers to the role of the State which is presented from Chapter 13 until the end of the book. The author explains that the concept of mass implies that "it has come to the world in order to be directed, influenced, represented, organized (…)" but the mass seems to be acting by itself and challenging its own destiny. This enables a State that must accompany these changes and is facing many challenges to survive or evolve. The role of the State now includes limiting itself and at the same time responding to the masses' demands. The world is suffering from a "grave demoralization" because it is unknown who will now rule and how authority will be organized. The author emphasizes that the role of the state should be limited in order for the State not to have the "upper hand" to avoid society "to begin to live for the State (…) the people are converted into fuel and feed the mere machine which is the state."

Part A: When explaining, students may refer to:
- The state exercising controlling power
- The rebellion of the masses as a fabulous and fearsome phenomenon
- The state in a position of equilibrium
- The state needs to abandon the traditional structure due to the new structure of the masses
- The state is a way for the masses to be free
- Definitions of the state's role according to other authors such as Rawls, Mill, Foucault, etc.

Part B: When evaluating, students may refer to:
- The problems of increasing State intervention
- The problem of the mass man gaining too much power
- The role of the State as a contradiction
- Is the state able to limit itself?
- To what extent is the rebellion of the masses more dangerous than the increase of the state's intervention?
- Is the power of the State a limit to man's creativity and action?
- How are minorities affected by the revolt of the masses and the state`s intervention?
- Different conceptions of the role of the state and its necessity for intervention e.g. Mill, Foucault, Nussbaum, Rawls, etc.

Plato: *The Republic*, Books IV–IX

19. (a) Explain the role of the community of women and children in Plato's Republic. [10]

(b) Evaluate the role of the community of women and children in Plato's Republic. [15]

In Book V Plato portrays the organization of the community of women and children, for example among the guardians. He explains the kind of bonds that will make the perfect city. He says, "All of them will be together, since they have common houses and mess, with no one privately possessing anything of the kind." He explicitly names this the "community of women and children for the guardians." Plato explains that the festivals are the only moment in which guardians can have sexual intercourse and whoever is born between the seventh and ten months after these will be brothers and sisters. Plato suggests this organization as part of the detachments of possessions and private property. Guardians must focus on their role, "minding their own business" and promoting the right order in the city. Plato believes that identifying your child as only yours enhances the other two parts of the soul, the appetitive part, and the spirited part, which might lead to chaos in the soul and therefore in the city.

Part A: When explaining, students may refer to:
- Explanation of festivals and their purpose
- The role of the guardians in the perfect city
- Women and children as a shared community
- Offspring who are born from the festivals are brothers and sisters and their mothers and fathers should treat them as such
- The need for the Guardians to "mind their own business" and maintain their focus
- The role of the guardians in the city and their responsibilities towards the community of women and children.

Part B: When evaluating, students may refer to:
- To what extent can this organization of the community be successful?
- The liability of family love "Storge"
- To what extent is this social order positive for society? Social order and political order
- To what extent is it good to restrain the appetites and the spirited part?
- Counterargument emphasizing monogamy
- Affirmations of the value of community and communitarianism
- Selfishness and possessiveness as a feature of human nature and the problem of identity
- The role and status of women in eastern traditions
- Counter positions such as individualism and/or different conceptions of society such as Nietzsche, Rand, Weber, Mill, etc.

20. (a) Explain Plato´s claim that a just soul will lead to a just city. [10]

(b) Evaluate Plato´s claim that a just soul will lead to a just city. [15]

Throughout the different books, Plato constantly reinforces the importance of raising individuals with a just soul as this will lead to a just city. A just soul would mean that the three parts of the soul are in harmony and therefore the appetitive and the spirited parts are dominated by reason, as mentioned in the Analogy of the Chariot. This healthy and just organization of the soul will provide the Republic with wise and reasonable leaders who will be able to maintain harmony in the city and make sure everyone "minds their own business" and is complying with their role and therefore with their nature. If everyone is doing what they are supposed to do, and therefore acting according to their nature, citizens will be fulfilled so, the city will be just and therefore healthy. Plato explains what this outcome would look like in Book IX saying "when all the soul follows the philosophic and is not factious, the result is that each part may, so far as other things are concerned, mind its own business and be just, in particular, enjoy its own pleasures, and, to the great possible extent, the truest pleasures."

Part A: When explaining, students may refer to:
- The analogy of the chariot
- The tripartite theory of the soul
- The concept of justice
- The analogy of the three-headed beast
- The importance of harmony within the soul to maintain harmony within the citizens
- The importance of guardians ruling, among others.

Part B: When evaluating, students may refer to:
- Is justice the most important element for the perfect city?
- Whether a just soul would effectively lead to a just city
- Whether nature would lead us to be just
- The role of reason in the just city
- To what extent can a city be in harmony if only the guardians seem to have a harmonic soul?
- Plato's view on justice compared to other authors such as Aristotle, Hobbes, Mill, Rawls, Nozick, Sandel, etc.
- Whether reason needs to lead to create a perfect state.

Charles Taylor: *The Ethics of Authenticity*

21. (a) Explain the claim that authenticity calls for an understanding of the moral force behind notions like self-fulfilment. [10]

(b) Evaluate the claim that authenticity calls for an understanding of the moral force behind notions like self-fulfilment. [15]

The question stems from Ch. 2 and invites an exploration of the opening argument of Taylor's text. Students might explore what Taylor means by authenticity and his reference to a moral ideal. Responses might refer to egoism, moral laxism, self-indulgence, permissiveness as wrong ways to approach an analysis of what authenticity is. This is the main reason why Taylor defines the debate on authenticity inarticulate: students might explore this point and consider the role that subjectivism and relativism play in Taylor's view over the inarticulate debate. Students might illustrate some of the reasons that Taylor marks as causes for not considering authenticity as a moral ideal, such as the advent and acceptance of scientific and sociological explanations as the dominant ones. Students might refer to the distinction between "knockers" and "boosters" and explain why Taylor suggests "a position distinct from both boosters and knockers of contemporary culture" (p.22). In referring to higher and lower values, Taylor focuses on what he calls "liberalism of neutrality": students might explore it and its connections to what is to be meant as "good life". On this point, students might compare Taylor's view to other standpoints, e.g. Nussbaum's Capabilities Approach.

Part A: When explaining, students may refer to:
- Taylor's view of authenticity as a moral ideal
- Taylor's reference to Bloom
- The reasons behind an inarticulate debate over authenticity as a moral ideal
- The distinction between "knockers" and "boosters"
- The concept of "liberalism of neutrality".

Part B: When evaluating, students may refer to:
- The role that subjectivism and relativism play in misunderstanding authenticity as a moral ideal
- The role of science and sociology in giving satisfactory explanations, making any references to a moral analysis unnecessary
- Whether the debate is inarticulate because of other reasons beyond specialism and scientism, e.g. Critical Theory, Bauman's view on fragmentation, Ortega y Gasset's revolt of the masses
- Whether Taylor holds a third position between "knockers" and "boosters"
- Whether "liberalism of neutrality" is related to political liberalism
- Other views on "good life" as linked to liberalism, e.g. Nussbaum's Capabilities Approach
- Other views on "good life", e.g. Plato, Kant.

22. (a) Explain Taylor's claim that in a large and complex technological society, common affairs have to be managed to some degree according to the principles of bureaucratic rationality. [10]

(b) Evaluate Taylor's claim that in a large and complex technological society, common affairs have to be managed to some degree according to the principles of bureaucratic rationality. [15]

The question stems from Ch. 9 and invites an exploration of one of the three malaises identified by Taylor: instrumental reason. Students might explain what Taylor means by instrumental reason and how this malaise is linked to the other two. Particularly, Taylor focuses on the role of technology, since a technological society calls for efficiency, which is supported by instrumental reason. Responses might mention the concept of atomism as a consequence of instrumental rationality and instrumental efficiency. Students might consider the concept of "iron cage" and whether Taylor agrees with it: actually, technology does not just push modern people into an iron cage, but it is also the result of social trends, that Weber highlighted with reference to capitalism. Students might mention the counterviews, meant to be forms of resistance against the direction to an "iron cage", e.g. Romanticism, environmentalism. Moreover, students might refer to Taylor's view on Descartes and his disengaged reason, or on Bacon and his view on science. Responses might highlight that "instrumental reason comes to us with its own rich moral background. It has by no means simply been powered by an overdeveloped *libido dominandi*". Finally, students might explore other views on technology and its relationship with humans, e.g. Heidegger, Gehlen, Plessner, Ortega y Gasset.

Part A: When explaining, students may refer to:
- The concept of instrumental reason
- The concept of "iron cage"
- The concept of Knockers and Boosters
- The roots of efficiency: both technological and social
- The role of Descartes and Bacon
- Resistance against instrumental reason, e.g. Romanticism, environmentalism.

Part B: When evaluating, students may refer to:
- Whether the roots of efficiency are educational and ideological, rather than technological, e.g. Weber's view on capitalism
- The relationship between efficiency, technology, and production, e.g. Plato
- Other possible source of instrumental rationality, e.g. Kant
- Whether efficiency fosters self-despotism or other possible roots, e.g. "tyranny of majority"
- Other forms of resistance against efficiency, e.g. art
- Other views against instrumental rationality, e.g. intuitionism, existentialism, or Nietzsche's Dionysian spirit
- Whether technology might provide the tools to break the "iron cage"; other views on technology, e.g. Heidegger, Gehlen, Plessner, Ortega y Gasset.

Lao Tzu: *Tao Te Ching*

23. (a) Explain the role of *wu wei* (non-action) in relation to the Tao. [10]

(b) Evaluate the role of *wu wei* (non-action) in relation to the Tao. [15]

According to Lao Tzu, w*u wei* (non-action) is the practical expression of living in alignment with the Tao, and thus is a vital concept for Lao Tzu's idea of living in harmony with nature. *Wu wei* can be understood as 'non-action' which raises questions about how practically helpful and conceptually consistent *wu wei* can be in offering insight to life in the world. In Lao Tzu's treatment of the Tao, there is a sense of the need for hidden matters of nature to be revealed, and 'non-action' or 'non-doing' helps the individual act in harmony with those hidden features of the natural universe. It is not about passivity or complete inaction, but instead about not resisting natural forces for harmony in the universe, and not acting with force against those forces. *Wu wei* is the way the individual can live with the rhythm of the universe and thus fit into the proper natural order that stems from the Tao, its source. The concept of *wu wei* is criticised for its self-contradictory nature and for its lack of practicality in the political setting.

- Part A: When explaining, students may refer to: The Tao can be revealed, and its principles be lived by through practice of *wu wei*
- *Wu wei* means 'non-action' or 'non-doing'
- The source of natural balance, order and harmony in nature is the Tao, and *wu* wei is the way an individual can realise that in their life
- *Wu wei* is a lack of force and the imposing of the individual's will on the world
- *Wu wei* removes self-interest from the individual and enables balance without the striving of those who seek competition or selfish advantage.

Part B: When evaluating, students may refer to:
- *Wu wei* might be misunderstood as 'inaction' as opposed to 'non-action—what is the difference and is 'non-action' a coherent concept?
- Is the concept of the Tao based on a worldview that cannot be tested or verified, but must just be assumed?
- Where does *wu wei* fit in with the notion of—and need to—rule?
- How convincing is the attempt to link something mysterious and ineffable, like the Tao, with the material world?
- Why is being less striving considered to be a virtue?
- Are there not states of the world or issues/matters that require intense action, engagement and urgent stirring-up?

24. (a) Explain the relationship between language and the Tao. [10]

(b) Evaluate the relationship between language and the Tao. [15]

Language struggles with the ineffable nature of the Tao. Because the Tao is transcendent, language finds it difficult to offer any meaningful description or definition of it. Language is something that occurs within the world, whereas the Tao is the very source of the world. This is illustrated with the use of paradox by Lao Tzu in an attempt to bring light to the Tao. An example of this is the concept of *wu wei*. Also, there are phrases in the text describing the Tao, like "formless yet complete", "not-being", and there is claimed that the Tao is "a true name we do not know". Given that the Tao has an unspoken nature, ultimately no name can be attached to this eternal reality. Perhaps poetry and natural imagery can provide some insight, but ultimately the eternal, ineffable Tao cannot be described in language. This seems a perplexing situation for a philosopher interested in how language conveys meaning and statements about the world.

Part A: When explaining, students may refer to:

- The way Lao Tzu describes what is claimed to be indescribable
- The use of negative statements over material descriptions and the use of paradox, e.g. *wu wei* and *yin yang*
- Given the Tao is eternal, it cannot be named—in language, naming is about differentiation, yet all names emerge from the original source—the Tao
- The Tao and silence in the universe and the relation between the 'noise' of the ego and the silence of the Tao
- The sense of 'quieting' the mind as a way of enabling it to understand
- The use of imagery as an alternative.

Part B: When evaluating, students may refer to:

- All statements that show the difficulty of language in describing the Tao are themselves made in language—is this a logical problem?
- The relationship of the eternal to world bound by time and the challenge this represents for language
- What is Lao Tzu actually offering if he cannot describe the Tao using language?
- Can the concept of *wu wei* help understand the Tao without direct description of the Tao being available?
- Is the imagery, like the use of water or the phrase 'the uncarved block' effective in enabling understanding?
- Wittgenstein's and Searle's views on language
- Aquinas's view on the *via negativa.*