Exercise walk-through

2.1
Options and prescribed text preparation: supported rehearsal

International Baccalaureate · IB Diploma · Philosophy · HL

Ethics

- **The trolley cases three ways.** A utilitarian pulls the lever *and* pushes the man: five lives outweigh one.
- A Kantian may pull the lever (the death is a side effect) but not push (that uses the man only as a means).
- A virtue ethicist asks what a good person could live with, and may say that pushing someone to his death is something a decent person would not do.
- An essay that compares all three, and then judges which explains our intuitions best, shows the analysis examiners reward.

Paper 2 questions

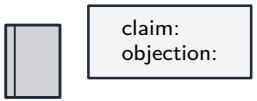
- (a) The best ruler acts through **non-action** : he interferes as little as possible, so that people hardly notice him (chapter 17). More laws create more crime (chapter 57), and governing a large state is like cooking a small fish: stir it too much and it falls apart (chapter 60).
- (b) For the claim: the text seems to trust that people left alone will live simply and peacefully; Hobbes, who thought life without a strong state would be "nasty, brutish, and short", would disagree. Against the claim: the text does not say people are good, only that heavy government creates the desires and conflicts it then tries to control. Judgement: the view is less naive than it looks, but it fits small, simple communities better than large modern states.

Sources for this lesson

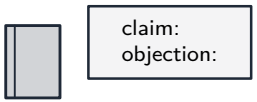
- International Baccalaureate, *Philosophy guide* (first assessment 2024) and the prescribed text list.
- P. Foot, "The Problem of Abortion and the Doctrine of the Double Effect", *Oxford Review* 5 (1967); J. J. Thomson, "The Trolley Problem", *Yale Law Journal* (1985).
- E. Gettier, "Is **Justified True Belief Knowledge**?", *Analysis* 23 (1963).

Exercises 2.1·2.2

2.1 State consequentialism and its signature burden. [2]

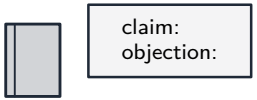


2.2 State the categorical imperative's first formulation and one objection to it. [3]



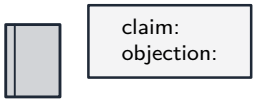
Exercises 2.1·2.2

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2.1 The right act maximises aggregate wellbeing (outcomes alone carry moral weight) (1); burden: the tyranny-of-the-majority cases – it seems to require sacrificing one for many wherever the arithmetic says so (1).

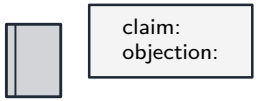
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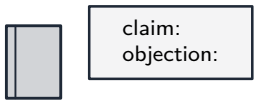
2.2 Act only on a maxim you could will to become a universal law (2); objection: duties conflict (the inquiring murderer – truthfulness against protecting life), and the imperative seems to license no exception (1).

Exercises 2.3·2.4

2.3 Explain Gettier's problem with the stopped-clock case. [3]

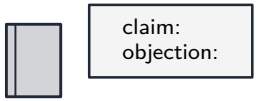


2.4 Distinguish rationalism from empiricism in one sentence each. [2]



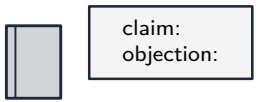
Exercises 2.3·2.4

2.3 Explain Gettier's problem with the stopped-clock case. [3]



2.3 JTB: knowledge is justified true belief (1). The stopped clock: you believe it is 7:00, it IS 7:00 (true), and the clock having always been reliable justifies you – yet the belief is true by luck (the clock stopped exactly 12 hours ago), so JTB holds but it is not knowledge (2).

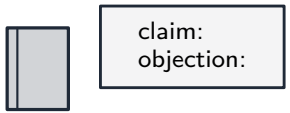
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2.4 Rationalism: some substantive knowledge is a priori – innate or grasped by reason alone (1); empiricism: all substantive knowledge derives from experience (1).

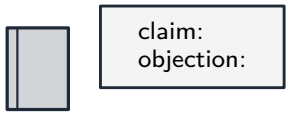
Exercise 2.5

2.5 Name the four moves of the fourfold text read. [2]



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2.5 Context, claims, arguments, critique (2 – 1 for three).

Exercise 3.1

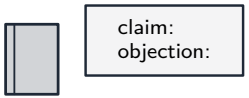
3.1 *(Ethics essay style.)* A city must either divert a runaway tram to kill one (trapped) person or let it kill five. Run the case through consequentialism and deontology, and evaluate which theory guides better here – noting each theory's burden. [6]



claim:
objection:

Exercise 3.1

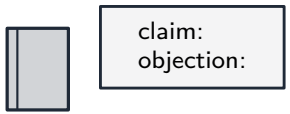
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3.1 Consequentialism: diverting kills one and saves five – the arithmetic is decisive; the theory guides cleanly here, and that is its recommendation (2). Deontology: the act of diverting uses the one as a means to the five's survival – a violation of the end-in-itself formulation – so deontology (on the strong reading) forbids diverting; it guides, but to the counter-intuitive result (2). Evaluate: the case reveals each burden precisely: consequentialism's tyranny arithmetic (it would sacrifice one wherever five gain) and deontology's rigour (letting five die to keep hands clean). Virtue ethics as the third way: the phronimos would likely divert – but for character-reasons, not arithmetic – showing the debate's shape. Judgement: consequentialism guides better in rescue cases, deontology guards the boundaries; guidance and justification pull apart, which is the finding (2).

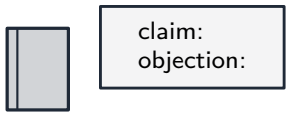
Exercise 3.2

3.2 *(Epistemology style.)* "The stopped clock shows knowledge needs more than justification." Evaluate: does Gettier break justified true belief, and does reliabilism fix it? [5]



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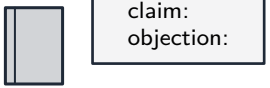
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3.2 Gettier breaks JTB: the case satisfies all three conditions (belief, truth, justification) yet fails to be knowledge because the connection between justification and truth is luck (2). Reliabilism: knowledge is true belief formed by a RELIABLE process – a stopped clock is not a reliable time-teller, so the case is diagnosed correctly (2). Evaluate: reliabilism handles Gettier but inherits its own burden – reliability is graded and context-dependent (how reliable must the process be? – the lottery: highly reliable, yet not knowledge), so the definition may still be incomplete (1).

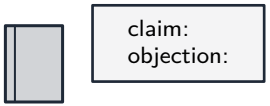
Exercise 3.3

3.3 *(Text style.)* Apply the fourfold read to a text passage that argues: “I doubt everything; yet in doubting, I exist.” [4]



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3.3 Context: a foundational project – defeating skepticism to found knowledge (Meditation I's question, whichever text carries it) (1). Claim: my existence is certain while I doubt (1). Argument: from doubting (thinking), a doubter must exist – doubting is an activity requiring a subject (1). Critique: the inference is immediate but presupposes an "I" as substance – the doubt questioned the self, and the reply assumes it; alternatively, the premise (there is thinking) settles less than the conclusion (I exist as a res cogitans) claims (1).

Local review guidance: each theory gets its OWN reading before the weighing; (R1) evaluate the fix, not just the diagnosis; the critique targets the argument's assumption, not its fame. Authored guidance.