Exercise walk-through

2.1
Options and prescribed text preparation: supported rehearsal

International Baccalaureate · IB Diploma · Philosophy · SL

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

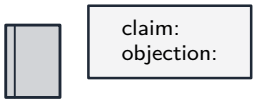
- (a) The best ruler acts through **non-action** : he interferes as little as possible, so that people hardly notice him (chapter 17). More laws create more crime (chapter 57), and governing a large state is like cooking a small fish: stir it too much and it falls apart (chapter 60).
- (b) For the claim: 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

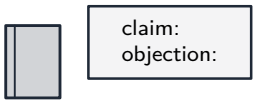
- International Baccalaureate, *Philosophy guide* (first assessment 2024) and the prescribed text list.
- P. Foot, "The Problem of Abortion and the Doctrine of the Double Effect", *Oxford Review* 5 (1967); J. J. Thomson, "The Trolley Problem", *Yale Law Journal* (1985).
- E. Gettier, "Is **Justified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

Exercises 2.1·2.2

2.1 State consequentialism and its signature burden. [2]

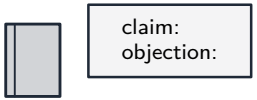


2.2 State the categorical imperative's first formulation and one objection to it. [3]



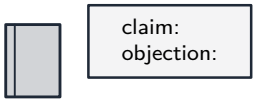
Exercises 2.1·2.2

2.1 State consequentialism and its signature burden. [2]



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).

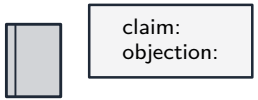
2.2 State the categorical imperative's first formulation and one objection to it. [3]



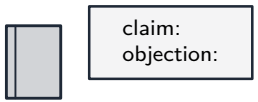
2.2 Act only on a maxim you could will to become a universal law (2); objection: duties conflict (the inquiring murderer – truthfulness against protecting life), and the imperative seems to license no exception (1).

Exercises 2.3·2.4

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

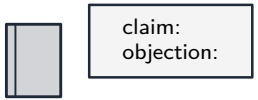


2.4 Distinguish rationalism from empiricism in one sentence each. [2]



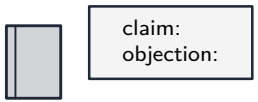
Exercises 2.3·2.4

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).

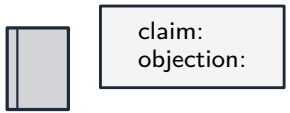
2.4 Distinguish rationalism from empiricism in one sentence each. [2]



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

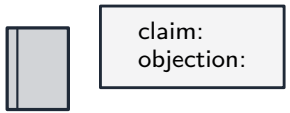
Exercise 2.5

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



Exercise 2.5

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



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

Exercise 3.1

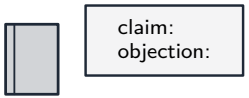
3.1 *(Ethics essay style.)* A city must either divert a runaway tram to kill one (trapped) person or let it kill five. Run the case through consequentialism and deontology, and evaluate which theory guides better here – noting each theory's burden. [6]



claim:
objection:

Exercise 3.1

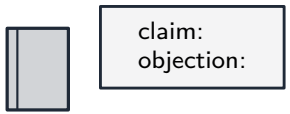
3.1 *(Ethics essay style.)* A city must either divert a runaway tram to kill one (trapped) person or let it kill five. Run the case through consequentialism and deontology, and evaluate which theory guides better here – noting each theory's burden. [6]



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).

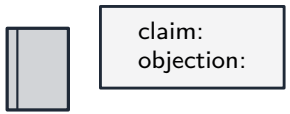
Exercise 3.2

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]



Exercise 3.2

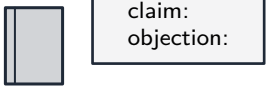
3.2 *(Epistemology style.)* "The stopped clock shows knowledge needs more than justification." Evaluate: does Gettier break justified true belief, and does reliabilism fix it? [5]



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).

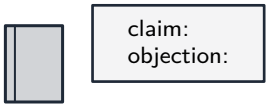
Exercise 3.3

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



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]



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.