

# Markscheme

**May 2018**

**Philosophy**

**Higher level**








**Paper 3**

8 pages

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The following are the annotations available to use when marking responses.

Annotation	Explanation	Shortcuts
	Highlight (can be expanded)	
	Unclear	
	Incorrect Point	
	Good Response/Good Point	
	Underline tool	
	Apply to blank pages	
	On-page comment text box (for adding specific comments)	
<b>AE</b>	Attempts Evaluation	
<b>AQ</b>	Answers the Question	
<b>CKS</b>	Clear Knowledge Shown	
<b>Des</b>	Descriptive	
<b>EE</b>	Effective Evaluation	
<b>EXP</b>	Expression	
<b>GD</b>	Good Definition	
<b>GEXA</b>	Good Example	
<b>GEXP</b>	Good Explanation	
<b>GP</b>	Good Point	
<b>GUT</b>	Good Use of Text	
<b>IL</b>	Inaccurate Language	
<b>IR</b>	Irrelevant	
<b>LNK</b>	Good linkage to course (P3 only)	
<b>NAQ</b>	Not Answered Question	

<b>Nexa</b>	No examples	
<b>NMRD</b>	Not much reasoning or discussion	
<b>NUT</b>	No Use of Text	
<b>PE</b>	Poorly Expressed	
<b>PEOC</b>	Personal experience of course (P3 only)	
<b>REF</b>	Reference Needed	
<b>REP</b>	Repetition	
<b>TNCE</b>	Theory is Not Clearly Explained	
<b>U</b>	Understanding	
<b>VG</b>	Vague	

You **must** make sure you have looked at all pages. Please put the **SEEN** annotation on any blank page, to indicate that you have seen it.

## 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 candidates 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 pages 6 and 7.

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 candidates *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 candidates. 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.
- Candidates 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 candidates will use material effectively that is not mentioned in the markscheme
- Examiners should be aware of the command terms for Philosophy as published on page 54 of the Philosophy subject guide when assessing responses
- In markschemes for Paper 3, there are suggested pertinent points found in the text extract relating to philosophical activity. The markschemes include suggested questions that might stimulate analysis of those points. It is not intended that all possible points raised by the text are to be covered by the candidates. The markbands direct examiners to rewarding the responses accordingly
- The markscheme bullet points cannot and are not intended to predict how a candidate will relate his or her personal experience of the DP HL Philosophy course to the text extract, so the examiner must be aware that much of the response of the candidate will *not* be covered by material in the markscheme, but the candidate's response must relate to the text extract.

**Paper 3 markbands**

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–5	<ul style="list-style-type: none"> <li>• The response is poorly structured, or where there is a recognizable structure there is minimal focus on the task. Philosophical vocabulary is not used, or is consistently used inappropriately.</li> <li>• There is a very basic understanding of the view of philosophical activity raised by the unseen text. Few, if any, references are made to the text.</li> <li>• There is limited reference to the student’s personal experience of philosophical activity but no comparison or contrast of this experience with the view(s) raised by the text.</li> <li>• The essay is descriptive and lacking in analysis. Few of the main points are justified.</li> </ul>
6–10	<ul style="list-style-type: none"> <li>• There is some attempt to follow a structured approach although it is not always clear what the answer is trying to convey.</li> <li>• There is a limited understanding of the view(s) of philosophical activity raised by the text. Few, if any, references are made to the text.</li> <li>• There is some evidence that the student has drawn on their personal experience of philosophical activity.</li> <li>• The response identifies similarities and differences between the student’s personal experience of philosophical activity and the view(s) of philosophical activity presented in the text, although the analysis of these similarities and differences is superficial.</li> <li>• The response contains some analysis but is more descriptive than analytical. Some of the main points are justified.</li> </ul>
11–15	<ul style="list-style-type: none"> <li>• There is a clear attempt to structure the response, although there may be some repetition or a lack of clarity in places. Philosophical vocabulary is used, sometimes appropriately.</li> <li>• There is a satisfactory understanding of the view(s) of philosophical activity raised by the text. Some references are made to the text.</li> <li>• There is some evidence that the student has drawn on their personal experience of philosophical activity, with examples or illustrations used to support their points.</li> <li>• There is some analysis of the similarities and differences between the student’s personal experience of philosophical activity and the view(s) of philosophical activity presented in the text, although this analysis needs further development.</li> <li>• The response contains critical analysis rather than just description. Many of the main points are justified.</li> </ul>
16–20	<ul style="list-style-type: none"> <li>• The response is well organized and can be easily followed. Philosophical vocabulary is used, mostly appropriately.</li> <li>• There is clear identification of the view(s) of philosophical activity presented in the unseen text. Some references are made to the text.</li> <li>• The student draws on their personal experience of philosophical activity, using examples or illustrations to support their points.</li> <li>• There is clear analysis of both similarities and differences between the student’s personal experience of philosophical activity and the view(s) of philosophical activity presented in the text, although this analysis needs further development.</li> <li>• The response contains critical analysis rather than just description. Most of the main points are justified. The response argues to a reasoned conclusion.</li> </ul>
21–25	<ul style="list-style-type: none"> <li>• The response is well structured, focused and effectively organized. There is appropriate use of philosophical vocabulary throughout the response.</li> </ul>

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|  | <ul style="list-style-type: none"><li>• There is clear identification of the view(s) of philosophical activity presented in the unseen text. Effective references are made to the text.</li><li>• The student draws explicitly on their personal experience of philosophical activity, using well-chosen examples or illustrations to support their points.</li><li>• There is clear analysis of both similarities and differences between the student's personal experience of philosophical activity and the view(s) of philosophical activity presented.</li><li>• The response contains well developed critical analysis. All or nearly all of the main points are justified. The response argues to a reasoned conclusion.</li></ul> |
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### Unseen text – exploring philosophical activity

When responding to this extract candidates should focus on the activity of philosophy. In the course of analysing and evaluating the ideas in the extract, candidates should reflect on their own experience of doing philosophy, and should therefore make comparisons and contrasts between their experience of studying the HL Philosophy course and what the extract is saying about doing philosophy.

Candidates should make explicit reference to the ideas and arguments in the text in their response. **[25]**

Candidates might consider the following:

- The controversial and not easy way to define the subject
- The type of person that develops philosophical thought
- A contrast between science and philosophy as areas of investigation – see the interest in methodology that is inherent in philosophical activity
- The relationship between philosophical and practical activity – *eg* Plato and Confucius who focus on the role of the philosopher in society
- An analysis of the real characteristics and the clichés associated with both of them
- Examining the whole world as an essential feature of philosophical activity
- The idea that in philosophy there is no generally accepted, definitive knowledge
- The idea of “progressive development” in the sciences and philosophy
- Philosophy addressing enduring or atemporal problems compared to other fields of knowledge as science
- The unexamined worldview versus a worldview formed philosophically
- The links between science and philosophy and how the latter cannot ignore the contributions of the former, *eg* Descartes, Schopenhauer, Nietzsche, Dewey – treatments of the relationship between philosophy and science
- The idea of philosophy as an activity that could be performed by anyone in contrast to the sciences
- How philosophy ceded ground to science over the years, with science growing, and philosophy having core questions that remain the same
- The idea of creativity and freedom associated with philosophy and its work
- How does philosophy involve creating new ideas?
- Examples of the candidate’s awareness/experience of doing philosophy through considering the Core Theme, working on the optional themes and through reading texts
- Dialogue and discussion as central features of doing philosophy
- The personal experience of candidates through studying the course, *eg* “When I started the course I was surprised by how the activity of philosophy seemed more about framing questions than coming up with specific answers”
- The fresh candour of childhood questions on reality as something to reflect upon so as to avoid the “prison of conventions and opinions” – see Mill’s text discussing the necessity of constantly examining conventions and beliefs; Plato’s Cave Simile; Taylor’s “horizons of significance”
- The idea that we cannot escape or avoid doing philosophy
- The paradox of doing philosophy even when rejecting it
- The eternal wisdom and directions offered in the Greek name of the discipline and the importance of its etymology
- An analysis of the attacks on philosophy as something superfluous or even harmful; the example of Socrates
- The strong connection between the exercise of the subject and the nature of humans
- Philosophy, dignity and its role in being human in our universe – see the issues raised in the Core Theme about philosophical approaches to being human.