

# Markscheme

November 2019

Philosophy

Higher level

Paper 3

5 pages

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## 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 page 6.

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> <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>

### 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 explicit comparisons/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]**

The text invites an analysis of what philosophy is, what its goal is, and how it relates to other human activities. Candidates might consider the differences between philosophy, science, poetry, and art, and what kind of connection might exist between them. They might relate their experiences of studying philosophy to their experience of studying science, art, poetry. They might also reflect on how others see them as philosophers. Responses might focus on the role and meaning of the philosopher, of philosophy as profession, and its methodology, tools, practices, and rules. Candidates might discuss whether fervour and passion, for this activity, is a central characteristic in doing philosophy. Responses might discuss the reference to love, which the text illustrates, as the basic motive for every human endeavour, philosophy included. Responses might refer to Plato's myth of love – as presented in the text – or other arguments, in order to explain the reasons why the philosopher is animated by an endless will to search. Responses might discuss whether the first aim of the philosopher is the search for truth, what the truth is, and whether this search is endless. Responses might present the importance, for a philosopher, not to take anything for granted, as a central attitude of doing philosophy. Philosophy calls for an ongoing activity of research and discussion: candidates might consider the role of free speech, observation, and experience as the requirements for any philosophical activity, and whether the role of certain authorities, social or political control, and censorship can affect such an activity.

Candidates might consider the following:

- Nature of philosophy and of the philosopher, particularly as depicted by other figures, eg scientists and artists
- Possible connections between philosophy and other fields: are other disciplines and activities in contrast with philosophy, or can there be a mutual advantage?
- Philosophy as a profession: aims, methodology, tools, practices, rules
- Role of fervour and passion for the philosophical activity
- Role of love as a central motive for the philosophical activity, eg love for truth
- Nature of passion and love
- What is truth?
- Is truth the main aim of philosophy?
- Is philosophy an ongoing and endless activity, eg the search for truth?
- Role of beliefs, biases, values, and ideologies in doing philosophy
- Importance of inquiry, investigation, exploration as key elements of the philosophical attitude
- Importance of not taking anything for granted
- Role of free speech, debate, discussion, observation, and experience within the philosophical activity
- Role of authorities, social and political control, and censorship within the philosophical activity
- Philosophy as an activity that is connected to personal freedom
- Is philosophy more an attitude which calls for an active search, open-mindedness, and curiosity, or a passive contemplation, whose aim is the possession of immutable principles?
- Philosophy is an activity that involves the whole person, her/his beliefs, values, and conscience
- Candidates might make reference to the texts or topics they have encountered throughout the course, including the Internal Assessment.