

Markscheme

May 2021

Philosophy

Higher level and standard level

Paper 1

6 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 for the core theme.

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 Paper 1, examiners must be aware that a variety of types of answers and approaches, as well as a freedom to choose a variety of themes, is expected. Thus, examiners should not penalize different styles of answers or different selections of content when candidates develop their response to the questions. The markscheme should not imply that a uniform response is expected
- In markschemes for the core theme questions in Paper 1 the bullet points suggest possible routes of response to the stimulus, but it is critical for examiners to understand that the selection of the philosophical issue raised by the stimulus is *entirely at the choice of the candidate* so it is possible for material to gain credit from the examiner even if none of the material features in the markscheme.

Note to examiners

Candidates at both Higher Level and Standard Level answer **one** question on the core theme.

Paper 1 core theme 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"> • The response is poorly structured, or where there is a recognizable essay structure there is minimal focus on the task. • The philosophical issue raised by the stimulus material is implied but not explicitly identified. There is minimal or no explanation of how the issue relates to the stimulus material or links to the question of what it is to be human. • There is little relevant knowledge demonstrated, and the explanation is superficial. Philosophical vocabulary is not used, or is consistently used inappropriately. • The essay is descriptive and lacking in analysis.
6–10	<ul style="list-style-type: none"> • There is some attempt to follow a structured approach although it is not always clear what the answer is trying to convey. • The philosophical issue raised by the stimulus material is implied but not explicitly identified. There is some limited explanation of how the issue relates to the stimulus material or links to the question of what it is to be human. • Knowledge is demonstrated but lacks accuracy and relevance, and there is a basic explanation of the issue. Philosophical vocabulary is used, sometimes appropriately. • There is some limited analysis but the response is more descriptive than analytical. There is little discussion of alternative interpretations or points of view. Few of the main points are justified.
11–15	<ul style="list-style-type: none"> • There is a clear attempt to structure the response, although there may be some repetition or a lack of clarity in places. • The philosophical issue raised by the stimulus material is explicitly identified. There is a basic explanation of how the issue relates to the stimulus material and to the question of what it is to be human. • Knowledge is mostly accurate and relevant, and there is a satisfactory explanation of the issue. Philosophical vocabulary is used, sometimes appropriately. • The response contains analysis, but this analysis lacks development. There is some discussion of alternative interpretations or points of view. Many of the main points are justified.
16–20	<ul style="list-style-type: none"> • The response is structured and generally organized, and can be easily followed. • The philosophical issue raised by the stimulus material is explicitly identified. There is good justification of how the issue relates to the stimulus material and to the question of what it is to be human. • The response contains accurate and relevant knowledge. There is a good explanation of the issue. Philosophical vocabulary is mostly used appropriately. • The response contains critical analysis. There is discussion and some assessment of alternative interpretations or points of view. Most of the main points are justified.
21–25	<ul style="list-style-type: none"> • The response is well structured, focused and effectively organized. • The philosophical issue raised by the stimulus material is explicitly identified. There is a well-developed justification of how the issue relates to the stimulus material and to the question of what it is to be human. • The response contains relevant, accurate and detailed knowledge. There is a well-developed explanation of the issue. There is appropriate use of philosophical vocabulary throughout the response. • The response contains well developed critical analysis. There is discussion and assessment of alternative interpretations or points of view. All or nearly all of the main points are justified. The response argues from a consistently held position about the issue.

Core Theme: Being human

1. Self-portrait by Albrecht Dürer

With explicit reference to the stimulus and your own knowledge, discuss a philosophical issue related to the question of what it means to be human. [25]

The following paragraphs provide only a framework to help examiners in their assessment of responses to this question. Examiners should be responsive to a variety of philosophical perspectives and approaches. Examiners should be aware that candidates might respond to this passage in a variety of ways including ones not mentioned in the summary below.

This question requires responses to identify and discuss philosophical issues and/or concepts in the picture related to the fundamental question of what it is to be human. Responses might relate the image to the key concepts of identity, personhood or mind and body as presented in the Philosophy guide. The discussions could explore different conceptions and interpretations of these key concepts taking different lines and reflecting on central issues such as: personal identity, identity over time, social and cultural identity, self-consciousness, agency, responsibility and authenticity. Further the responses might explore the idea of consciousness, the mind–body problem and the problem of other minds, analysing some of the many aspects, concepts and positions involved.

Responses should make explicit reference to the picture. Candidates might, for example, make reference to the particular attention that our own image has for us. Some cases might be described as involving narcissism. On the other hand, we could see interpretations of one’s own image attempting to represent central or universal features of humanity, as this self-portrait might show.

In addressing these philosophical issues candidates might explore:

- Who am I?
- What is it to be a person?
- What makes me the same person I was in the past?
- The command of the Delphic oracle to “know thyself”
- The variety of positions regarding self-perception and knowledge, eg: Descartes’s *cogito*
- To what extent does culture shape identity?
- Approaches from different traditions and cultures, eg: Indian philosophies of self-knowledge
- Could animals or machines be considered persons?
- Is being morally responsible the defining feature of being human?
- What, if any, are the relationships between mind and body?
- Why do we believe that other people have minds like ours?
- Different explorations in psychology and social sciences concerning the development and configuration of our self-image
- The relationship between neuroscience and philosophy of mind – as a distinction in the philosophical quest for knowledge about the human condition
- Connections with philosophy of art
- The image can be seen as Christ-like. The extent to which this means a self-interpretation for the viewer or painter. Does the image suggest that man is created in the image of God?
- The modern phenomenon of “selfies”
- Epoch differences and time as inherent to human condition. Time, mortality and continuation of life.

2. Calvin and Hobbes comic strip

With explicit reference to the stimulus and your own knowledge, discuss a philosophical issue related to the question of what it means to be human. [25]

The following paragraphs provide only a framework to help examiners in their assessment of responses to this question. Examiners should be responsive to a variety of philosophical perspectives and approaches. Examiners should be aware that candidates might respond to this passage in a variety of ways including ones not mentioned in the summary below.

This question requires candidates to identify and discuss philosophical issues and/or concepts in the cartoon related to the fundamental question of what it is to be human. Responses might relate the cartoon to the key concepts of human nature, the self and the other, and freedom as presented in the *Philosophy guide*. Responses might focus on human nature and its tendency for conflict. However, this is only a first possibility since in few images and concise words the stimulus is open to other issues such as the coercion of social and cultural rules. This could include a discussion of issues such as individuality and universality. Alternatively, responses might also engage in the key concept of freedom, discussing issues and concepts related to the opposition between freedom and determinism. Further, the responses might explore questions in relation to social and cultural identity.

Responses should make explicit reference to the cartoon. Candidates might focus on the ideas of “war”, “play” or “role-models”, discussing different positions on human nature or general social theories. Alternatively, candidates might raise some different features represented in the characters of the dialogue, eg: a boy and a stuffed tiger.

In addressing these philosophical issues candidates might explore:

- The relation between human beings: conflict and cooperation
- Individuality and universality
- The nature *versus* nurture debate
- Scientific perspectives such as behaviourism
- Do humans have common characteristics that are independent of the influence of culture? If so, what are these characteristics and what causes them?
- How fixed/malleable is human nature?
- Human possibilities and limits (at individual, communal, societal or global levels) of making a more peaceful, prosperous and just world
- Theories of the state of nature; Rousseau and the noble savage; the theory of evolution, natural selection, the idea of “social Darwinism”; the Hobbesian state of all against all
- The role of fear in shaping social conformity
- Approaches to aggression, war, cooperation and peace drawing on traditional non-western views, eg: wars as being fought in the minds of people, cultivate peace in their minds and there will be no wars (*Bhagavad Gita*)
- The role and significance of play.