

# Markscheme

**May 2022**

**Philosophy**

**Higher level**

**Paper 3**

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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. **[25]**

Candidates should make explicit reference to the ideas and arguments in the text in their response. The text explores the relationship between academic, or traditional philosophising, and philosophising about life. Dilman wishes to claim that philosophy can answer existential questions “concerned with life in its personal dimension”. These questions are also addressed by literature, so Dilman compares the similarities and differences between literature and philosophy when it comes to addressing existential questions. Philosophy is described as transformative, so that coming to engage in philosophy naturally transforms someone’s understanding of their personal dimension. The example of the author’s student is said to illustrate this. Philosophy is said to change someone’s perspective on things. Dilman says that this is not the only way in which a person is transformed. Engaging in philosophy is a transformation in itself because it redefines someone’s attitude towards the world. Engaging in philosophy involves engaging with the truth and a serious commitment to philosophical thinking. Dilman goes so far as to describe philosophy as “a form of marriage” such that if it is taken seriously as a commitment, it changes many elements of a person’s life.

Candidates might consider the following given their experience of doing the course in response to this text extract:

- Comparisons between literature and philosophy
  - Whether philosophy can provide useful guidance about existential questions
  - The role that philosophy has played in their own “personal dimension”
  - Whether they have experienced anything like the student in the extract
  - Whether the anecdote of the student is representative or whether it is the case that only some people get this sort of insight from studying philosophy whereas others do not
  - The idea of serious commitment to philosophy
  - The extent to which studying philosophy is transformative
  - The author’s description of philosophy as “conceptual critical enquiry”
  - Whether different methods of engaging in philosophical inquiry lead to different outcomes
  - The charge that analytic philosophy is precisely the sort of philosophy which fails to engage meaningfully with existential questions
  - The idea that philosophy “challenges one’s very being”
  - Whether literature can be philosophy
  - How changing one’s thinking can change one’s “mode of being”
  - Whether philosophy can make someone receptive to ideas that they had previously rejected
  - Philosophical activity reflecting parts of the programme, eg: core theme – identity, the self and the other; optional themes, ethics – the significance of calling something “right” and “wrong”; epistemology – how do we experience the world around us?; Philosophy of religion – the value of religious experience; prescribed texts, eg: Singer, Taylor, Nietzsche, Plato, Descartes
  - Whether serious commitment to philosophy involves changing oneself, examples of hypocrisy in the lives of famous thinkers.
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