

Markscheme

November 2021

Philosophy

Higher level and standard level

Paper 1

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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 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. Image

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 image related to the fundamental question of what it is to be human, identity, mind/body dichotomy and personhood. The image portrays a woman whose face has been transformed, showing her robotic side, yet her face is present and reveals her “human” or biological side. The image expresses the difficulty in identifying the bounds between what could be considered human and what is a machine; the question more deliberately addressed could be “can a machine be a human?” It identifies the potential conflict between materialism/physicalism and dualism, both of which have different approaches on how the mind and body interact, thus offering two different solutions to the same question. Seeing purely matter interacting would be the materialist view, whilst seeing the distinction between mind and body in this situation would indicate a dualistic view. Responses might be anticipated that will attempt analysis from the materialist school of “behaviourism” (as advocated by Ryle etc), as well as the *hylomorphism* theory, which has obvious links to materialism/physicalism (as promoted by Aristotle). Some responses may engage with various forms of dualism. Other areas of exploration might be AI and what makes a human being a person and could non-humans (robots, animals etc) be persons? The role of emotion as a human trait; could machines eventually exhibit such qualities?

In addressing these philosophical issues candidates might explore:

- Are human beings just biological machines?
- Machines/AI might be developed with a range of person-like qualities some time in the future
- The extent to which technological advancements transform our understanding of human nature
- How technological advancements transform our relationships with the environment
- Materialism/physicalism *versus* dualism
- Mind/body distinctions
- Human beings have a well-developed moral agency compass in that we hold ourselves responsible for our ethical behaviour – will non-humans/machines ever have a similar moral compass?
- The relationship between emotions and behaviour
- Analytical and/or logical behaviourism approaches
- If we were able to replicate the “*psyche*” and “*form*” of a human, might an element of the entity then be considered human?
- The ontological status of machines/robots/AI
- Consciousness and intentionality, eg: mind uploading and different shapes of consciousness
- The self as an enduring entity
- Gender and identity issues arising from transhumanism
- How our understanding of the other is transformed by technology
- The extent to which such images improve our understanding of human identity.

2. Text

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 set passage related to the fundamental question of what it is to be human, personhood, the self, the other and freedom. The term “paradox” might be explored in terms of human beings exhibiting apparently contradictory characteristics and thus invites answers to address the question “what does it mean to be human?” Issues of personhood such as whether humans possess a soul, possessing a network of beliefs, possessing the ability to reason (rationality) social intercourse in terms of relationships with others, innate sense of awareness, being able to communicate through “language” and reflective about one’s feelings, motives and experiences etc may be explored and developed. Do humans impose meaning on the world around them or does the world impose meaning on humans? The mind/body relation might be discussed in relation to whether we are just a lump of physical matter or whether we also possess an immaterial aspect such as a spirit, soul and mind or even all three? Is there something “other” that exists and that some humans believe in, something beyond this mortal life? Free will might be explored in terms of creation and the world or is all of this some sort of predetermined theatre in which humans play their predetermined role?

In addressing these philosophical issues candidates might explore:

- The implications of humans being just “rational animals”
 - Emotions and rationality
 - Senses and perception in relation to how we understand the world
 - The self as an enduring entity
 - Immortality and afterlife
 - Differing eschatological implications including non-western perspectives eg: Taoism
 - The sorts of minds that humans have appear to be hugely different from any sort of mind that other animals may have
 - Monist theories of mind
 - Dualism in its various forms
 - Identity theories of mind
 - Personhood
 - The human being’s perceived “responsibility” as an inhabitant of this world
 - Harmony with nature
 - The relationship of human beings to/with the world
 - Freewill and determinism
 - Balance and harmony in relation to Taoism.
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