



MARKSCHEME

November 2009

PHILOSOPHY

Higher Level

Paper 3

*This markscheme is **confidential** and for the exclusive use of examiners in this examination session.*

*It is the property of the International Baccalaureate and must **not** be reproduced or distributed to any other person without the authorization of IB Cardiff.*

Note to examiners

This markscheme outlines what members of the paper setting team had in mind when they devised the question. The topics listed in the bullet points indicate possible areas candidates might cover in their answers. They are not compulsory points and not necessarily the best possible points. They are only a framework to help examiners in their assessment. Examiners should be responsive to any other valid points or any other valid approaches.

Using the assessment criteria

Answers on Paper 3 are assessed according to the assessment criteria set out in the Subject guide.

Unseen text – exploring philosophical activity

This paper consists of a response to an unseen text. The purpose of the exercise is to allow candidates to reflect upon the nature, function, methodology and meaning of philosophical activity, relating this to the candidate's experience of doing philosophy throughout the whole course. Candidates may reflect this in very different ways in their responses, giving examples which draw from their experience of the course or from their experience in general. The following points, referring to the text extract, might be included in a response, but they are neither exhaustive nor prescriptive.

Key Points

- Philosophy and social life
- Philosophy is characterized by “totality, generality, and ultimateness” of both subject matter and method
- With respect to subject matter, philosophy is an attempt to comprehend
- With respect to method, philosophy is an attempt to explore
- As an attitude, philosophy is the endeavour to attain a unified, consistent, and complete outlook upon experience
- Philosophy cannot be defined simply from the side of subject matter
- Definitions of “totality, generality, and ultimateness” from the side of the disposition toward the world
- Comparison of philosophy and science
- “Totality” as consistency of mode of response in reference to the plurality of events which occur
- A philosophical attitude is general: it tries to place an act in its context, which constitutes its significance
- Philosophy is connected with thinking and is different from knowledge. It is thinking about what the known demands of us
- The demand for a “total” attitude arises because there is the need of integration in action of the various conflicting interests in life
- Philosophy aims to discover comprehensive points of view from which experience is recovered

Discussion

- This conception seems to be opposed to the traditional one, according to which philosophy is contemplation
 - Is there no philosophy without aiming at totality? Is it not possible to think of some kind of “fragmentary” reflection?
 - Is the view presented the only way to conceive the relation between science and philosophy? What might others be?
 - Does science always know?
 - Does the view presented indicate how to translate philosophical concepts and attitudes into action?
 - Does the text open up possibilities for discussion about the ethical, political and educational aspects of doing philosophy?
 - Is it easier to understand philosophy as an activity when one accepts the view of the text?
 - Does philosophy really help in recovering the meaning of experience?
 - Levels or types of experience (sensory, intellectual, emotional, spiritual) and areas (political, social, cognitive, esthetical)
 - Dewey's view on philosophy is right but partial
 - Comparison with other views or possible approaches to philosophy, *e.g.* non-Western, feminist, other contemporary critical positions
 - Ways in which Dewey's approach might be further developed or applied
 - How does the candidate's experience of doing philosophy relate to Dewey's description of doing philosophy?
-