



No part of this product may be reproduced in any form or by any electronic or mechanical means, including information storage and retrieval systems, without written permission from the IB.

Additionally, the license tied with this product prohibits commercial use of any selected files or extracts from this product. Use by third parties, including but not limited to publishers, private teachers, tutoring or study services, preparatory schools, vendors operating curriculum mapping services or teacher resource digital platforms and app developers, is not permitted and is subject to the IB's prior written consent via a license. More information on how to request a license can be obtained from <http://www.ibo.org/contact-the-ib/media-inquiries/for-publishers/guidance-for-third-party-publishers-and-providers/how-to-apply-for-a-license>.

Aucune partie de ce produit ne peut être reproduite sous quelque forme ni par quelque moyen que ce soit, électronique ou mécanique, y compris des systèmes de stockage et de récupération d'informations, sans l'autorisation écrite de l'IB.

De plus, la licence associée à ce produit interdit toute utilisation commerciale de tout fichier ou extrait sélectionné dans ce produit. L'utilisation par des tiers, y compris, sans toutefois s'y limiter, des éditeurs, des professeurs particuliers, des services de tutorat ou d'aide aux études, des établissements de préparation à l'enseignement supérieur, des fournisseurs de services de planification des programmes d'études, des gestionnaires de plateformes pédagogiques en ligne, et des développeurs d'applications, n'est pas autorisée et est soumise au consentement écrit préalable de l'IB par l'intermédiaire d'une licence. Pour plus d'informations sur la procédure à suivre pour demander une licence, rendez-vous à l'adresse <http://www.ibo.org/fr/contact-the-ib/media-inquiries/for-publishers/guidance-for-third-party-publishers-and-providers/how-to-apply-for-a-license>.

No se podrá reproducir ninguna parte de este producto de ninguna forma ni por ningún medio electrónico o mecánico, incluidos los sistemas de almacenamiento y recuperación de información, sin que medie la autorización escrita del IB.

Además, la licencia vinculada a este producto prohíbe el uso con fines comerciales de todo archivo o fragmento seleccionado de este producto. El uso por parte de terceros —lo que incluye, a título enunciativo, editoriales, profesores particulares, servicios de apoyo académico o ayuda para el estudio, colegios preparatorios, desarrolladores de aplicaciones y entidades que presten servicios de planificación curricular u ofrezcan recursos para docentes mediante plataformas digitales— no está permitido y estará sujeto al otorgamiento previo de una licencia escrita por parte del IB. En este enlace encontrará más información sobre cómo solicitar una licencia: <http://www.ibo.org/es/contact-the-ib/media-inquiries/for-publishers/guidance-for-third-party-publishers-and-providers/how-to-apply-for-a-license>.

**Philosophy  
Higher level  
Paper 3**

Thursday 9 May 2019 (morning)

1 hour 15 minutes

---

**Instructions to candidates**

- Do not turn over this examination paper until instructed to do so.
- Read the text and write a response.
- The maximum mark for this examination paper is **[25 marks]**.

**Unseen text – exploring philosophical activity**

Compare and contrast the view(s) of philosophical activity presented in the text below, with your own experience and understanding of what is involved in doing philosophy [25 marks].

There is no shallow end in philosophy, and every novice philosopher has to struggle to keep their head above water.

5 It is not possible to explain in advance what philosophy is about. The best way to learn philosophy is to read the works of great philosophers. This book is meant to show the reader what topics have interested philosophers and what methods they have used to address them. By themselves, summaries of philosophical doctrines are of little use: a reader is cheated if merely told a philosopher's conclusion without an indication of the methods by which they were reached. For this reason I do my best to present, and criticize, the reasoning used by philosophers in support of their theses. I mean no disrespect by engaging thus in argument with  
10 the great minds of the past. That is the way to take a philosopher seriously: not to parrot his/her text but to battle with it, and learn from its strengths and weaknesses.

Philosophy is simultaneously the most exciting and most frustrating of subjects. Philosophy is exciting because it is the broadest of all disciplines, exploring the basic concepts which run through all our talking and thinking on any topic whatever. Moreover, it can be  
15 undertaken without any special preliminary training or instruction; anyone can do philosophy who is willing to think hard and follow a line of reasoning. But philosophy is also frustrating, because, unlike scientific or historical disciplines, it gives no new information about nature or society. Philosophy aims to provide not new knowledge, but understanding; and its history shows how difficult it has been, even for the very greatest minds, to develop a complete and  
20 coherent vision. It can be said without exaggeration that no human being has yet succeeded in reaching a complete and coherent understanding even of the language we use to think our simplest thoughts. It is no accident that the man whom many regard as the founder of philosophy as a self-conscious discipline, Socrates, claimed that the only wisdom he possessed was his knowledge of his own ignorance.

25 Philosophy is neither science nor religion, though historically it has been entwined with both. In many areas philosophical thought grew out of religious reflection and grew into empirical science. Many issues which were treated by great past philosophers would nowadays no longer count as philosophical...

30 It often happens that after a philosophical question has been clarified by the drawing of relevant distinctions, one of the new questions which emerge from the analysis turns out not to be a philosophical question at all, but a question to be solved by some other discipline.

35 Does that mean that at some time there will be nothing left for philosophy to do? Will all problem areas be sufficiently clarified to set up as independent sciences? I believe not: the theory of meaning, epistemology, philosophy of mind, ethics, and metaphysics will always remain philosophical. Whatever new non-philosophical problems will be generated by these disciplines, to be solved by non-philosophical methods, there will always remain an irreducible core amenable only to philosophy.

[Source: republished with permission of John Wiley and Sons Inc, from *A brief history of Western philosophy*, by Anthony Kenny, 1998 edition, © 1998; permission conveyed through Copyright Clearance Center, Inc.]

---