

MARKING KEY

DRAFT

SECTION ONE—REASONING AND INQUIRY SKILLS

30 marks

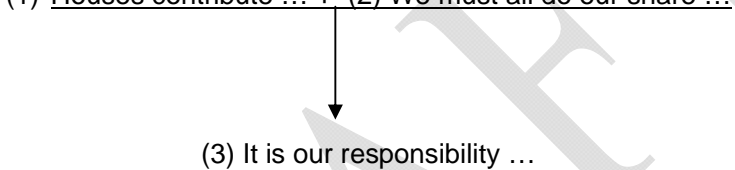
Question 1

Name and explain the fallacy

Description	Marks
Names fallacy correctly as <i>false alternatives</i>	1
Explains why the example is a case of <i>false alternatives</i>	1

Question 2

Diagram of a simple argument

Description	Marks
Circles the inference indicator, namely “Therefore”	1
Diagrams (1) and (2) correctly as the premise	1
Diagrams correctly the relationship between (1) and (2) as linked	1
Diagrams correctly the conclusion (3)	1
<p>(1) Houses contribute ... + (2) We must all do our share ...</p>  <p>(3) It is our responsibility ...</p>	

Question 3

Explain persuasive force of the weasel word

Description	Marks
Correctly identifies the weasel word, namely “friendly fire”	1
Explains the persuasive force of “friendly fire” with reference to context	1

Question 4

Diagram of a simple argument

Description	Marks
Circle the inference indicator, namely "Therefore"	1
Circle the inference indicator, namely "That is the reason why" (or "reason why" or "reason")	1
Diagrams (1) correctly as the premise	1
Diagrams correctly the inference from (1) to (2)	1
Diagrams correctly the inference from (2) to the conclusion (3)	1

<p>(1) Exams are a test of high intelligence</p> <p style="text-align: center;">↓</p> <p>(2) Exams need to be difficult</p> <p style="text-align: center;">↓</p> <p>(3) This exam is so difficult</p>

Question 5

Name and explain the fallacy

Description	Marks
Names fallacy correctly as <i>post hoc ergo propter hoc</i>	1
Explains why the example is a case of <i>post hoc ergo propter hoc</i>	1

Question 6

Analytic/synthetic statements

Description	Marks
Identifies the statement correctly as <i>synthetic</i>	1
Explains why the example is a <i>synthetic</i> statement	1

Question 7

Name and explain the fallacy

Description	Marks
Names fallacy correctly as <i>confusion of correlation and causation</i>	1
Explains why the example is a case of <i>confusion of correlation and causation</i>	1

Question 8

Diagram of a simple argument

Description	Marks
Circles the inference indicator, namely "Therefore"	1
Diagrams (1) and (2) correctly as the premise	1
Diagrams correctly the relationship between (1) and (2) as linked	1
Diagrams the conclusion (3)	1

(1) If films are entertaining ... + (2) Harry Potter is not educational

↓

(3) Harry Potter is not entertaining

Question 9

Analytic/synthetic statements

Description	Marks
Identifies the statement correctly as <i>analytic</i>	1
Explains why the example is an <i>analytic</i> statement	1

Question 10

Diagram of a complex argument

Description	Marks
Circles the inference indicator, namely "It follows that" or "follows"	1
Diagrams (1) and (2) and (3) as the premise	1
Diagrams the relationship between (1) and (2) as linked, and the relationship with (3) as serial	1
Diagrams correctly the relationship between (1) and (2) and (3) as linked	1
Diagrams correctly the conclusion (4)	1

(1) Body is ... + (2) If body is divisible ... + (3) However, the mind ...

↓

(4) Mind and body are not the same.

SECTION TWO—PHILOSOPHICAL ANALYSIS

40 marks

PART A

Question 11

Analysis and evaluation of inquiry passage (e.g. relevance, respect for persons and their ideas, clarity of thought and cogency of argument)

Description	Marks
Identifies with examples which participants engage respectfully and cogently with other persons and their ideas	17–20
Judges with examples which participants have greater clarity of thought	13–16
Evaluates the relevance of the argument of each participant	9–12
Analyses with examples some of the concepts, issues and/or concerns of each of the participants	6–8
Makes assertions only about the contribution of the participants	2–5
Incoherent engagement with the passage	0–1

Passage—Animal cruelty

Typically, students may clarify and evaluate the following philosophical and/ethical contributions made by the participants:

- Sara’s challenging the justification of animal cruelty on economic grounds; her rational recognition of a procedure of law (e.g. calling the police) and the analogous obligation in animal cruelty (e.g. calling the RSPCA)
- Maria’s emotive and graphic condemnation of animal cruelty on the basis of the grotesque treatment of animals; her problematic use of the Geneva Conventions as analogous evidence for extending rights to animals
- Jack’s utilitarian justification for the treatment of an animal, his view of burning laboratories to make a statement, and his assertion that animal rights cannot be the same as human rights
- David’s logical distinction between pets and livestock; his inference that farmers have a right to do whatever it takes to increase profit because they are a business
- Alex’s assertion that an end can be justified by a means; his blind agreement with David that farmers, because they are a business, have the right to treat animals cruelly because animals are a product
- Simon’s lack of sensitivity for the complexity of the issue and his willingness to fight or resort to violence in order to defend the rights of animals; his assumption that the concept of a right, whether animal or human or otherwise, is undeniably clear and universally applicable to all species
- Mr Newman’s intrusive statements as a means of maintaining an inquiry rather than the use of open questions

PART B**Question 12**

Analysis, clarification and evaluation of an argument

Description	Marks
Produces using diverse examples a detailed analysis, clarification and evaluation of the complexities between concepts, issues, and concerns in light of the cogency of the argument in the passage	17–20
Produces using diverse examples a detailed analysis, clarification and evaluation of the core concepts, issues and concerns in the passage	13–16
Evaluates with examples the relevance of some of the core concepts, issues and concerns in the passage	9–12
Analyses indiscriminately some concepts, issues and/or concerns in the passage using limited examples	6–8
Makes assertions only about the passage	2–5
Incoherent engagement with the passage	0–1

Passage (i)—dualism

Typically, students may clarify and evaluate the following aspects of the argument:

- If dualism is true:
 - a person is both a body and a soul
 - the mental life of a person is the result of the soul, not the body
 - souls are considered to be immortal, while bodies are considered to be mortal
 - if and when the body and soul are separated by death, the soul could no longer enjoy sensory perception and action because sensory perception and action is the domain of the body
 - life after death would be an entirely different experience, unless the soul latched onto another body
- If dualism is not true:
 - the survival of the soul depends entirely on the support and stimulation of the body
 - the mental life of the soul depends entirely on the biological processes of the brain
 - life after the death of the body is not possible
 - the most realistic possibility might be life after cryogenic freezing, which is not life after death

Passage (ii)—*Crime and Punishment*

Typically, students may clarify and evaluate the following aspects of the argument:

- that we must value people's lives on utilitarian grounds
- that mean-spirited old moneylenders do not contribute to the greatest happiness of the greatest number; in fact, they contribute to the greatest misery of the greatest number
- old people will die sooner or later, so it does not matter if it is sooner rather than later
- redistributing the wealth of one spiteful and stupid old moneylender will achieve a great number of good deeds
- killing the old woman and redistributing her money is a service to humanity
- killing might be wrong, but from a utilitarian perspective it is a small crime given the outcome (e.g. one death and a hundred lives in exchange—it is simple arithmetic!)

Passage (iii)—*a priori* knowledge

Typically, students may clarify and evaluate the following aspects of the argument:

- *a priori* knowledge is knowledge arrived at by the process of deduction using concepts natural to the mind (e.g. concepts that are not gained from experience)
- an example of this knowledge is the proofs of geometry, which are true anywhere in the universe without verification from experience
- geometrical proofs enable human beings to investigate the concept of space, which is used in all perception and thought
- geometry, as an example of *a priori* knowledge, is part of the structure of the mind
- *a priori* knowledge is fundamental to our understanding all the things we can experience
- we can understand the physical world because we perceive the space of the physical world through the lens of geometry
- we know a great deal about the physical world because the space of the physical world conforms to the proofs of geometry
- if there is a spatial aspect of the physical world that we could not perceive through the *a priori* knowledge of geometry, then we cannot experience it or know it

SECTION THREE—EXTENDED ARGUMENT

30 marks

Constructing an argument to an open-ended question

Description	Marks
Constructs an argument that displays independence of thought, originality, precision, consistency, relevance and/or consilience	28–30
Interrogates categories and concepts to argue via distinction and/or extension	25–27
Uses valid structures of reasoning to develop and/or evaluate cogency or soundness in an argument	22–24
Reinterprets the criteria of concepts and/or categories to refine and/or address problems and/or issues	19–21
Interprets unfamiliar and/or ambiguous concepts under their appropriate categories to build coherence and consistency in an argument	16–18
Identifies and examines some examples and/or counter-examples to broaden the scope and relevance of an argument	13–15
Compares and contrasts familiar concepts using acceptable examples to clarify a consistent and balanced perspective	10–12
Uses familiar concepts to produce a reasoned account that justifies and explains a premise in response to a question	7–9
Employs some definitions, evidence and reasons to make a simple case in response to a question	4–6
Responds to a question with a series of general assertions and crudely connected ideas	1–3

Question 13

Are there limits to what human beings can know? What are these limits?

Typically, students may support or challenge the following concepts, concerns and/or issues:

- that knowing a thing is limited by prejudice and/or false belief so that the latter need to be addressed before the former can be achieved (and/or)
- that there are no limits to human knowledge because the human mind has the basic capacity to think creatively and rationally about the self and the world (and/or)
- that the human mind has the ability to synthesise new data or established knowledge in such a way as to extend its understanding of a particular discipline (and/or)
- that the human mind can only know what it is equipped to know, and so cannot know an aspect of the self or the world that cannot be detected or sensed by this equipment, e.g. any data that cannot be detected by the senses cannot be known (and/or)
- that the limits of knowledge depend on the limits of language, so that a phenomenon that cannot be articulated cannot be known

Question 14**Is the existence of evil a good reason for not believing in God?**

Typically, students may support or challenge the following concepts, concerns and/or issues:

- that people believe that God is supposed to exist because he is omnipotent, omniscient and omni-benevolent, and that the existence of evil negates this so there is no good reason to believe in Him (and/or)
- that the existence of evil is not a good reason for denying belief in a greater being, who we may call God, but it does challenge the belief that a greater being is omnipotent, omniscient and omni-benevolent rather than just more powerful or more intelligent or more benevolent than the human being (and/or)
- that the existence of evil is the result of human desire, mind and will, which is often pressured by others to act in a contrary manner to what God had intended and commanded (and/or)
- that the existence of evil in the world, as with goodness, is the result of observing the action of people, rather than God, who continually intervenes unobserved (and/or)
- that God, because He is just, gave people the apparatus and the freedom to act, knowing that this will cause suffering, but that suffering has an educative purpose for human morality.

Question 15**What are the differences, if any, between a person and a personality?**

Typically, students may support or challenge the following concepts, concerns and/or issues:

- that the concept of personality is different to the concept of person because the former is defined by emotions, thoughts and behaviours while the latter is defined by rationality (and/or)
- that the concept of personality is different to the concept of person because the former applies to a sense of self or personal identity or individuality developed over time while the latter is a matter of law (and/or)
- that the concept of person is different from personality because the concept of person is a legal concept concerned with rights and actions, while concern with rights and/or actions vis-à-vis personality is a matter of individual likes and dislikes (and/or)
- that there is no difference between the concepts of person and personality because each applies to an individual and/or a corporation, both in matters of rights, actions, character and behaviour (and/or)
- that there is no difference between the concepts of person and personality since both are a basic extension of the concept of human being or species.

Question 16**Democracy is the fairest form of government. Discuss.**

Typically, students may support or challenge the following concepts, concerns and/or issues:

- that democracy is the most fair form of government because it allows the people to participate in government (and/or)
- that democratic societies, more than any other form of political organisation, tend to have happier people, greater material prosperity and higher forms of technology than non-democratic forms of government (and/or)
- that democracy itself has different forms and that some forms are more fair than others, e.g. representative democracy is seen by some as less fair than direct democracy (and/or)
- that the fairness of democracy depends on which people are included or excluded from citizenship, e.g. there are usually many people within a nation or state who contribute to the process of government through taxes but are excluded from participating in government because they are permanent-residents rather than citizens (and/or)
- that democracy is not the fairest form of government because it is a political process that favours the unclear and vacillating views of the masses rather than the rationality and moral excellence of the few.

Question 17**If vegetables could feel pain, should it make a difference to our eating habits?**

Typically, students may support or challenge the following concepts, concerns and/or issues:

- that the capacity to feel pain requires a distinction between sentient perception and sapient perception, which involves a making distinction about the awareness of pain, e.g. a drawn out sensory process as opposed to a disturbing emotional and intellectual reality (and/or)
- that if vegetables feel pain, the pain is based on vegetable sentience, which does not possess self-awareness or sapience, so that vegetables feel pain without suffering because there is no such thing as vegetable sapience (and/or)
- that vegetable sentience is a plant's biological response to stimuli in the immediate environment, which affects a plant's growth but not in a way that causes suffering (and/or)
- that any degree of pain, regardless of the distinction between sentience and sapience, should alter human behaviour morally because pain is to be avoided (and/or)
- that sentient beings can be eaten while sapient beings must never be eaten, and what matters is that we kill sentient beings humanely so that their pain is not a drawn out sensory perception.

PHILOSOPHY AND ETHICS EXAM/COURSE CONTENT MAP – SAMPLE STAGE 3, 2007

190724_1.DOC

Cr – Critical reasoning

Swv – Scientific world view

G – Governance

Moi – Methods of inquiry

Cur – Conceptions of
ultimate reality

Cc – Communities and
cultures

li – Imagination and
interpretation

P - Persons

So – Self and others

Acec – Analysing, evaluating
and clarifying
concepts

Section/ question	How do we know?				What is real?			How should we live?		
	Cr	Moi	li	Acec	Swv	Cur	P	G	Cc	So
S1Q1	A									
S1Q2	A									
S1Q3	A									
S1Q4	A									
S1Q5	B									
S1Q6	B									
S1Q7	B									
S1Q8	A									
S1Q9	B									
S1Q10	B									
S2Q11	B	B	A	A						
S2Q12	A/B	A/B	A/B	A/B						
S3Q13		B					B			
S3Q14				B		B				
S3Q15							A			A
S3Q16				A				A		
S3Q17									B	B