

The Association for Philosophy in Schools (Inc)

Section One: Reasoning and Inquiry Skills

30 Marks

Question 1

[10 marks]

Classify each of the following passages as description, explanation or argument.

a. You can't make an omelette without breaking eggs.

\_\_\_\_\_DESC\_\_\_\_\_

b. The reason why you keep catching colds is that your children keep bringing new germs home from kindergarten.

\_\_\_\_\_EXP\_\_\_\_\_

c. Ordinary people are tired of elections, so calling an early election might backfire on the government.

\_\_\_\_\_ARG\_\_\_\_\_

d. Bronze is an alloy made mainly of copper and tin.

\_\_\_\_\_DESC\_\_\_\_\_

e. If the sun is shining we can go on the picnic without worrying about rain.

\_\_\_\_\_DESC\_\_\_\_\_

f. It is about to rain, so we had better cancel the picnic.

\_\_\_\_\_ARG\_\_\_\_\_

g. Fools rush in where angels fear to tread.

\_\_\_\_\_DESC\_\_\_\_\_

h. Farmers' incomes vary greatly from year to year, and for that reason they need to be good economic managers.

\_\_\_\_\_ARG\_\_\_\_\_

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i. The sky looks blue because atmospheric light is scattered more at the blue end of the visible spectrum.

\_\_\_\_\_EXP\_\_\_\_\_

j. The reason why the muffins tasted terrible is because you added too much baking soda.

\_\_\_\_\_EXP\_\_\_\_\_

**Question 2**

**[2 marks]**

Identify the inference indicators in the following argument.

Every child should learn a musical instrument, because they will get a lot of pleasure from it in later life. Another reason is that music helps with a child’s brain development and makes them better at thinking clearly.

The inference indicators are:

Because [1 mark]

Another reason is [1 mark]

**Question 3**

**[2 marks]**

Identify the inference indicators in the following argument.

Many people have no interest in politics, and so they should not be required to vote. For this reason the Australian system of compulsory voting should be abolished.

The inference indicators are:

So [1 mark]

For this reason [1 mark]

**Question 4**

**[2 marks]**

Identify the premise and the conclusion in the following argument.

Trains are more efficient than buses, because one train can carry more passengers than ten buses.

<p><u>The premise is:</u> one train can carry more passengers than ten buses.</p>
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<p><u>The conclusion is:</u> Trains are more efficient than buses</p>
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**Question 5**

**[2 marks]**

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Identify the premise and the conclusion in the following argument.

Economic growth is the religion of the modern world, and for that reason no modern politician can afford to take it lightly.

<p><u>The premise is:</u> Economic growth is the religion of the modern world</p>
<p><u>The conclusion is:</u> no modern politician can afford to take it lightly</p>

**Question 6**

**[2 marks]**

Identify the premise and the conclusion in the following argument.

Because Perth has a Mediterranean climate, it is ideal for growing tomatoes.

<p><u>The premise is:</u> Perth has a Mediterranean climate</p>
<p><u>The conclusion is:</u> it is ideal for growing tomatoes.</p>

**Question 7**

**[2 marks]**

Identify the premise and the conclusion in the following argument.

The universe is made only of matter and energy, so there is no such thing as a non-material mind or soul or spirit.

<p><u>The premise is:</u> The universe is made only of matter and energy</p>
<p><u>The conclusion is:</u> there is no such thing as a non-material mind or soul or spirit.</p>

**Question 8**

**[1 mark]**

What is the technical name for the following form of reasoning?

If rain falls then temperature falls, but the temperature is rising, so rain is not falling.

Modus tollens

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**Question 9****[1 mark]**

What is the technical name for the following form of reasoning?

If you have red spots then you probably have measles, and you do have red spots, so you probably have measles.

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Modus ponens

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**Question 10****[1 mark]**

What is the technical name for the following form of reasoning?

If you have measles then you have red spots, but you don't have red spots, so you don't have measles.

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Modus tollens

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**Question 11****[1 mark]**

What is the technical name for the following form of reasoning?

War is inevitable, because if many countries start to fear each other war must follow, and many countries have started to fear each other.

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Modus ponens

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**Question 12****[2 marks]**

Is the following inference an example of inductive or deductive reasoning? Explain why.

Either the US citizens will elect Hillary Clinton or they will elect Donald Trump as the next President of the United States of America. They will not elect a female as President, so they will elect Donald Trump.

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Deductive. Conclusion follows with certainty from the premises.

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**Question 13****[2 marks]**

Is the following inference an example of inductive or deductive reasoning? Explain why.

I've only ever seen the ducks down at the park cross the road to the river at one spot and so when I'm down at the park later I'm sure the ducks will cross the road to the river at that one spot.

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Inductive. Conclusion draws support from observation/experience.

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Section Two: Philosophical analysis

40% (40 Marks)

Question 14

(20 marks)

The following dialogue is an excerpt from a classroom community of

inquiry. You are required to

- summarise (2 marks)
- clarify (6 marks)
- and critically evaluate the contributions of each participant. (12 marks)

DESCRIPTION	MARKS
<b>Criterion 1: Summary (2 marks)</b>	
Identifies the main position of the first participant.	1
Identifies the main position of the second participant.	1
<b>Total</b>	<b>2</b>
<b>Criterion 2: Clarification (6 marks)</b>	
<b>Concepts</b>	
States philosophical concepts that frame the argument of the first participant.	1
States philosophical concepts that frame the argument of the second participant.	1
<b>Total</b>	<b>2</b>
<b>Arguments</b>	
For each participant:	
Explains the arguments (e.g. by using relevant examples)	2
Describes the arguments.	1
<b>Total</b>	<b>0-4</b>
<b>Criterion 3: Evaluation (12 marks)</b>	
<b>Examples</b>	
Explains the relevance of examples/counter examples of the first participant.	1
Explains the relevance of examples/counter examples of the second participant.	1
<b>Total</b>	<b>2</b>
<b>Premises</b>	
For each participant:	
Provides reasons to justify their stated acceptability of the premises.	2
States the acceptability of the premises.	1
<b>Total</b>	<b>0-4</b>
<b>Inferences</b>	
For each participant:	
Provides reasons to justify their stated strength of the inferential moves.	2
States the strength of the inferential moves.	1
<b>Total</b>	<b>0-4</b>
<b>Cogency</b>	
Assesses the cogency of the argument of the first participant.	1
Assesses the cogency of the argument of the second participant.	1
<b>Total</b>	<b>2</b>
<b>Overall Total</b>	<b>20</b>

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<p><b>Dialogue Topic</b></p> <p><b>How should we live? (Moral Philosophy)—Self and others</b></p> <ul style="list-style-type: none"> <li>the concept of care</li> </ul>	
<p><b>Gus' arguments in propositional form</b></p> <ol style="list-style-type: none"> <li>Breaking the rules harms the majority.</li> <li><u>We don't want people who care about things so much that they break the rules</u></li> </ol> <ol style="list-style-type: none"> <li>We need to consider how best to use our resources.</li> <li>Resources cannot be stretched beyond out national boundaries</li> <li>We have a responsibility to care for our National citizens.</li> <li>We cannot simply care about everyone&gt;</li> <li>I want to make the country a better place.</li> <li><u>I want in place strict rules about who can come and live here.</u></li> </ol>	
<p><b>A Diagram of Gus' first argument</b></p> $\begin{array}{c} 1 \\ \downarrow \\ 2 \end{array}$	<p><b>A Diagram of Gus' second argument</b></p> $\begin{array}{cc} 1+2 & 3+4+5 \\ \searrow & \swarrow \\ & 6 \end{array}$
<p><b>First contribution—Gus</b></p> <p>Caring is sentimental mush that doesn't help anyone! <u>We don't want people who care about things so much that they break the rules</u>, because that &lt;[Breaking the rules] harms the majority&gt;. Rules exist for a reason, and that is to look after everyone. Sometimes these rules may not suit an individual, but that's just bad luck.</p> <p><i>Sets up an argument in favour of rational, universal rules and against subjective emotional sentiment i.e. caring. Gus's position may be defended by Kantian Deontology or by Utilitarianism (as he mentions that the rules suit the majority).</i></p>	
<p><b>Second contribution—Gus</b></p> <p>The Christian thing to do is to follow the commandments, Samantha! There are rules to protect everyone. &lt;I want to make the country a better place&gt;, so <u>I want in place strict rules about who can come and live here</u>. I do this because &lt;we need to consider how best to use our resources.&gt; &lt;We cannot simply care about everyone&gt; – we need to draw a line somewhere or else everyone will want to come and live here and use up all of our resources.</p> <p><i>Gus identifies that there are conflicting approaches in the religious (particularly Christian) tradition: that of the Deontological or Divine Command Theory of rule following, and this may be in tension with the Agapistic approach. Gus points out the practical restrictions on a duty to all – if there are not enough resources to help everyone how do you decide who you have the duty to help. If you do not help everyone then the action is not universalised.</i></p>	
<p><b>Third contribution—Gus</b></p> <p>Well, &lt;they should have made better choices&gt;, Samantha.</p> <p><i>Gus fails to respond to Samantha's argument and here simply asserts a statement that is not justified. Directly contradicts Samantha's point that most of the people who need help are not in this position due to their own actions.</i></p>	
<p><b>Fourth contribution—Gus</b></p> <p>Rules are rules, Samantha. &lt;We have a responsibility to care for our National citizens&gt;, and we do that really well. &lt;Beyond our National boundaries it is way too hard to help everyone even if we wanted to.&gt; Plus &lt;our resources would not stretch that far.&gt; We must be realistic.</p> <p><i>Gus makes an argument that a duty to help others only extends to National boundaries, and not beyond. He supports this claim by stating that National resources would not be able to support international aid requests. However, no evidence is provided to support this claim.</i></p>	

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<p><b>Dialogue Topic</b></p> <p><b>How should we live? (Moral Philosophy)—Self and others</b></p> <ul style="list-style-type: none"> <li>the concept of care</li> </ul>	
<p><b>Samantha's argument in propositional form</b></p> <ol style="list-style-type: none"> <li>Caring involves placing yourself in someone else's shoes.</li> <li><u>Caring is a moral attitude.</u></li> <li>If everyone cared a little more, the burden to look after everyone would not be on only one person, or country.</li> <li><u>We should share with others.</u></li> <li>It is simply a matter of luck or chance where someone happens to be born. and</li> <li>it is unfair on those born in places that lack resources or places that have had political unrest.</li> <li><u>Everyone needs care and basic necessities.</u></li> <li>People who are in dire need of care have often done nothing to deserve the bad luck that has befallen them.</li> <li>If we share our resources with people in need, then their gratefulness will result in their caring for others.</li> <li><u>Needing care is not a matter of choice</u></li> </ol>	
<p><b>A Diagram of Samantha's first argument</b></p> <pre>       3      5+6+9       ↓      ↓       4      7      1        ↘      ↓      ↙                 2           </pre>	<p><b>A Diagram of Samantha's second argument</b></p> <pre>                 8                 ↓                 10           </pre>
<p><b>First contribution—Samantha</b></p> <p>Gus, you sound like such a....man! <u>Caring is a moral attitude.</u> Caring is not merely subjective sentiment! <u>&lt;Caring involves placing yourself in someone else's shoes.&gt;</u> Plus, it's the Christian thing to do. <i>Uses an ad hominem attack and fallacious gendered argument – caring is not the domain of women and insulting Gus does not disprove his point. Samantha then provides a defence of caring as a moral attitude that involves the rationality of the 'golden rule' – considering what you would like done if you were in that situation. This implies care is a rational emotion that involves a belief component. Hints at the end the link between the religious tradition and agapistic ethics. Agape = universal, selfless love.</i></p>	
<p><b>Second contribution—Samantha</b></p> <p>That's just not true. Firstly, <u>&lt;if everyone cared a little more, the burden to look after everyone would not be on only one person, or country.&gt;</u> <u>We should share with others.</u> After all, we do live in a global world. Secondly, you make it sound like some people are worth caring about more than others. <u>Everyone needs care and basic necessities.</u> <u>&lt;It is simply a matter of luck or chance where someone happens to be born&gt;</u> and <u>&lt;it is unfair on those born in places that lack resources or places that have had political unrest.&gt;</u> <i>Samantha responds to Gus's argument and points out that if you do not help everyone then the action is not universalised. Further points out that most of the people who need help are not in this position due to their own actions.</i></p>	
<p><b>Third contribution—Samantha</b></p> <p><u>It is not a matter of choice,</u> Gus. <u>&lt;The people who are in dire need of care have often done nothing to deserve the bad luck that has befallen them.&gt;</u> They were simply born in the wrong place. Why can't we help them and bring them here and share our resources with them? <u>&lt;If we do [share our resources with people in need], surely they'll be so grateful they will then go on and care for others.&gt;</u> <i>Samantha reiterates her previous point to which Gus had not engaged with philosophically and she backs it up further, although she is making the same point. The additional argument being made to defend her claim here is a utilitarian argument about the good consequences that may occur in the future: namely that if we help people, they may go on to help others. This is a 'pay it forward' example.</i></p>	
<p><b>Fourth contribution—Samantha</b></p> <p>Realistic? I think you mean uncaring. <i>Samantha concludes by suggesting that Gus's deontological argument that excludes international citizens is lacking in the moral attitude of care.</i></p>	

## The Association for Philosophy in Schools (Inc)

## Question 15

(20 marks)

Choose **one (1)** of the following passages and

- summarise (2 marks)
- clarify (8 marks)
- and critically evaluate it. (10 marks)

Description	Marks
<b>Criterion 1: Summary (2 marks)</b>	
Identifies the topic.	1
Identifies the main conclusions.	1
<b>Total</b>	<b>2</b>
<b>Criterion 2: Clarification (8 marks)</b>	
<b>Concepts</b>	
Explains core concepts using illustrative examples.	3
Describes core concepts.	2
States core concepts.	1
<b>Total</b>	<b>3</b>
<b>Arguments</b>	
Identifies the arguments in the texts and clarifies the premises and inferences.	5
Identifies the arguments in the texts and clarifies some of the premises and inferences.	4
Identifies the arguments in the texts and refers to some of the premises and inferences.	3
Identifies the arguments in the texts.	2
Identifies an argument or some arguments in the texts.	1
<b>Total</b>	<b>5</b>
<b>Criterion 3: Evaluation (10 marks)</b>	
<b>Premises</b>	
Identifies the major premises and evaluates their acceptability using illustrative examples.	4
Identifies the major premises and evaluates their acceptability.	3
Identifies the major premises and states their acceptability.	2
Identifies some of the major premises.	1
<b>Total</b>	<b>4</b>
<b>Inferences</b>	
Identifies the inferential moves and evaluates inferential strength using illustrative examples.	4
Identifies the inferential moves and evaluates inferential strength.	3
Identifies the inferential moves and makes some assertions about inferential strength.	2
Identifies some inferential moves.	1
<b>Total</b>	<b>4</b>
<b>Cogency</b>	
Assesses the cogency of the argument based on their evaluation of premise acceptability and inferential strength.	2
Makes assertions about cogency.	1
<b>Total</b>	<b>2</b>
<b>Overall total</b>	<b>20</b>

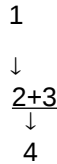
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**The Association for Philosophy in Schools (Inc)**

**How to Behave**

The *Sunday Times* recently reported that Western Australia has the highest rates in Australia for Burglary and Car Crime. This is due to the fact that 1<people are not brought up to respect the property and possessions of others.> To combat this, 2<schools should teach their students to 'do to others as they would have them do to you'.> 3<This principle commands a respect for property; it commands a respect for the feelings of others; and it leads to a better society.> This rule has empathy at its core – it can help a potential Burglar put themselves in someone else’s shoes and understand how they would feel if they had their property taken. This is known to be an effective way to stop criminals re-offending. Therefore, to combat rising crime figures, society should enforce 'treating others as you wish to be treated'.

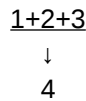


**Self and others**

- the role of principled decisions in ethics; the Golden Rule

**Non-Human Persons**

Sandra the Orang-u-tan has been awarded the status of being a 'non-human person' by an Argentinian Judge. The Judge ruled that she should be freed from captivity and provided with “whatever is necessary to preserve her cognitive abilities”. This status was awarded on the basis that she was determined to be ‘a subject of rights’ and could no longer be seen as an object, but a ‘person’. This is nonsense. To regard Sandra as a person sets a dangerous precedent. 1<A non-human cannot be a person.> 2<If a being is a person, then it is human.> 3<Sandra is not a human.> Therefore, 4 Sandra cannot be a person. This is the only common sense way to approach the issue.

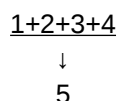


**Analysing, clarifying and evaluating concepts**

- the concepts of mind, body and personhood

**Gender injustice**

It is International Women’s Day today and social media is full of good news stories about the achievements of women. However, despite the opportunities women have today, there is still a lack of gender equality in developed countries. This inequality is even more obvious in developing countries. In Australia, gender inequality may be seen in the pay gap and the glass ceiling. 1<Women have to work twice as hard as men to be recognised to be as good as men.> For instance, just look at how few women are CEOs. 2<Critics of feminism say this is nonsense and women should not be given preferential treatment.> These people argue that the best person should get the job. 3<Feminists agree [that the best person should get the job] but claim that institutions are inherently discriminatory and patriarchal> and, as such, 4<[W]omen suffer due to their biology.> 5 True gender equality will only be achieved when men perform domestic duties equal to those of women.



**Communities and cultures**

- the ideas of justice, fairness and power relations, including race, gender and class

## The Association for Philosophy in Schools (Inc)

## Section Three: Extended argument

30% (30 Marks)

Description	Marks
<b>Criterion 1: Philosophical understandings</b>	
Demonstrates a critical understanding of philosophical topics relevant to the question and uses sophisticated philosophical language and concepts.	9–10
Demonstrates understanding of philosophical topics relevant to the question and uses appropriate language and concepts.	7–8
Demonstrates an understanding of philosophical topics relevant to the question and uses some appropriate philosophical language and concepts.	5–6
Demonstrates some understanding of philosophical topics relevant to the question.	3–4
Demonstrates a limited understanding of philosophical topics relevant to the question.	1–2
Fails to demonstrate an understanding of philosophical topics relevant to the question.	0
<b>Total</b>	<b>10</b>
<b>Criterion 2: Philosophical argument</b>	
Constructs a relevant, cogent argument, which demonstrates originality, and a deep understanding of philosophical method (e.g. relies on plausible assumptions, demonstrates logical insight, effectively uses examples and counter-examples where appropriate).	14–15
Constructs a relevant, cogent argument, which demonstrates a sound understanding of philosophical method.	12–13
Constructs a relevant, moderately cogent argument, which demonstrates some understanding of philosophical method.	10–11
Constructs a relevant, moderately cogent argument (e.g. may contain some errors in reasoning or fails to consider possible objections where appropriate).	8–9
Constructs a relevant, weak argument (e.g. may make controversial assumptions, beg the question and/or commit some other serious errors of reasoning such as informal or formal fallacies)	6–7
Constructs a weak argument that makes few relevant claims (e.g. commits several serious errors of reasoning, has tenuous/occasional links with the question).	4–5
Makes some claims relevant to the question but fails to construct any argument (e.g. merely makes assertions, merely discusses the thoughts of others).	2–3
No relevant argument (e.g. fails to address the question).	0–1
<b>Total</b>	<b>15</b>
<b>Criterion 3: Clarity and structure</b>	
Writes with structure and clarity (e.g. clarifies key terms, sign-post key steps of the argument, logical ordering of topics).	4–5
Writes with some structure and some clarity.	2–3
Writing is poorly structured and lacks clarity (e.g. fails to clarify key terms, unclear argument structure).	0–1
<b>Total</b>	<b>5</b>
<b>Overall total</b>	<b>30</b>

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**The Association for Philosophy in Schools (Inc)****Question 16**

Everyone has free will because they are able to make choices.

**Analysing, clarifying and evaluating concepts**

- the concepts of action, intention, will, motives and reasons
- the idea of free will

**Conceptions of ultimate reality**

- conceptual difficulties with free-will, determinism and agency (human action)

**Question 17**

Babies have brains, not minds.

**Analysing, clarifying and evaluating concepts**

- the concepts of mind, body and personhood

**Question 18**

The virtues are too subjective to be a guide for moral conduct.

**Self and others**

- the nature of virtues and vices and their relationship to the development of character and ethical action
- the concept of care

**Question 19**

Not everything can be settled by empirical evidence.

**Methods of inquiry**

- the distinction between empirical evidence and rational proof

**Scientific world view**

- science as a way of classifying the world and constructing our understanding of what is real in human nature

**Question 20**

Human beings are naturally rational.

**Imagination and interpretation**

- the relationship between reason and imagination

**Scientific world view**

- different ideas of human nature