

The Association for Philosophy in Schools (Inc)

Section One: Critical reasoning

30% (30 Marks)

Question 1

[2 marks]

Are the following statements analytic or synthetic?

(a) Perth is the capital city of Western Australia.

Synthetic

[1 mark]

(b) A lion is a kind of cat.

Analytic

[1 mark]

Question 2

[3 marks]

In the following argument:

(a) Number each statement in order of appearance,

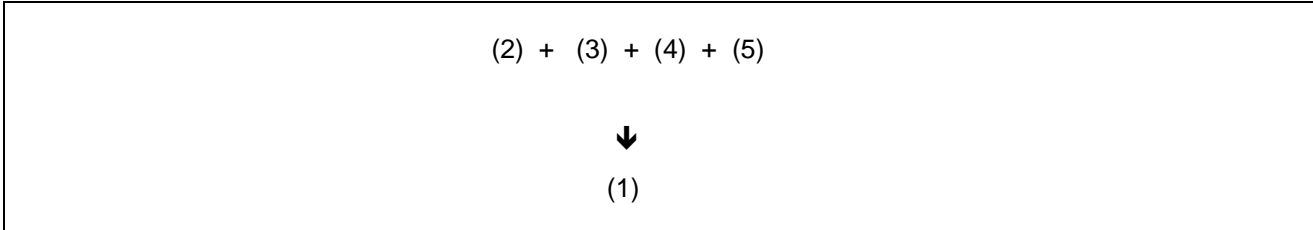
[1 mark]

(b) Diagram the argument

[2 marks].

(1) Right-hand dominant people outnumber left-hand dominant people by a ratio of six to one. This is because (2) people are either left-hand dominant or right-hand dominant. (3) And everyone born on a Tuesday is left-hand dominant. (4) And everyone born on the other six days of the week is right-hand dominant. (5) And births are equally distributed between the days of the week.

[1 mark]



1 mark for (2) + (3) + (4) + (5) linked

1 mark for (1) as conclusion

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Question 3

[5 marks]

For the following argument

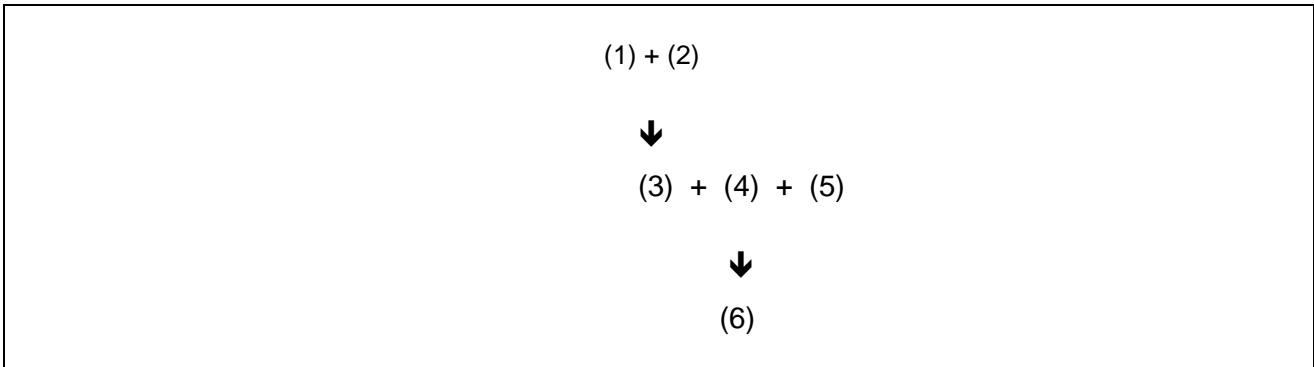
- a) Bracket and number all the statements that make up the argument
- b) Circle the inference indicator(s)
- c) Diagram the argument.

(1) < The best way to avoid getting colds is to not shake hands with other people.> (2) <But if you are a politician you have to shake hands with people or else you will lose their respect.> {Thus}, (3) <if you are a politician you face a dilemma: to shake and suffer or to not shake and lose>. (4) <You are a politician>. (5) <In politics winning is everything>. {So} (6) <you should shake hands and put up with the colds you will inevitably get>.

(a) As above. [1 mark]

(b) As above [1 mark]

(c)



1 mark for (3)+(4)+(5) linked
 1 mark for (1)+(2) → (3)
 1 mark for 6 as final conclusion

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Question 4

[5 marks]

For the following argument

- a) Bracket and number all the statements that make up the argument
- b) Circle the inference indicator
- c) write down the conclusion
- d) evaluate the strength of the inference (deductively valid or not deductively valid)
- e) justify your evaluation.

(1) <If Napoleon had not tried to conquer Russia he would have become Emperor of all of the rest of Europe.>. (2) <But he did try to conquer Russia>, {so} (3) <he did not become Emperor of the rest of Europe>.

(a) As above [1 mark]

(b) As above [1 mark]

(c) Napoleon did not become Emperor of the rest of Europe. [1 mark]

(d) Not deductively valid [1 mark]

(e) The argument is denying the antecedent, which is not deductively valid [1 mark]

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Question 5

[4 marks]

For the following argument

- a) circle the word that best describes the strength of the inference
- b) circle the word that best describes the cogency of the argument
- c) justify your evaluation of the cogency of the argument.

If pigs could fly long distances, they would have wings. Pigs don't have wings. Therefore pigs can't fly long distances.

(a) WEAK MODERATE STRONG **DEDUCTIVELY VALID** [1 mark]

(b) LACKS COGENCY MODERATELY COGENT **COGENT** [1 mark]

(c) Both premises are true. The first is true since all long-distance flying animals we know of have wings (birds, bats, pterodactyls, insects). The second is true from observation. And the inference is deductively valid because it is modus tollens.

[1 mark for explaining the acceptability of both premises]
[1 mark for explaining the validity of the inference as modus tollens]

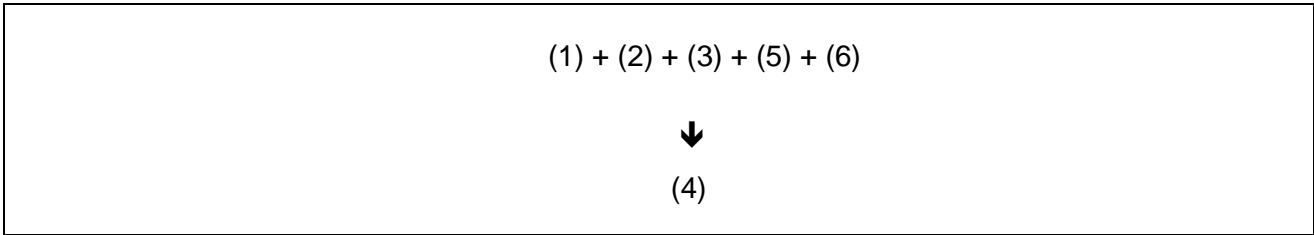
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Question 6

[2 marks]

Construct the strongest possible argument that uses all (and only) the following statements. Use a diagram to represent the argument you construct.

- 1) Ship and air transport are uneconomic for short distances
- 2) Rail transport is very inflexible
- 3) There are only four forms of transport for heavy goods: ship, air, truck or rail
- 4) The only economic and flexible short distance form of heavy goods transport is by truck
- 5) Truck and rail transport are economic for short distances
- 6) Truck transport is very flexible



1 mark for (1)+(2)+(3)+(5)+(6) linked
1 mark for (4) as conclusion

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Question 7

[5 marks]

(a) Name the fallacy in the following argument.

House prices will either rise or fall. With lower interest rates, house prices will not fall. Therefore, house prices will rise.

False dichotomy (prices may stay flat).

[1 mark]

(b) Name the fallacy in the following argument.

The team did much better after a new coach was appointed, so clearly the new coach brought about the team's improvement.

Fallacy of post hoc, ergo propter hoc

[1 mark]

(c) Name the fallacy in the following argument.

God does not exist, so life is meaningless.

Fallacy of non sequitur

[1 mark]

(d) (i) Name the fallacy in the following argument
 (ii) Explain why the argument is fallacious.

People who have lots of friends generally also have outgoing personalities. This shows that having an outgoing personality tends to attract friends.

(i) Fallacy of correlation and cause

[1 mark]

(ii) The correlation may be accidental, or there may be a third factor that explains both factors.

[1 mark for either point]

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Question 8

[4 marks]

- (a) Express the following sentence as a conditional (If X then Y) statement.

Mammals must be only one of three types: placentals or marsupials or monotremes.

If a mammal is a marsupial then it is not a placental or a monotreme.

OR

If a mammal is a placental then it is not a marsupial or a monotreme.

OR

If a mammal is a monotreme then it is not a placental or a marsupial.

[1 mark for any of these answers]

- (b) Are the following two sentences logically equivalent? Answer YES or NO.

- (i) If humans are to live on Mars then Mars will have to have water.
(ii) Humans living on Mars is a sufficient condition of there being water on Mars.

Answer YES.

[1 mark]

- (c) Are the following two sentences logically equivalent? Answer YES or NO.

- (i) If you have a form of transport, then you have a car.
(ii) Having a car is a necessary condition of having a form of transport.

Answer YES.

[1 mark]

- (d) Is the following argument deductively valid? Answer YES or NO.

It is legal for you to drive a car only if you are aged 17. You are 17. So it is legal for you to drive a car.

Answer NO.

[1 mark]

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Section Two: Philosophical analysis

40% (40 Marks)

Question 9

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

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Dialogue Topic

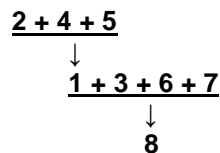
How do we know? Methods of inquiry

- types of inquiry: existentialism

Jean-Paul’s argument in propositional form

1. [People are] radically free.
2. [People] can do anything [that the human mind can] dream up.
3. [People cannot] contradict [their] physical reality as human beings.
4. [If you blame a sense of duty for not doing what you really want to do, then you are scared and weak.]
5. [If you blame a sense of duty for not doing what you really want to do, then what you really want to do is obey what you believe to be your duty]
6. [People] should only [choose] if they truly want to [choose].
7. [People] should take full responsibility for [their choices]
8. People are always free to do otherwise

A Diagram of Jean-Paul’s argument



First contribution—Jean-Paul

I believe us to be radically free, Simone, I feel we are as free as we want to be! We can do anything at all, anything our minds dream up. Apart from things that contradict our physical reality as human beings, of course. I mean, we can’t just choose to fly all of a sudden, obviously.

Jean-Paul defends the existentialist argument that we are radically free as human beings. Authenticity involves taking full responsibility for our facticity (the human physical reality) and our transcendence (our thoughts and freedom).

Second contribution—Jean-Paul

I would counter that such people are simply weak willed! If you blame a sense of duty for not doing what you really want to do, then you are either scared and therefore weak, or what you really want to do is just obey what you believe to be your duty.

Jean-Paul dismisses such objections as examples of people who are weak; which could be seen to be an ad hominem attack. JP gives a false dichotomy to defend his position, arguing that people who deny their freedom by citing one’s duty are either scared or actually wish to follow this sense of duty.

Third contribution—Jean-Paul

I did not say that people must not take care of others, Simone. I merely defend that they should only do so if they truly want to. And if they do not want to but do it anyway, they should take full responsibility for this choice, always realising they could do otherwise. People are always free to do otherwise. Even if that is in thought alone.

JP reiterates his first argument that human beings are radically free and that authenticity involves acknowledging this freedom and taking responsibility for one’s choices. This implies that one always has choices.

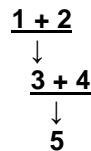
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Dialogue Topic**How do we know? Methods of inquiry**

- types of inquiry: existentialism

Simone's argument in propositional form

1. [People] would blame all manner of [external and internal factors] for legitimately restricting [their] freedom.
2. [Authentic duty to oneself and authentic duty to others often causes conflict]
3. Many people believe their responsibilities and obligations to others, particularly their families, is very real and should be taken seriously.
4. If I am always so radically free, then the full weight of responsibility for everything I say and do rests squarely on my own shoulders.
5. [Full responsibility for radical freedom] may be too heavy a burden for some to acknowledge.

A Diagram of Simone's argument**First contribution—Simone**

Oh JP, you're right of course, but I can imagine some might disagree with you. After all, **some would accept that some things can restrict our freedom**. I mean, **external factors** like war and politics, and **internal factors** like one's sense of duty...

Simone agrees with Jean-Paul but offers a counter argument that some may object that humans are not quite as radically free as he would contend. External factors limiting our freedom could limit our facticity, and internal factors may restrict our transcendence.

Second contribution—Simone

Duty is such a difficult concept anyway. One's duty may be to their family. But one's duty may be to oneself. **To be truly authentic how do you follow both if they conflict?** Ultimately, people are answerable to themselves. But this kind of freedom you defend, JP, not many people believe they can truly be that free. Many people believe their responsibilities and obligations to others, particularly their families, is very real and should be taken seriously.

Simone fleshes out the false dichotomy by suggesting that the example used of duty may not be an either/or concept. Again, she offers the counter argument that authenticity and radical freedom may deny duties to others if one is so focussed on the duty to oneself.

Third contribution—Simone

Such freedom sounds lovely, but it also sounds so very scary! **If I am always so radically free, then the full weight of responsibility for everything I say and do rests squarely on my own shoulders. That may be too heavy a burden for some to acknowledge.**

Simone concludes that if we are this free and responsible for all of our choices, then many people would not be comfortable with this notion.

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Question 10

(20 marks)

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

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

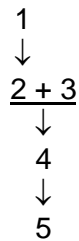
Description	Marks
Criterion 1: Summary (2 marks)	
Identifies the topic.	1
Identifies the main conclusions.	1
Total	2
Criterion 2: Clarification (8 marks)	
Concepts	
Explains core concepts using illustrative examples.	3
Describes core concepts.	2
States core concepts.	1
Total	3
Arguments	
Identifies the 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
Total	5
Criterion 3: Evaluation (10 marks)	
Premises	
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
Total	4
Inferences	
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
Total	4
Cogency	
Assesses the cogency of the argument based on their evaluation of premise acceptability and inferential strength.	2
Makes assertions about cogency.	1
Total	2
Overall total	20

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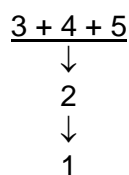
Morality

In some cultures, Cannibalism is an acceptable practice. For example, it is common for the Korowai Tribe in New Guinea to kill and eat the *khakhua* Priests (witches who take on the form of men) to protect members of the tribe from death. Whilst this behaviour is abhorrent to many Western viewpoints, it exemplifies that 1(each culture has different traditions, different practices and different morality). On closer study, this shows that 2(it is difficult to to develop any common ground between different cultures). 3(Even within cultures there are huge moral differences). For example, in Western Societies, the taking of a human life against their wishes can be justified in practices such as Capital Punishment, Killing in self defence and Killing in War. This shows that 4(morality depends on the situation.) Because of this, we can conclude that 5.(there are no Universal moral values).



War and Peace

1 The conduct of the Allies in the Second World War was not Just. The Just War theory is used by the Church as a means of establishing if a War can be considered ‘Just’. Its purpose is to prevent War rather than promote it. The theory is most famously attributed to Thomas Aquinas who developed a set of ‘conditions’ that a Conflict must meet to be considered ‘Just’. These include that the War must be declared by a proper authority; that it should be fought for a good reason with the intention of establishing peace and justice. The Second World War clearly met many of the required conditions eg It was a last resort declared by the British government to stop Hitler’s tyranny in Europe. However, during the course of the War, 2(force was used that was not proportional to the outcome). 3(The Allied Carpet Bombings of Dresden and the use of the Atomic Bomb in Hiroshima targeted civilians who were not related to the objectives). 4(These attacks killed thousands of innocent people) and 5(far exceeded the amount of force needed to win the conflict).



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Issues of Death

Shakespeare described death as the undiscovered country from which no traveller has returned. This year has been a year of unprecedented celebrity deaths. Superstars such as Prince, Muhammad Ali and David Bowie have all died unexpectedly. This has left many people questioning life and death. The problem is **1(what happens after we die is completely unknown.)** **2(This uncertainty causes anxiety and many beliefs emerge to ease the worry.)** For example, some people embrace the fact that there is no life after death, and follow the belief that all that matters is what happens in this life. Other people believe in concepts such as the Hindu idea of reincarnation or the Christian view of Heaven and Hell. Common to both of these ideas is the notion that actions in the life will have consequences in the next. Hindus follow the law of Karma, while Christians believe that an All Powerful God will Judge their actions. Therefore, these beliefs show that **3 whatever a person believes – regardless of whether it is true - brings comfort.**

$$\begin{array}{r} 1+2 \\ \hline \downarrow \\ 3 \end{array}$$

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Section Three: Extended argument

30% (30 Marks)

Description	Marks
Criterion 1: Philosophical understandings	
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
Total	10
Criterion 2: Philosophical argument	
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
Total	15
Criterion 3: Clarity and structure	
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
Total	5
Overall total	30

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The Association for Philosophy in Schools (Inc)**Question 11**

Killing animals is fine provided it is for human gain.

Self and others

- ethical issues of life and death i.e. murder, manslaughter, killing in war, abortion, euthanasia, capital punishment and the killing of animals.

Question 12

God is unknowable

Analysing, clarifying and evaluating concepts

- the concept of theism
- ideas of the divine

Question 13

Free will causes suffering

Conceptions of ultimate reality

- theism and the problem of evil.

Question 14

It is a duty to play an active role in political life

Governance

- citizenship, civic involvement, the public sphere and meaningful lives.

Question 15

Religion and science are just interpretations of the world

Imagination and interpretation

- religion as an interpretation of religious and mystical experiences
- comparison of religious experience with scientific 'experience'
- the possibility of misinterpretation with regard to religion and scientific methodologies.