



## **MARKING KEY**

# **PHILOSOPHY AND ETHICS—UNIT 4**

**Section One: Reasoning and Inquiry Skills****30 Marks**

Attempt all questions in this section.

Allow approximately 40 minutes for this section.

**Question 1****(2 marks)**

Are the following statements analytics or synthetic?

- (a) You cannot steal your own car.

Analytic (1 mark)

- (b) The hairy-noosed wombat is a marsupial.

Analytic (1 mark)

**Question 2****(4 marks)**

In the following argument:

- (a) Number and bracket each statement in order of appearance (1 mark)  
 (b) Diagram the argument

(1) [Logic is the study of valid and invalid argumentation]. (2) [In real life, everyone needs to be able to recognize and use valid argumentation]. (3) And [it is not possible to learn valid argument skills without being taught those skills]. Thus, (4) [everyone needs to be taught those skills]. And (5) [the only place those skills can be taught to everyone is in school]. So (6) [logic should be taught as a compulsory subject in school].

<p>(1) + (2) + (3)</p> <p>↓</p> <p>(4) + (5)</p> <p>↓</p> <p>(6)</p>	<p>1 mark for (1)+(2)+(3) → (4)</p> <p>1 mark for (4)+(5) linked</p> <p>1 mark for (6) as conclusion</p>
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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) [Success in life depends mainly on one's willingness to work hard]. (2) [Most talented but lazy people rarely succeed in anything significant], while (3) [most hard-working people of average talent do well in the long run]. This is why (4) [parents should encourage their children to develop good work habits]. And from this it follows that (5) [parents need to not tolerate their children's natural desire to cruise through life].

(a) As above. [1 mark]

(b) As above [1 mark]

(c)

(2) + (3)	1 mark for (2)+(3) → (1) 1 mark for (1) → (4) 1 mark for (4) → (5)
↓	
(1)	
↓	
(4)	
↓	
(5)	

**Question 4****(2 marks)**

For the following argument

- a) evaluate the strength of the inference (deductively valid or not deductively valid)
- b) justify your evaluation.

Satan does not exist. The proof of this claim is that if Satan did exist the world would be a terrible place, but the world is far from being a terrible place.

(a) Deductively valid (1 mark)

(b) The argument is modus tollens, which is deductively valid **OR** the premises necessitate the conclusion (1 mark)

**Question 5****(2 marks)**

For the following argument

- a) evaluate the strength of the inference (deductively valid or not deductively valid)
- b) justify your evaluation.

If you don't have a license then you are not permitted to drive on the roads, and you are not permitted to drive on the roads. So, you do not have a license.

- (a) Not deductively valid (1 mark)
- (b) The argument is affirming the consequent, which is not deductively valid **OR** The premises do not necessitate the conclusion (1 mark)

**Question 6****(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.

The best time to hear live birdsong is at the "dawn chorus", but most people are unwilling to get up so early, so not many people ever get to hear live birdsong at its best.

- (a) WEAK                      MODERATE                      **STRONG**                      DEDUCTIVELY  
VALID  
(1 mark)

- (b) LACKS COGENCY                      MODERATELY COGENT                      **COGENT**  
(1 mark)

(c)

The first and second premises are generally accepted as true. The inference is not deductively valid because people might unwillingly get up at dawn on rare occasions. However the inference is strong, because it goes from what is generally the case to what is not often the case.

(1 mark for stating that the premises are generally accepted as true)

(1 mark for explaining why the inference is strong)

**Question 7****(4 marks)**

- (a) Name the fallacy in the following argument and explain why it is a fallacy.

Global temperatures have risen at the same time as carbon emissions have risen, so that proves that rising carbon emissions cause rising global temperatures.

Fallacy of correlation and cause.

It is a fallacy because the correlation (between global temperatures and carbon emissions) may be accidental or it may be the result of some third causal factor. (2 marks)

- (b) Name the fallacy in the following argument and explain why it is a fallacy.

If we allow ambulance drivers to exceed the speed limit in an emergency, then very soon other drivers will start doing the same and before too long no-one will accept the speed limits

Fallacy of slippery slope.

It is a fallacy because it gives no evidence to support the steps it takes from ambulance drivers to other drivers to all drivers. (2 marks)

**Question 8****(4 marks)**

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

Only suffering can bring wisdom.

If a person is wise then they have suffered

**OR**

If a person hasn't suffered then they are not wise.

(1 mark for either of these answers)

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

- (i) If something is organic then it contains carbon.  
 (ii) Containing carbon is a necessary condition of something being organic.

ANSWER: YES (1 mark)

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

- (i) A person can be a truly just person only if they possess courage.  
 (ii) Possessing courage is a sufficient condition of being a truly just person.

ANSWER: NO (1 mark)

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

A country is a democracy if it has free and fair elections. Ruritania has free and fair elections. Hence it is a democracy.

ANSWER: YES (1 mark)

**Question 9**

**(3 marks)**

Bracket, number and diagram the following statements.

(1) [Building ever more and bigger roads is not the solution of the problem of traffic congestion], because (2) [more and bigger roads just bring more cars onto those roads]. But (3) [building ever more public transport is also not the solution], because (4) [it is too expensive to run public transport into every neighbourhood]. So (5) [the only real solution is a combination of expanded but decentralised road networks and expanded public transport into central metropolitan hubs]. However, (6) [transport planners are deeply divided between those who favour roads and those who favour public transport], and since (7) [they are the key decision-makers in this field], (8) [we will never get an optimal solution until the planners agree to compromise on their hard-line attitudes].

$\begin{array}{c} (2) \quad (4) \\ \downarrow \quad \downarrow \\ (1) + (3) \\ \downarrow \\ (5) + (6) + (7) \\ \downarrow \\ (8) \end{array}$	<p>(2) <math>\rightarrow</math> (1) and (4) <math>\rightarrow</math> (3) 1 mark</p> <p>(1)+(3) <math>\rightarrow</math> (5) 1 mark</p> <p>(5)+(6)+(7) <math>\rightarrow</math> (8) 1 mark</p>
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**NOTE: Teachers may prefer to simplify this passage by deleting (2) and (4), in which case the marking key is as follows.**

(1) [Building ever more and bigger roads is not the solution of the problem of traffic congestion]. But (2) [building ever more public transport is also not the solution]. So (3) [the only real solution is a combination of expanded but decentralised road networks and expanded public transport into central metropolitan hubs]. However, (4) [transport planners are deeply divided between those who favour roads and those who favour public transport], and since (5) [they are the key decision-makers in this field], (6) [we will never get an optimal solution until the planners agree to compromise on their hard-line attitudes].

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

**End of Section One**

## Section Two: Philosophical Analysis

40 Marks

## Question 10 – Community of Inquiry

(20 marks)

In the following dialogue, you are required to:

- summarise (2 marks)
- clarify (6 marks)
- and critically evaluate (12 marks)

the contributions of each participant

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 clearly and engages critically with philosophical concepts in the dialogue	2
Refers to some philosophical concepts in the dialogue	1
<b>Total</b>	<b>0–2</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 and engages critically with examples/counter examples in the dialogue	2
Refers to examples/counter examples in the dialogue	1
<b>Total</b>	<b>0–2</b>
<b>Premises</b>	
For each participant:	
Provides relevant 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 relevant 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>	
Provides a detailed and accurate assessment of the cogency of the arguments pointing out any fallacies	2
Makes assertions about cogency	1
<b>Total</b>	<b>0–2</b>
<b>Overall total</b>	<b>20</b>

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**MARKING GUIDE:**

- Ethical Issues of life and death: capital punishment

**Justine** – I was reading in the news today that fighters from ISIS who have been captured by the USA will be facing the death penalty. I think this is absolutely the right thing to do. These fighters are evil. Evil people influence others to follow their lead. This must be stopped to deter others.

*Sets the scene with a news account of captured ISIS fighters set to face the death penalty in the USA. Provides a clear position – Supports the use of the death penalty. Offers an argument from deterrence to support execution. Commits the fallacy of non-sequitur.*

**Laura** – Isn't that the easy way out? I agree that the fighters deserve a harsh punishment for their crimes but executing them is not the answer. There is evidence that a better punishment would be one that helps them to understand their wrongdoing. Yes, they have inflicted pain and suffering on innocent people – but they are still human, and as such, they deserve to be treated humanely.

*Offers an opposing position against the death penalty. Advocates for a punishment that facilitates reformation and humane treatment. Uses the weasel word 'there is evidence that' – but It is unclear how successful such punishments have been for terrorists in the past or how effective attempts at reform might be with radicalised terrorists.*

**Justine** - Execution brings exactly the type of harsh punishment you describe. What could be worse than not knowing when your execution would come? What could be more humiliating than a public execution as a lesson to others? This would bring the same type of psychological suffering that they have inflicted on their victims. Execution is a clear case of justice. They have killed so they should be killed. Their rule should be applied to themselves.

*Continues to advocate for the death penalty on the basis of a Justice and reciprocity argument – an eye for an eye/ a life for a life. This position is defended on the position that the punishment should be humiliating, harsh and cruel – but this goes against the individual rights of a human and against the US Constitution where punishment should not be cruel or degrading.*

**Laura** – I'm just not comfortable with the idea of killing another human. Taking their lives in such an undignified way will lower us to their level and will make us terrorists too. Human life has a unique value and that should be respected in all cases. Taking lives in this way reduces the value of human life and is an attack on human dignity.

*Presents an argument against the death penalty on the basis of the Sanctity of Human Life. It hinges on the Absolutist position that life should never be taken. Makes the claim that using the death penalty turns executioners into terrorists – fallacy of biased definition or scare tactics.*

**Justine** – These fighters are Terrorists. Terrorists are no longer human. They lost their right for their lives to be respected as such when they signed up as fighters. Their lives no longer have value. Therefore, they can be executed. It's what the majority would want.

*Labels terrorists as being no longer human - the fallacy of biased definition. Commits the ad populum fallacy*

**Question 11 – Passage Analysis****(20 marks)**Choose **one (1)** of the following three passages and

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

the topic in the passage

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 and critically engages with core concepts	3
Describes core concepts	2
States core concepts	1
<b>Total</b>	<b>0–3</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>0–5</b>
<b>Criterion 3: Evaluation (10 marks)</b>	
<b>Premises</b>	
Identifies the major premises and accurately critically evaluates their acceptability, giving relevant reasons	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>0–4</b>
<b>Inferences</b>	
Identifies the inferential moves and accurately critically evaluates inferential strength, giving relevant reasons	4
Identifies the inferential moves and evaluates inferential strength	3
Identifies some inferential moves and makes some assertions about inferential strength	2
Identifies some inferential moves	1
<b>Total</b>	<b>0–4</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>0–2</b>
<b>Overall total</b>	<b>20</b>

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## Passage One

Encountering the divine has been given a few other names: religious experience and mystical experience. Whatever the name given to these events, the events themselves provide us with knowledge. This is because even though these events are ineffable (i.e. they defy adequate expression via words alone), they leave us with insights into the nature of the world and these insights stay with us for some time. Some of the insights which are attested to are: ego-death, unity with all things, the dissolution of subject/object cognitions, peace or tranquility and a sense of perceiving reality without the illusions of our normal perception. These insights are not short-lived like the pleasure of a jam donut but remain a psychological influence for some time. For instance, Buddhist monks claim that the experience of a dissolution of the subject/object produces in them a deep and persistent feeling of compassion.

### MARKING GUIDE:

#### Area:

- How do we know? – Analysing, clarifying and evaluating concepts – Ideas of the divine

#### Clarification:

P1: Encountering the divine is an ineffable event.

but

P2: Encountering the divine provides insight into the nature of the world.

and

P3: Encountering the divine's insights persist.

Therefore,

C: Encountering the divine gives us knowledge.

1 + 2 + 3

↓  
C

## Passage Two

Consumer culture bombards us with promises of meaningfulness through owning cars, jewellery or even being fabulously beautiful. In some small way these things might bring happiness, but they don't bring meaningfulness. Evolutionary biology posits that homo-sapiens cannot survive without social groups. The comfort of companions sitting around us is painful absent when we spend too much time alone. We are wired, as evolutionary biology purports, to be together. Religious worldviews put the welfare of others as the highest good, it is present in all of the World's religions. Therefore, both religious and non-religious positions hold to the belief that community life is the key to the meaning of life

### MARKING GUIDE:

#### Area: Communities and culture

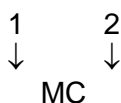
- Religious and non-religious ideas of the meaning of life

#### Clarification:

P1: Evolutionary biology posits that homo-sapiens cannot survive without social groups.

P2: Devotions to deities aside, religious worldviews put the welfare of others as the highest good.

MC: Both religious and non-religious positions hold to the belief that community life is the key to the meaning of life.



### Passage Three

It's fairly clear that moral standards, values and rules are culturally relative. There are a few reasons that support this notion. Firstly, there are philosophical objections to a universal set of moral principles and descriptively, the rightness and wrongness of an action varies between cultures. For example, for many years the practice of bribery was part of the fabric of life and no business could take place without it. Without knowing who to pay to grease the wheels, companies face frustration and failure. US companies, in their worldwide operations, were forbidden to engage in activities that were illegal in the USA. In contrast, other countries have a more tolerant view of bribery. Up until recently bribes were tax deductible in Germany. This means that there is no universal set of moral standards. Secondly, while it's true that society would flourish if we all accepted a set of universal values it is incredibly difficult to maintain such standards individually in the face of financial ruin. Via these two lines of argumentation it is clear that ethics depends on culture.

### MARKING GUIDE:

#### Area: Conceptions of ultimate reality

- The relativist claim that the moral standards, values and rules are right for one culture, but not for another.

#### Clarification:

P1: there are philosophical objections to a universal set of moral principles  
and

P2: descriptively, the rightness and wrongness of an action varies between cultures  
and also,

P3: society would flourish if we all accepted a set of universal values  
and

P4: it is incredibly difficult to individually remain consistent with a set of universal values in the face of financial ruin

Therefore,

C: moral standards, values and rules are culturally relative.

2

↓

1 + 3 + 4 + 5

↓

6

## Section Three: Extended Argument

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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**Question 12**

The only way to obtain knowledge is through experience.

- **Methods of inquiry**

**Question 13**

All communities must have a moral prohibition on unjustified killings.

- **Communities and cultures**

**Question 14**

Being authentic means the same as being free.

- **What is real? – Persons – The concept of authenticity**

**Question 15**

Mystical experiences can only be interpreted from a religious perspective.

- **Religion as an interpretation of religious and mystical experiences**

**Question 16**

The individual is responsible for finding their own meaning and purpose in life.

- **Types of inquiry: Existentialism**

**End of questions**