PHILOSOPHY & ETHICS

2017

BETTER ANSWERS GUIDE

Based on the 2016 ATAR Philosophy & Ethics exam

APIS

ASSOCIATION FOR PHILOSOPHY IN SCHOOLS (WA)

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INTRODUCTION

Read this to make best use of this book.

Remember the time when you asked your English (or Literature) teacher why your answer got less than your friend's, mounting the argument that since it's all a matter of interpretation then surely every answer is valid? And your wise teacher said: 'Yes, but some answers are better than others'. That's why we've called this book 'Better Answers'.

The student scripts are taken from the better answers produced in the 2016 ATAR Philosophy and Ethics exam with permission from the writers. The comments and annotations are written by three different teachers so you will hear three different voices in the text. Hopefully you will enjoy them all, but you might find one way of thinking about the strengths and weaknesses of particular scripts connects with you more than the others.

The student scripts are by no means 'perfect answers'. They have been written under the strictures of exam conditions and of course there are weaknesses in every response. We have pointed out some of them when we think that may lead to greater understanding for present students. Others we have ignored.

How do you get to the point where you can write answers like these? Well there are a number of things you can do to prepare yourself.

1. Study this book and take note of the things that others have done well - especially those things that have been highly regarded. Write your own answer to a particular question and then compare yours with the annotated script.

2.   Do your own preparation under your teacher's guidance.

3.   Read the examiner's report for the previous year. Find this on the SCSA website http://www.scsa.wa.edu.au/publications/past-atar-course-exams/philosophy-and-ethics-past-atar-course-exams. Take note of the things the examiner says can be done better.

4.   Read and constantly review the Marking Keys for each section of the exam. Take note of the things you will be highly rewarded for. For example in Section 3: Construction of Argument: 'Demonstrates a critical understanding of philosophical topics...'. You will notice that the scripts in this book all do that. Take precise note of where and how they do that.

5.   Practise. Practise. Practise.

Remember the exam will almost certainly reward those who are best prepared. Our wish for you is that you will be well prepared for your ATAR exam and that one of your answers appears in an edition of 'Better Answers'.

A few items were not allowed to be published in this guide:

   SCSA Philosophy and Ethics Marking Keys
   SCSA Philosophy and Ethics ATAR Examination 2016, including;
        The Community of Inquiry dialogue
        The three passages
        The extended argument statements

However, they can be found at http://senior-secondary.scsa.wa.edu.au/syllabus-and-support-materials/humanities-and-social-sciences/philosophy-and-ethics

These will be useful items to have for this Best Answers Guide.

Written by: Jon Lamotte, Don Munro and Justin Limb.

Understanding the Marking Keys

...without letting them shackle your thinking!

The marking keys are a valuable way for you to understand how your answers will be rewarded. You should read the relevant one every time you are asked to undertake a task, and as solid exam preparation. But in order for them to be helpful you need to understand exactly what they mean. Here is some guidance. Remember these comments are not the views of the School Curriculum and Standards Authority, nor of the Examiners, but they have been compiled by several experienced teachers of Philosophy and Ethics.

Section 1: Community of Inquiry Marking Key

The main problem encountered by students in this section is that they write so much in dealing with the Community of Inquiry (and write great, detailed answers as a result), leaving themselves insufficient time to write a proper answer to either part 2 of Section 2 (the passage evaluation) or Section 3 (the construction of argument). So, even though you need to satisfy the demands of the marking key in this section, you need to learn how to do that **concisely**.

Summary

Notice to get 2 marks you must identify the **main position** of each participant. This means you must identify the key ideas they are using and what their main contention is. For example: Richard's main position is based on the problem of evil and he contends that it doesn't make sense to believe in an omnibenevolent God as a result.

Clarification

This is broken into two parts: your ability to critically engage with philosophical concepts raised in the dialogue and your ability to explain the arguments of each participant. Critical engagement means that you show a sharp understanding of the ideas raised. In this case: the problem of evil and God's attributes, as well as the free-will defence. You should comment on whether the participants have construed these ideas accurately.

Explaining the arguments: I want to emphasise this point: it is not necessary to try to put the arguments of each participant into standard form. This is most often a futile exercise anyway since people rarely argue in standard form. It is much more productive to capture the interactive nature of the community of inquiry and show how each participant responds to the ideas raised. However, you do need to identify their main ideas and their main conclusion because the marking key refers to these concepts (it calls them premises and conclusion).

Take note of this also: the marking key specifies 'by using relevant examples'. This means you must refer to the examples used by each participant and show how they support the relevant idea (or not).

Length

Don't overdo this clarification. The evaluation is worth TWICE as many marks – so you should spend twice as much time on it.

Evaluation

There are four categories.

Examples

You get two marks if you show critical engagement with the examples used in the

dialogue.

Are they:

   relevant?
   fair?

How much support do they supply?

For example: is Richard's analogy of the car thief a fair one to rebut Desmond's contention? If we give him/her our keys is that the same as abandoning the idea of God's omnipotence in the face of evil? We are giving up on our car to avoid the problem posed by the thief... You can finish this thinking.

Premises

Now this is interesting. The marking key says 'provides relevant reasons to justify their stated acceptability of the premises'. If you didn't chart the arguments in standard form how can you find the premises (and later, the inferences)? The answer is that you don't have to use standard form but you do need to identify the main ideas in each participant's argument. These count as the premises. For example: Desmond's first contribution suggests that perhaps God is not all powerful - just the most powerful thing we know.

The marking key also asks you to 'provide reasons for stated acceptability...'. Premises or propositions or statements can be true or false, or rationally acceptable (or not) or charitably acceptable or conditionally acceptable. The descriptors you choose will depend on your assessment of the statement. But you need to provide at least one reason to explain why you have made that judgement for each of the main statements of each participant.

This is worth four marks, so give it the same amount of space as your clarification.

Inferences

To qualify for these four marks you need to identify the main inferences made by each participant and judge their strength. Of course that means giving a reason for your judgement. This is often poorly done and often judgements are made without much explanation or justification. Inferences in a Community of Inquiry are usually either strong, moderate or weak. Provide at least one reason for your assessment of each one.

How do you know where the inferences are if you don't have a map? Look carefully at each participant's argument. Sometimes they will make clear inferential moves. Sometimes you will have to work out how one main idea is connected to the next. These connections are sometimes quite loose and you will comment on that. But if it is a major part of their case you will assess the inferential strength of the move/s and give a reason to support your assessment.

For example: Richard, in his first contribution, states the problem of evil and then draws the conclusion that it is irrational to continue to believe in an omnipotent, omniscient, omnibenevolent God. This inference is strong because there is a strong tension between the stated nature of God and the existence of evil, for if God was all-loving he would not permit innocent suffering. I suppose you identified this in your clarification.

Cogency

This is worth two marks. Don't leave it out and don't skimp on your answer. Explain how the progress of the interaction/argument has contributed to your judgement of the cogency as either cogent or not cogent. Do not sit on the fence. Perhaps it is an example or analogy that provides the clinching support for a participant's argument. Perhaps it is a powerful line of reasoning. Explain your view.

Section 2: Passage Analysis

The same comments apply here as for the Community of Inquiry as the marking key is not very different. The main difference is that the passage is, of course, not a discussion and can be much more clearly argued. This means that you can set it out in standard form and map it.

Process

There is always more than one way to approach this section, but here is a good suggestion:

1. Read the passage as many times as you need to, until you grasp the overall intent/ argument.

2. Highlight the conclusion. It may be that you need to rephrase it. Perhaps it is already worded as a stand-alone statement. When you identify it in your summary make sure it is clear and complete.

3.   Find the main reasons that support this conclusion. Bracket and number these.

4.   If there are interim conclusions then underline these.

5.   Work out how these premises lead to the conclusion. Draw the map.

6.   Read the map back to yourself. Have you captured all the main ideas? Are the moves making sense?

7.   If you have got all this right then begin you answer. If something is wrong then go back to that stage and rethink it.

Section 3: Construction of Argument

This is the section you can prepare for by memorising content, as well as practising skills. My recommendation is that you prepare 3 or 4 topics covered in the course in as much detail as you can. That way you should be able to answer at least one of the 5 questions offered in the exam.

You will be rewarded for clear definitions and appropriate examples and a deep knowledge of the philosophical concepts involved in the question. These are the things you can commit to memory and use in the exam answer.

Here are some of the skills you should practise (articulated in the marking key):

Demonstrate a critical understanding of the philosophical topics you are invited to discuss. This means that you are able to see the strengths and weaknesses of a particular position and articulate them clearly.

Construct a relevant, cogent argument. This means that your reasons give strong support to your conclusion and that your examples are apt and work effectively to support your argument. It also means that your argument is well organised. The marking key gives some helpful direction here:

- Your argument relies on plausible assumptions
- You demonstrate logical insight
- You use examples effectively
- You use counter-examples where appropriate

Write with Structure and Clarity.

This means that your language is clear; you use key terms accurately and you clarify them; you sign-post the key steps in your argument and you order your ideas in a logical fashion.

Sign-posting Key Steps

To help your reader/marker follow your argument you should provide helpful sign-posts at key points: usually the start of each paragraph. Here are some suggestions:

'Premise 1 states...'

'In addition to that last point...'

'Following on from this...'

'The next important concept is...'

'This idea is modified by...' etc.

You get the idea.

Now whatever you do in section 3 make sure:

1.   You have enough time to get to a thoughtful, persuasive conclusion.

2.   You construct an argument, not a discussion of issues or a description of what others have thought.

3.   You plan your answer so that it is clear, logical and well-structured.

I suspect by now you have an improved understanding of what this course is asking you to achieve and how the exam is going to test that. Yes, the exam is a significant challenge, and the marking keys reinforce that, but don't let the tail wag the dog. Your achievement in philosophy includes everything you have done during the year and that means the development of your imagination, your reasoning skills and your wonder at the world.

How good is all that!

COMMUNITY OF INQUIRY

It would be great if we had examples to show you where a candidate had managed to write a high scoring Community of Inquiry where they had only written a page/page and a half per candidate. However the examples we have are the top scoring papers, and there is a tendency with top scoring candidates to write quite a bit.

Writing a lot for one answer is not necessarily a bad thing, unless it led to the candidate not having enough time to write an adequate extended answer. It's safe to say though, that the examples provided here all managed to write well in all sections. There are people out there who can do that. Perhaps you're better at running than they are. What we mean is, don't think you have to copy exactly what these students have done. These answers are not intended to provide you with the 'one, correct' way of doing things. We are not providing you with an exhaustive analysis. It's more of a 'hey, notice this?' and 'please attempt to do this', and 'maybe don't do this' kind of approach.

Also, this is Philosophy and Ethics, it attracts students who know how to do things better than anyone else, so as you read this, rest assured you could have done a better job. So try to relax and take what you can from the examples offered here.

Candidate #1

This candidate's assessment of the community of inquiry is not something we would ordinarily expect to see in the time constraints placed upon students in the Philosophy and Ethics exam. It is an exceptional piece of writing, not least because of the length and subsequent thoroughness of the analysis.

There is no doubt left that all the criteria set out in the marking key have been met, as can be seen from the annotations on the text. A couple of things do need to be said, however. Marks are not awarded for mapping the arguments. Students do not have time to spend attempting to map the arguments presented. Clearly, in this candidate's case, they were more than able to accurately map the argument and then use their mapping to an advantage. This can be seen where the student has noted down the map of the argument in the margins along side the premises they were assessing.

It is not expected of students to produce a text anything like the magnitude of this work. Students have 40 minutes allocated to complete the community of inquiry. The aim would be to produce a page/page and a half for each participant in the argument.

In reviewing the candidate's answer be sure to consider the marking key and the amount of writing dedicated to each of the criteria. One of the big problems encountered is candidates who simple re-state the community of inquiry. You can see from this answer the argument is broken into each participant's contribution and then further presented in logical form, and then mapped. This allows students to be clear on the key premises of the argument and proceed to clarify and evaluate the contributions of the participants. This is not the only way to write an answer to the community of inquiry (as you will see when you read the other examples). However, it is a method that ensures students don't waste time, or fail to offer a clear evaluation.

Participant (1) Richard concludes that God didn't create the world and is not OOO (omnipotent, omniscient and omnibenevolent)

Participant (2) Desmond concludes that God creates the world and is OOO

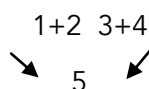Richard's argument can be put in standard form thus:

1) If God is OOO then there would be no innocent suffering in the world
2) There is so much evil and suffering
 Conclusion 5) God is not OOO and did not create the world
3) The God of earth does not recognise the terrible and tragic things that happen to humans is not omnibenevolent/loving
4) Your God is OOO
Conclusion 5) God is not OOO and did not create the world.

It can be mapped thus

$$1+2 \quad 3+4$$
$$\searrow \quad \swarrow$$
$$5$$

Desmond's argument can be put into standard form thus:

1) God knows about suffering and willing to help but can't do anything
2) Gods attributes are overstated
Conclusion 11) God is OOO and created us
3) God gave humans free will
4) Free will causes evil/suffering
5) Free will is more morally significant to lack of evil
Conclusion 11) God is OOO and created us
6) Meaningful relationship to God is needed
7) Free will allows this
Minor Conclusion 8) For the greater good
Conclusion 11) God is OOO and created us

(9) God sees suffering differently to us

10) Our suffering/evil isn't actually evil

Conclusion 11) God is OOO and created us

Desmond's answer can be mapped thus:
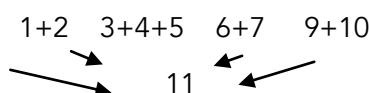
$$1+2 \quad 3+4+5 \quad 6+7 \quad 9+10$$
$$\searrow \quad \swarrow \quad \swarrow$$
$$11$$

This COI falls under the philosophical branch of the philosophy of religion. The participants discuss the problem of evil with many theodicies being used to protect God's existence. The questions raised in this argument are both epistemic and metaphysical in nature have implications on a wide range of philosophy. The concept of evil/suffering is discussed and thus some clarification is needed. Suffering is the experience of pain, the emotional response we have

to specific stimuli. and wrongdoing. Evil is much more loosely defined as an instance of immorality and wrongdoing.

Evil is an instance of moral wrongdoings for example Genocide is evil – a link to its being a morally reprehensible act. God in this discussion is the Christian God written in the Bible. Classed as omniscient, omnibenevolent, omnipotent and transcendent. All powerful, all knowing, all good and out of our sphere of knowledge/time/space. Free will is later used and is the position that human beings have the autonomy to choose their own actions. This is libertarianism which is opposed by determinism the concept of no free will. Free will is assumed for this argument.

Lastly, the concept of the utilitarian greater good is discussed with the place holder of utility (an act is moral if and only if it maximises utility) not stated but assumed to mean Bentham/Mill pleasure. Desmond uses 10 premises and 4 lines of linked reasoning to reach his conclusion and Richard uses 4 premises and two lines of linked reasoning. However Richard's counter argues Desmond throughout and thus will be used in premise evaluation. Both participants use examples which will be analysed later for efficacy and relevance.

To analyse Richard's argument the rational acceptance of his premises and strength of inferences must be analysed.

$$\frac{1+2}{5}$$

His first premise is contentious but can be seen to be rationally acceptable. If God can see all the suffering, can stop the suffering and is all good thus should view it as a wrong then he would stop it. If the attributes of God are as been discussed then one would expect it to stop. This premise is the main premise in the problem of evil. If I said Jessica has ultimate power and see everything and is really nice but she doesn't step in when a kid is being bullied then it would seem that Jessica is in fact not very nice. It is the same with God, the concept that God sees all knows all and can do anything – he is not just fairly powerful but <u>all</u> powerful yet doesn't stop suffering indicates he is not all good. So if God was all good there would be no suffering, this is rationally acceptable.

$$\frac{1+2}{5}$$

Richard's second premise is rationally acceptable because it is clear there is great suffering around the world. People living in starvation in Africa, people in poverty and homelessness etc, rise of terrorism and KKK groups like these show man made evil, however, natural evils exist as well in the term of natural disasters which leave people destitute and parasites which only functions is to bury itself into the eyes of infants. So it is clear that suffering/evil both natural/man-made exist.

The first line of Richard's argument is deductively valid as it follows the form of modus tollens. "If a then b, not b therefore not a". If you accept that if God is OOO then there would be no suffering, and there is suffering, then God cannot be OOO.

Due to a rationally acceptable premise and a DV inference this line of argument is cogent.

$$\frac{3+4}{5}$$

Richards second line of argument starts with premise B. The God of earth does not recognise the suffering on earth is not omnibenevolent. This premise is rationally acceptable as this God would be callous and unloving. The argument that God only knows what is good fails as then either God created morals and they are ambiguously moral/immoral or they exist higher than God and as such created before him. By human standards and even by Divine command theory events such as Genocide, rape, people living in poverty is classified as immoral. So a God who does not recognise this suffering cannot be said to be all good because he/she/it lets us bask in the evil/suffering instead of pulling us out from it or freeing us from it. This premise is rationally acceptable.

Richard's second premise or P4 argues that the Christian God is OOO. This is rationally acceptable and widely accepted in theologian literature and thus needn't be argued as the main text of the Bible states God is OOO.

The inference of line 2 is deductively valid as if you accept premise 4 then the conclusion must follow. If the God of earth is not omnibenevolent and the Christian God is omnibenevolent then it is clear that the God of earth is not the Christian God and as such cannot be OOO.

Therefore both lines of argument from Richard are cogent. Due to rationally acceptable premises and DV inferences.

Richard uses the example of Desmond solving the problem of evil was like handing a car thief your keys. It is quite relevant as it shows the proposterity of Desmond's argument that God isn't as powerful as people say. Either he is OOO or he isn't the Christian God. The example is useful.

Now Desmond's argument can be critiqued. Premise 1 from Desmond is God knows about suffering and is willing to help but can't do anything. This is not rationally acceptable as previously explained the Christian God must be OOO and if we ale the Christian God as is assumed then he is all powerful a direct contradiction. Not rationally acceptable.

Desmond's second premise is that God's qualities are overstated. Again this is not rationally acceptable for the same reason but the Christian God must be OOO to be accepted. The example stated by Richard helps show this to be not rationally acceptable as it is ridiculous to just change God's attributes based on other arguments.

The inference is also nil because if God's powers are overstated he cannot be <u>all</u> powerful.

This line of argument is not cogent.

$$\frac{3+4+5}{11}$$

Desmond's second line of argument begins with premise 3 God gave humans free will. Clearly this is can't be confirmed or denied

Student references the argument map.

Provides relevant reasons to justify their stated strength of the Inferential moves.

It can be seen that the candidate has provided a detailed and accurate assessment of the cogency of the argument.

Provides relevant reasons to justify their stated acceptability of premises.

Provides detailed and accurate assessment of cogency of argument.

$$\frac{1+2}{11}$$

Candidate addresses the second participant of the community of inquiry.

but if one believes in God it is rationally acceptable but if not free will arose from existence preceding essence. So it is rationally acceptable on condition of belief in God.

The second premise that free will causes evil/suffering is not rationally acceptable because at the surface of it, it seems correct but there is lots of suffering that is caused not by man/free will e.g. tsunamis young people homeless, parasites, infections etc. So not acceptable because of the assumption being made that all is created by man.

Provides relevant reasons to justify their stated strength of the inferential moves.

$$\frac{3+4+5}{11}$$

The last premise that free will is more morally significant to lack of evil is rationally acceptable as no concept of moral agency or choice could exist without free will. Autonomy/agency drives morality because it is the persons choice that creates the act and thus premise is rationally acceptable.

The inference is weak because it does not account for non-man-made suffering. Therefore the line of argument is not cogent.

$$\frac{1+7}{8}{11}$$

Premise 6 is not rationally acceptable as everything God gives humanity is not needed for a well-lived life. Not rationally acceptable. Morals, enlightenment etc can be gained from an atheist perspective through ethical theories and or Heidegger thirls to death.

Provides relevant reasons to justify their stated acceptability of premises.

Since premise 6 is not rationally acceptable the entire argument will not be rationally acceptable as for (8) to be cogent minor conc it needs rationally acceptable premises and a strong inference. There is not two rationally acceptable premises and thus is not cogent so the inference of 8-11 is also not cogent

$$\frac{1+10}{11}$$

Lastly the premise that God sees suffering differently to us can not be known it is an epistemic problem. No one can ever know what God knows and such what God thinks of morality is an unanswered question. So not rationally acceptable because we don't know.

Provides detailed and accurate assessment of cogency of argument.

Due to this unacceptable premise the last line of argument from Desmond is not cogent as explained previously. 1 not rationally acceptable premise means the entire line is not cogent.

So therefore all lines of Desmond's argument are not cogent.

Engages critically with philosophical concepts in the dialogue.

Lastly, Desmond uses the example of people without free will being like robots. This is a relevant example being used to strengthen his position. As people without free will would not react based on stimuli/experience as a robot does.

So Richard's lines of argument were cogent and Desmond's were not cogent.

Last assessment of cogency is unnecessary as it has already been covered.

Candidate #2

This candidate's analysis of the community of inquiry is a good counter to the previous example as it is something that is a little more traditional in terms of the structured response. You will notice that there is no citing the argument in its formal form and further, no mapping. Now, of course, this may compromise a more in-depth analysis, nevertheless it's still a reasonable analysis and it was selected because, while it is flawed, it still provides a way forward for students that may struggle with mapping.

This candidate also makes no reference to premises, although it is clear from their answers that they have clearly identified the components of the argument. Given the marking key makes explicit reference to premises it is a good idea to identify the community of inquiry's participants' premises in student's answers, but as can be seen a good response can be written without mentioning premises. I'm just going to say it again, the answer would be strengthened by explicitly stating and engaging with the premises of each participants argument.

The student demonstrates a very clear understanding of the syllabus content and subsequent philosophical concepts presented in the community of inquiry. The analysis presents a good standard expression of the problem of evil argument, demonstrating that there is an understanding of the key concepts in support of the argument

While the candidate identified the strength of Richard's (1st participant) inferential move, there was very little in the way of assessment of the strength of the inferential move of Desmond's (2nd Participant) argument. Further, the student also did not outline Desmond's position (or really, Desmond's overall conclusion) while introducing Desmond's contribution. This said, the student does clearly summarise, clarify and evaluate the argument without wasting time or simply repeating what each candidate has said.

> The community of inquiry between Richard and Desmond concerns the Philosophy of Religion, more specifically, the Problem of Evil and theodicies – responses to the problem of evil. Richard is arguing against the existence of a traditionally OOO God (omniscient, omnipotent, omnibenevolent) using the problem of evil. His line of reasoning will be analysed first.
>
> Richard's first contribution is simply prefacing the Problem of Evil, a common counter to the existence of an OOO God that requires little clarification. It finds its origins in Greek philosophy in the

Identifies main position of 1 participant.

Identifies the philosophical concept being dealt with in the CoI.

form of the Euclidean paradox, which was later developed by Australian philosopher J.L. Mackie who presented his 'triad' which countered the existence of God. All were founded upon the idea that an OOO God and suffering cannot co-exist, yet evil/suffering exist, therefore an OOO God must not exist.

Richard counters Desmond's response that maybe God isn't all-powerful in his second contribution by means of analogy. He then goes on to argue in the irrationality of believing in a God that was no omnipotent, suggesting nature or science as an alternative. Such a statement is very pertinent; if God is not all-powerful, how can one be sure that worshipping him is worth it? Furthermore how can one be sure of the limits of his power? If he can create something, yet not contain it, he appears more as a mad scientist than a loving God. Science, as an alternative is based on empirical evidence and does not make any bold claims about all-powerful beings.

In a similar light to his previous statement, Richard's third contribution targets the free will theodicy, arguing that surely an all-powerful God could create beings who could freely choose to do the right thing. Here, Richard's rational acceptability falters. In possessing 'free will', an individual is free to make decisions based solely on their own intuition, and to not be influenced or swayed. So, if God had done as Richard suggests, humans could not possess free will, but rather a warped version of God's own intuition.

Finally, Richard concludes his argument, firstly, by abolishing the contradictory idea that Desmond puts forth, that free will allows us to have a better relationship with God and that God's understanding of evil maybe completely different to our own. Such a claim is illogical and Richard points this out. Secondly, Richard re-iterates the Problem of Evil and labels a God who allows such suffering to exist as callous and not OOO – a rationally acceptable inference that still holds against Desmond's attempts to counter.

I will now consider Desmond's side of the argument.

Desmond's first response to Richard's proposition is that the traditional concept of an all-powerful God may be flawed, and that God may be aware of the evils but be unable to stop it. Here, Desmond goes against the most widely held characteristic of God as being the greatest being in existence – a decidedly evasive counter that would likely cause a host of faithful individuals to question their beliefs, should it be plausible. The common idea of God that the majority of Christians subscribe to is an OOO God, and to alter this is to alter their beliefs and fundamentally change Christianity. As such, Desmond's second response is thoroughly unsatisfying.

In his second contribution, Desmond outlines the free will theodicy, a common response that dictates that evil exists out of the free will of humans, and that God believes this to be of moral significance. This proposition is difficult to refute, and thus is found rationally

Marginal annotations (left column):

Engages critically with example.

Provides relevant reasons to justify their stated acceptability of premises.

Provides relevant reasons to justify their stated strength of the inferential move.

Clearly identifies the argument presented and through the use of the term 'evasive counter' addresses the acceptability of the premise.

Provides relevant reasons to justify stated acceptability of premise.

Marginal annotations (right column):

Engages critically with examples demonstrating comprehension of philosophical concept.

Engages critically with counter example.

Candidate mistakenly refers to this as Desmond's second response, wherein it is clear candidate is referring to first response.

acceptable, however free will could just as likely exist without the influence of an OOO God, such as in a simple survivalist instinct.

Desmond's third and final contribution builds on the free will theodicy, arguing that it also allows us to have a more meaningful relationship with God. This taints the rationality of his previous proposition, as he contradicts himself later by introducing an element of God that we may not understand – that being how he perceives evil. This renders our relationship with God irrelevant as we still not understand elements of his being. Thus this contribution is not rationally acceptable.

Throughout this COI, Richard's concept of the Problem of Evil appears to remain steadfast against Desmond's host of counters. As such, it can be said that his argument possesses far more cogency, as each premise is of far more rational acceptability, despite his misinterpretation of free will.

> Provides a detailed and accurate assessment of the cogency of the arguments presented.

Candidate #3

We have chosen this one because it ultimately performed well and offers you another example of writing a response to the community of inquiry section in the exam. This candidate makes it absolutely clear what they are arguing. If you were ever worried about leaving anyone in any doubt that you had summarized, clarified and evaluated BOTH participants, this might be an approach to consider. Examiners would always be pleased to read a clear answer that makes a student's answer explicit in this way.

Looking at this candidate's response, you might at first be struck by the brevity of some of the answers. That may be the case until you re-examine where the marks are awarded by the marking key.

Summarizing gets you a grand total of two marks.

Clarifying, that is, engaging critically with philosophical concepts and explaining the arguments by using relevant examples will get you a total of six marks.

Evaluating is quite complex, because it involves a few steps in order to complete satisfactorily. That is why it is worth twelve marks. You need to:

engage critically with examples and/or counter examples;

provide relevant reasons to justify your stated acceptability of **premises**; **provide relevant reasons** to justify your stated strength of the **inferential moves** and

provide detailed and accurate assessment of the **cogency** of the arguments.

And all of this for BOTH participants.

How long do you have to write? Ideally forty minutes.

The thing you have to be vigilant about is that you keep in mind what gets rewarded in the marking key and write appropriately to that. Students get decimated because they have a habit of just writing a review of what the participants have said, with not terribly much in the way of actual analysis.

How are you going to achieve this end? It's well worth having a careful look at the following candidate's answer, who does all of this for BOTH participants.

Richard ›› summarise: Richard's argument is proposing that God is not omnipotent, omniscient and perfectly good as he allows for suffering and evil in the world.

> Identifies the main position of the first participant.

Clarify:

Concepts ›› The concepts that are included in Richard's argument is natural evil, free will and refers to the teontology argument, as he questions God's ability as the 'designer'.

> Identifies the concepts dealt with in the dialogue: not that you could say this was an analysis: the writer will get to this.

Arguments ››

P1) 'God knows all about the suffering, is powerful enough to change it and loving enough to want to, but still lets terrible things occur.'

P2) 'God could have created people to have far better natures than they do have, less warlike and violent for one thing.'

P3) Why would anyone choose to believe in a God who did not recognise the terrible and tragic things that happen to human beings as evil.'

P4) Conclusion) ›› Therefore, God is not a perfectly good and loving entity

> Sets the argument out in logical form.

Examples ››

Eg. 'That's like solving the problem posed by a car thief, by giving him your keys.' > Used to support his argument against Desmond, by saying that God can't actually do anything about the suffering.

> Wouldn't recommend separating the examples from the assessment of the premises: context is important.

Evaluate ››

Premises: P1) Conditionally true ›› God is supposed to be all loving, all knowing, and all powerful, however it is clear that all over the world people are suffering from all kinds of evil, whether it be famine, drought in developing countries + war, natural disasters, all over the world God is considered as a 'supreme being', and if he had the power to create/design the world, as many believe then there would be no suffering. However, some suffering is caused by the acts of humans.

P2) Not true ›› I believe this is false, as we are all born into the world, unknowing of things, and it is our social interactions and environment, that shape us to be the way we are. We follow a 'social construct', and whether or not it was initially 'God's plan' for us to act the way are, or be the person we wish to be; I do not believe that he is the reason for the way we develop over our lives, as we all have our own soul, which is external + unique to our own bodies, and thus, God is not the reason we behave the way we do.

*Free will is determined by what we perceive is 'right and wrong', depending on our cultural context + situation, not because God planned us that way

P3) Conditionally true ›› I believe that some forms of evil, such as natural evil, where events like famine, drought or natural disasters take place, with no real explanation, could be a product of God's inconsistency. However, suffering such as death, sickness, miscarriages, etc. should not be blamed on God, but rather as a Natural dysfunction, or misfortune. We should not use the "God of the Gaps" argument, to say that where science fails, means there is a supernatural explanation, as 'absence of evidence is not evidence of absence'. Thus, God is not responsible for all types of evil.

P4) Conditionally true ›› Whilst God may have been the cause of some evil, I do not believe he has planned out all of the evil that occurs. Thus, he is not all powerful as he cannot diminish all evil, but I do not think he is not all loving, as humans may in fact go against his original and 'all-loving' plans for them.

Inferences:

$$\frac{\dfrac{1+2}{3}}{4} \quad \begin{array}{l} \text{I1} \\ \text{I2} \end{array}$$

I1: Weak ›› Blaming God for all of the evil that occurs, and it has nothing to do with how humans act, does not mean that he is not all loving, all knowing, etc. Evil can be caused by humans and is out of God's power.

I2: Weak ›› God again, is not responsible for all evil. And possible, such evil could be part of his plan for the world, in

Provides relevant reasons to justify their stated acceptability of premises.

Notice also the candidate doesn't waste any time rewriting the premises.

Provides relevant reasons to justify their stated strength of the inferential moves.

order for something good to come. Thus he can still be all loving + knowing.

Cogency: Somewhat cogent ›› The premises are only conditionally true and false, and the inferences are weak and Richard blames all evil on God, when in reality, humans are entered into this world not aware of anything. However, some forms of natural evil could be God's working, so it is unfair to say that this argument is completely not cogent, as God could potentially be the cause of this kind of evil.

> Provides a detailed and accurate assessment of cogency of argument.

Desmond ››

Summarise: Desmond has argued that God's understanding of good and evil might be totally different from our own.

> Identifies the main position of the second participant.

Concepts ›› Desmond includes the concepts of free will, authenticity (we are free in this universe), and the good + evil argument + humanism.

Arguments ››

P1) God is not exactly all powerful, just the most powerful being in existence.

P2) The existence of evil is compatible with the existence of God.

> Sets out Desmond's argument out in logical form.

P3) God didn't actually create the evil, God just created people and gave them free will.

P4) The evil in the world is necessary for the greater good.

P5) Conclusion: Therefore God's understanding of good and evil might be totally different from our own.

Evaluate ››

Premises:

P1) True ›› Whilst many believe that God is the most powerful, what does that extend to > whilst there may be evil in the world, we cannot blame it on the act of God, as 'he' has granted us free will, in which as humans, we decide what is right or wrong. So yes, although God may not be ALL powerful, he is still potentially the most powerful that exists.

P2) True ›› The world will always suffer some forms of evil, whether it be a natural disaster, or a loss of a person. God does not eliminate the idea of evil, as such events could be part of a bigger picture/plan, and thus, such adversity for people to overcome, could in fact be part of 'God's Plan' for them. As the saying goes 'everything happens for a reason'.

P3) True ›› This is true, as I believe we are authentic people, whereby we are 'alone' on this world, and are not controlled by a supreme being. God gave us the free will, and our surroundings, and our own selves, are what guides us

through life + determines the choices we make. Thus humankind is responsible for most evil, and not God.

P4) Conditionally true ›› Whilst this may be true in most cases such as war, where many sacrificed their lives for their country, this is not always true. People experiencing famine do not in any way benefit themselves, or even us or the greater good. Thus, this premise is only conditionally true.

P5) True ›› What we perceive as evil, could be the result of our own actions + not God. It can also be a part of 'God's Plan' for us all, as he may see this evil as a stepping stone for us to overcome, in order to find strength and happiness.

Inferences:

$$\frac{1 + 2 + 3 + 4}{5}$$

= STRONG

I1: All of the premises support the conclusion that God is not intending evil, and is simply just different from our perspective.

Cogency: Cogent ›› based on all of the true premises + strong inference, Desmond uses good rebuttal and points to strengthen his argument.

PASSAGE ANALYSIS

Candidate #4 - Text One

The overall topic of text one is ethical theory's, more specifically Socrates' idea of social contract theory.

> While the student begins the analysis correctly by **identifying the topic** they misidentify the main topic and only identify one sub-topic or related topic. A more suitable introduction to the analysis, given the passage, would be: "The overall topic relevant to text 1 is axiology and more specifically political philosophy and ethics. Further still, important topics relevant to the text are the social contract, the 'Liberal Individual', human nature and personhood." These additional topics listed here foreshadow which concepts are going to be important to the evaluation of the argument in the passage.

The arguer reaches the conclusion that social contract theory fails to provide a proper basis of which lies our social and political obligations.

> The conclusion is correctly identified.
>
> Overall, the introductory paragraph is good as it **identifies the topic** and **identifies the main conclusion**, and does so concisely. The student has made it clear to the reader what the main topic and sub-topic are and what the argument is trying to convince us of, all in two sentences.

We see core concepts addressed by the text.

> Here the student moves straight onto **concept clarification** which is consistent with the marking key, and therefore OK, but three points are worth making. First, that it might make more sense to **clarify the argument** before the concepts. This is because when you **clarify the argument** you will identify clear and concise propositions (premise(s) and/or sub-conclusion(s)) which are used to support (inference(s)) the aforementioned main conclusion.
>
> These propositions and inferences will ultimately hold within them the relevant concepts you need to clarify. Secondly, the **concept clarification** is not just an opportunity to show the marker that you know something about a few philosophical topics but is meant to **clarify the concepts** which will be relevant and used later on in your evaluation. If you clarify a few different concepts in this section and the clarification does not help you with your evaluation, then you are not clarifying with a view to evaluating, and therefore, you are merely clarifying because the marking key tells you to and markers will notice this.
>
> Lastly, **concept clarification** can be done within the evaluation section when the concepts naturally arise in the propositions and inferences. This is one way of ensuring you are not clarifying concepts that will not be important to the evaluation, however, it will make it less clear to the marker that you are **clarifying the core concepts**. Therefore, this third point must be considered prior to any assessment as it will change the structure of your passage analysis.

Social contract theory: The idea that ones obligations in terms of morality and politics is

dependent on a contract between them and the common good of that society. For example, higher income earning workers are obliged to pay higher taxes to ensure the well being of the less fortunate, thereby aiding the common good.

Obligations are requirements held of any one person, either morally or legally, to act upon. For example, if someone takes out a loan from a bank they are required to repay that loan when available.

Hedonism: The pursuit of indulgence and pleasure. For example, one may choose to purchase a new television as that gives them pleasure in the form of entertainment.

> In this **concept clarification** the student rightly clarifies social contract theory with a good example. Obligations and hedonism are clarified, with examples, but 1) Hedonism is incorrectly clarified (the philosophical tradition of Hedonism holds that pleasures and happiness are the only good for morally relevant stakeholders – usually persons – or that they are intrinsically good) and 2) obligations and hedonism do not feature heavily in their evaluation.
>
> Also, human nature or personhood would have been better candidates for clarification given their central role in the argument. Lastly, it is important to point out that concepts can be clarified with a variety of techniques (Definition, Description, Etymology, Synonym / Antonym, Analogy, Metaphor, Example, Comparison, Distinction, Kinds and Categories, Imagination / Thought Experiments, Philosopher's Ideas or Quotes, Scientific facts / facts / statistics, Personal Experience, Literature / Art / Media, History and Context), not just examples.

We see that the argument firstly introduces/defines social contract theory and how self-interest lies at its core yet is rational enough to provide for the common good. We then see the example of a 'liberal individual' raised which is the perfect type of person for social contract theory to successfully work for.

> Here the student starts to **clarify the argument**. Further comments are to follow the next section.

However, the arguer then addresses how such a genderless/classless/raceless person cannot exist and that using one for the basis of an ethical theory is considered to negate any conceptions of justice/equality that we may hold. This premise has been inferred by another premise that acknowledges how it is human nature to be placed in class/gender/race and have relationships with such categories. We therefore come to the conclusion that due to its obligations being completely contradictory to our nature, by trying to be as independent as individuals as possible, social contract theory lacks practicality in a community and fails as an ethical theory at defining our moral/political obligations.

> This is a good summary of the argument in the student's own words. One warning is important here: this section of writing above is mainly replicated by the student's Standard Form and argument mapping and so the time spent here could have been used elsewhere. For instance, clarifying which concepts are relevant for each proposition or which proposition(s) are most important/critical for the argument.

This argument therefore takes the form of…

P1: Social contract theory foundation lies at the 'liberal individual' that all should be and generalised as. (e.g. classless/raceless/sexless)

 + (linked)

P2: It is human nature to be placed in class, gender and race from conception, a process everyone

shares and we can't control.

↓ (Inference 1)

P3: A liberal individual simply cannot exist where using one simply does violence to our conceptions of justice, equality and fairness.

↓ (Inference 2)

C: The obligation of a liberal individual is an impossibility, making social contract theory a failing ethical theory in defining our moral/political obligations.

P1 + P2   A mixture of linked and serial reasoning is
↓   shown by the argument.

P3

↓

C

> This **argument clarification** is done well. The Standard Form is clear and the argument mapping helps to make clear the relationship between the propositions and the main conclusion. The student has also done a good job reducing the main argument into three (3) propositions and a main conclusion from a long passage. Some errors are made:
>
> P1: the author of the passage never claims that people "should be" 'liberal individuals', just that a general 'liberal individual' must be imagined in order to derive – via rationality – the conditions which produce the social contract.
> P2: no reference is made to personhood, as it is in the passage and the "social obligations" which are a part of the "very nature of human beings" is also left out. In fact, in the closing sentence of the passage "those obligations" are mentioned again as a reason for the main conclusion.

First we evaluate the premises…

P1: Unacceptable, social contract theory as defined in my terms was considered by Socrates as far from based on such an individual. We see that such a theory doesn't hold this as a foundation as such an existence (classless/genderless) is impossible. We see an example of the definist fallacy as the arguer instantly defines social contract theory as including members who are exclusively self interested, far from the aim to promote the common good that Socrates intended.

> Generally, there is good evaluation of the first premise here. A philosopher who proposed a social contract theory – Socrates (more specifically Plato) – is used to good effect. However, modern social contract theory (the most prominent example of which would be John Rawls) does assume a rational, self-interested, individual (the 'liberal individual') person to help decide upon what is just or fair in regards to a social contract.

P2: Acceptable, yes we see that in birth a child will be given a certain family, a certain social standing, a certain level of wealth and of course a gender upon conception. It is true in saying we cannot control this as naturally people would choose the most fortunate lives. Although we ca change some of these things as we grow older, we still will always be placed in a category

determined by the aspects of our life.

> Because the student did not identify the natural "social obligations" every person is born with (according to the passage) they cannot evaluate it here. This misses one major line of argumentation in the argument. This evaluation is also somewhat confusing. Saying that being given a certain family, social standing, wealth and gender cannot be controlled does agree with modern social contract theory (i.e. Rawls), as does assuming that people "would choose the most fortunate lives."
>
> So the evaluation is consistent with some modern accounts of social contract theory. However, that is the opposite of what that proposition was trying to claim, which was, that social obligations, class, race and gender cannot be removed from our decisions about what makes something just.

P3: Acceptable, such a genderless/raceless/classless being would contradict our system of justice as justice itself lies on morally right treatment that makes appropriations for different people in different situations. If all people are generalised and all situations universal, justice is now ineffective.

> A misunderstanding about social contract theory makes this evaluation weak. Why does "justice itself lie on morally right treatment that makes appropriations for different people in different situations?" This is a large claim and it is not clarified.

Next we evaluate the inferences…

I1: Strong, given the fact that all people exhibit class, gender and race, it is very strong to imply that a person without class, race or gender simply couldn't exist. The statements simply contradict each other and we see that a strong inferention more results.

> This inference evaluation is moderately OK. Inference strength is asserted and a reason is given for this claim. Much more could be said about the relationship between the linked premises P1 and P2, and the minor(sub)-conclusion P3. Any of the clarification techniques mentioned above (Definition, Description, Etymology, Synonym / Antonym, Analogy, Metaphor, Example, Comparison, Distinction, Kinds and Categories, Imagination / Thought Experiments, Philosopher's Ideas or Quotes, Scientific facts/facts/statistics, Personal Experience, Literature / Art / Media, History and Context) could be used here to evaluate the inference.

I2: Moderate, if and only if the premises are considered true that social ethical theory requires this liberal   individual, then we can say that given a 'liberal individual' is impossible and social ethical theory holds such an individual at its basis, then social contract theory fails in its attempt to create a template of political/moral   obligations we should hold due to the fact that the theory contradicts itself.

> This inference evaluation is much clearer. The inference is re-worded into an if/then conditional statement which is a useful technique to clarify the relationship between the propositions. A reason is given to support the claim. This was the simpler inference to evaluate out of the two.

We can now assess the cogency of the argument as a whole, something that is lacking cogency due to the fact that a premise that sets the tone for the argument, that social contract theory is dependent on a liberal individual is in itself wrong and invalid. We see if this argument was instead

tackled from perspective such as how social contract theory can be wrong in certain situations, then the argument could have been improved.

> The final evaluation for cogency is consistent with the preceding evaluation, which is good. Some brief discussion follows which attempts to identify where the argument could have been improved upon. This is a great way of summarising an analysis. That being said, the recommendation the student gives to improve the argument is slightly unclear.
>
> Summary points:
>
> > The approach this student takes could be seen as too structured and not in essay format. However, notice what is asked by the assessment*. An essay is not necessarily asked for and so writing with structured headings and/sub-headings is OK. To that point, writing in essay format is also OK.

Candidate #5 - Text Two

The passage discusses the topic of authenticity, and what it means to be authentic. The main position of the author is that the common conception of what authenticity is is deeply mistaken, and it actually entails a form of the self and reduces ethics to subjective relativism.

> Here the student produces a concise summary as an introduction to the analysis. They **identify the main conclusion**, as well as providing a very brief description of the reasons used in support of the main conclusion.
>
> The student **identifies the main topic** but more could have been listed in regards to the sub-topics, for instance: human nature, altruism, self-interest and subjective relativism (ethics – metaethics and moral theory).

The author employs the concept of human nature, which explores whether humans are naturally disposed to behave in certain ways. The passage also looks at the notion of desire vs reason and suggest these two are in conflict with one another.

> The concept clarification here is very brief as concept clarification is worth three (3) marks in the marking key and asks for students to **explain the core concepts**. Consider that the student devotes two and a half pages to premise evaluation which is worth four (4) marks compared with a brief paragraph here. This would mean the student does not score highly in this section depending on how much concept clarification occurs later on in the analysis.
>
> Following on, it should be noted that **concept clarification** can be done within the evaluation section when the concepts naturally arise in the propositions and inferences. This is one way of ensuring you are not clarifying concepts that will not be important to the evaluation however, it will make it less clear to the marker that you are **clarifying the core concepts**. Therefore, this third point must be considered prior to any assessment as it will change the structure of your passage analysis.

> Lastly, some small mistakes are made:
>
> The study of human nature is not only about how we are naturally disposed to behave.
>
> The author of the passage does not say that desire and reason are in conflict with each other, only that they can be and where they are "an individual's deepest feelings and desires can and should sometimes outweigh the role of rationality, and outweigh the primacy of social norms and values in decision making."

The argument can be summarised as follows:

P1) Authenticity is considered to be the idea that an individual's desire can and should sometimes outweigh the role of rationality and outweigh the social norms and values in decision making.

P2) It assumes that humans are naturally disposed towards the mutually beneficial conduct and is confident in their own beliefs.

P3) However, this is a gravely mistaken concept of authenticity.

P4) It is based on a flawed understanding of human nature.

P5) This concept is also morally problematic as it elevates ethical status of personal desires.

P6) Authenticity reduces ethics to subjective relativism.

P7)People encouraged to act authentically end up displaying anti-social characteristics.

4   5   P3   P5

↓   ↓   ↓   ↓

7 + 6 + 1 + 2   SC4 + SC6 + P1 + P2

      ↓   ↓

      3
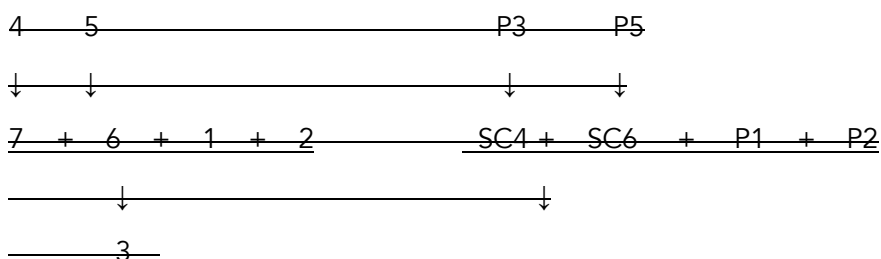
> It can be seen here that the student attempted multiple iterations of the Standard Form and argument mapping before settling on one for the **argument clarification**. This should be applauded as many students do not take this time and hence end up misrepresenting the argument. Instead of doing this within the student's response, one suggestion is to always start any new section in the long answer sections of the examination with a page devoted solely to notes. Here you can scribble down core concepts, the main topics and attempt to concisely clarify the argument (Passage Analysis) or attempt to develop a good argument for or against a certain proposition (Extended Argument).
>
> Keep in mind that the examination is not an exercise in saving paper and hence, trees, so use whatever paper you need to produce a clear response to any type of assessment.

The argument can be outlined as follows:

P1) Authenticity is considered to be the idea that an individual's desires can and should outweigh other forms of reason.

P2) It assumes human nature as disposed towards mutually beneficial conduct.

P3) Human nature is naturally self-interested .

SC4) Living authentically encourages people to display anti-social characteristics.

P5) Authenticity elevates the ethical status of an individual's desires.

SC6) Reduces ethics to subjective relativism.

C7) The concept of authenticity outlined above is deeply mistaken.

> This Standard Form is very clear and mainly adheres to the lines of argumentation found in the passage. Some small mistakes are made:
>
>   P1 is misunderstood as previously mentioned (i.e. "sometimes" modifiers are not included in the premise).
>   P2 does not make mention of altruism and instead only mentions mutually beneficial conduct, which is not the same.

$$\underline{P2 + P3} \quad \underline{P5 + P1}$$

$$SC4 \qquad SC6$$

$$\downarrow \qquad \downarrow$$

$$C7$$
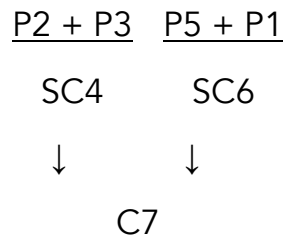
> The student provides a clear attempt at clarifying the argument via an argument map. These can be very useful if the student is confident in their ability to map the argument but can be a liability if the student's argument mapping skills are weak or they are   confused about how the propositions relate to each other and in turn support the main conclusion. One small error is made:
>
>   1) The inference from P2 and P3 to SC4 does not then lead to the major conclusion. Instead P2 and P3 provide divergent support for SC4 and C7.

P1) This definition of authenticity implies that desire and reason conflict, and to live authentically, one must choose desire over reason. However, to live authentically is to live in accordance with a set of values in full knowledge one is doing the right thing for the right reasons. Hence both desire and reason must not contradict each other to live a truly authentic life. So, the premise is not really acceptable as it establishes a false dichotomy that one must choose reason or desire.

> The misidentification of the premise here creates issues for the evaluation. However, taking the premise as it stands it provides a clear evaluation of the premise by giving two reasons: 1) a different account of authenticity and 2) the fact that it commits a false dichotomy. The first reason given is very contentious as it amounts to asserting without clarification that authenticity is just rational morality.

P5) The statement that authenticity elevates the ethical status of the individual is rationally acceptable. Authenticity falls under the branch of existentialism that places emphasis on the value and agency of humans. Hence the premise is acceptable.

> While brief this evaluation is correct and is an appropriate length given time constraints.

However, the inferential move from P1 + P5 to SC6 (sub conclusion 6) is weak. Placing emphasis on the individual although it may initially appear to equate to subjectivity, does not necessarily entail subjectivity in all areas of philosophy. For example, although the meaning one obtains from their life may be subjective, issues of morality that aren't an objective nature do not contradict authenticity.

For example, one may feel authentic only if they live by utilitarian principles or even deontological approaches such as religion. Similarly, teleological ethical frameworks such as utilitarianism can still be rationally and logically applied to situations without contradicting what it means to live authentically. In fact, many of these ethical frameworks suggest that to live authentically one must adopt objective views on morality. Hence, the sub conclusion is not acceptable.

> This is an excellent inference evaluation. While clarifying exactly what is meant by subjectivity (or even better "subjective relativism") would have helped here, the student clearly gives proper reasons to support the claim that the inference is weak. Knowledge of subjectivity in relation to authenticity is evident, with great examples to support the claim.

P2) To assert authenticity assumes that people are disposed towards mutually beneficial conduct is only moderately acceptable. Existentialism does not claim that humans are intrinsically good. However, living authentically is living in accordance with a set of values that one has rationally devised, and this idea somewhat presupposes that the values one will obtain will be of some coherent structure to live in society cooperatively.

> P2 is evaluated very well. Reference to existentialism helps to clarify why the premise is only moderately acceptable. It is true that existentialists do not claim that humans are intrinsically good. However, as it is pointed out, existentialism does not imply the opposite and in fact the majority of philosophical existentialists held that ethics are a prime concern of the existentialist. One point is not correct: existentialists do not claim that "living authentically is living in accordance with a set of values that one has rationally derived."

P3) The third premise that asserts that human nature is naturally self-interested is not supported by any evidence and is hence a far too large a claim to make. So, it is not readily acceptable as many would argue in favour of the assumption outlined in P2 that humans are naturally selfless or at least disposed to live in accordance with values that facilitate mutually beneficial outcomes in society. This corresponds with Darwinian ethical frameworks for example that explain our affinities to live in communities is guided by natural instincts that have evolved to help us cooperate and function in society.

> This is another excellent evaluation of a premise. Reference is made to prior clarification of existentialism and further reasons are used to support the claim that humans are not inherently self-interested. The evaluation suffers from the same error in clarification of existentialism previously mentioned.

SC4) The inferential move from P3 + P2 to sub conclusion 4 is strong. If one encourages someone to live authentically assuming human nature is altruistic, but it is in fact selfish, then it follows that by encouraging people to live authentically will encourage anti-social behaviour, such as narcissism, self-indulgence and a deficit of empathy as illuminated by the author. However, due to lack of evidence provided in support of premise 3, the sub conclusion is not acceptable.

> This is a clear inference evaluation. The inference is re-worded into an if/then conditional statement which is a useful technique to clarify the relationship between the propositions. Not only is the inference evaluated here but the mini-argument of P2 and P3 to SC4 is evaluated as well, which suggests why we should reject SC4.

The inferential move SC4 to the conclusion is strong. The chain demonstrates the fault in the assumption of human nature in the concept of authenticity outlined, and the consequences of applying authenticity in reality according to the author. Hence, it exposes that the assumption is mistaken. Similarly, the inference from SC6 to the conclusion is strong for the same reason.

> It is obvious to a marker that the student was running out of time here. While the student's inference evaluation is superficially correct it nonetheless fails to show much depth. In defence of the student, the first two inferences were the most important/ critical to the argument and a good amount of effort was given to them.

However, due to the lack of acceptability of the premises that the argument hinges on, the cogency of the argument is weak.

> This last section is rushed as well. The student rightly identifies issues with the cogency of the argument, however, if the cogency is "weak" instead simply say that the argument not cogent. Remember that this section is worth two (2) marks and so some discussion regarding the overall cogency of the argument is required. For instance, what could the author of the passage have done to improve the argument?

EXTENDED ARGUMENT

The examiner's report highlights three important points for candidates approaching this section.

1. Too many candidates left themselves insufficient time to deal with this section adequately. This is probably because they spent too much time on section 2. You will see examples of this even in the better scripts produced in this book.

2. Candidates must **not** outline their argument in list form and then evaluate it. In this section you are required to write an argument, not analyse your own. Do not write a description of what someone else has thought or recount historical events. Do not just discuss an issue.

3. Candidates must remember that the examples they use are there to support their argument not just describe a position. So for example: the example of 'all swans are white' should not just be supplied to describe induction but as an example to support your argument that induction is a rational but flawed process.

The better answers reproduced here have scored well because:

- they are clear
- they directly address the question
- they construct a credible and rational argument with examples
- and show a depth of philosophical understanding in the way they explain particular ideas

The absolute moral worth of an action cannot be solely determined by whether it maximises overall utility. There are clear cases in the daily lives in which we live where moral decisions are not based solely on the net usefulness of an action, relying on other factors like intention or the act itself. Additionally, it is the term "overall utility", here assumed to be the net usefulness of the action, does not take into account the differences in species or circumstances, e.g. how useful an action is to a tree might be considered and compared to its usefulness to humans on the same level which could produce troubling results for humans who are moral agents compared to trees which are not. The argument can be as follows.

> The writer opens by stating a qualified position in relation to the question ('solely'). Of course this is not always necessary: sometimes a firm denial or affirmation of the question statement is the best starting point. But this is a wise position to adopt in this case. The opening sentence gives us a clear statement of position.
>
> The opening paragraph goes on to explain the qualification in the first sentence by explaining the other relevant factors.
>
> The writer also defines a key term ('overall utility') in clear and simple language but flags a possible problem with the idea presented in the question.

P1: The moral worth of an action must take into account the act itself.

P2: The moral worth of an action must take into account the intentions behind the act.

P3/C1: Consequences of an act are not the only determinants of moral worth.

P4: Overall utility is not an appropriate or morally justified standard o judge moral worth by itself.

C2/P5: The moral worth of an action is not solely determined by whether it maximises overall utility.

> The first two premises will need a solid argument to establish them.
>
> Premise 4 is too close to a restatement of the conclusion. Is this begging the question?
>
> The writer has set out the argument in standard form. This is not essential but it provides a clear map of the argument for both reader and writer. As it happens this map is not flawless - but it still acts as a useful outline.

The argument can be diagrammed as follows:

<u>P1 + P2</u>

↓

C1/P3 + P4

↓

C2/P5
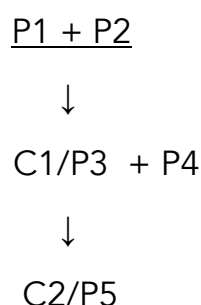
> The writer also diagrams the argument. This is a credible diagram, but, again, it is not essential that you provide a diagram of your argument.

The moral worth of an action must take into account the action itself. Although not going to the extreme that Kant went to when describing his categorical imperative and theory of deontology, the nature of the action itself must matter in terms of the moral worth that the action has.

Certain concepts such as human rights stand as a great obstacle to the theory of utilitarianism and consequentialism as some things or acts are not morally justifiable by the amount of utility it produces because of the means that have been used. For example, take a classic case of a moral dilemma in which one has to choose whether to torture someone for information about bombs that were planted or have a hundred people die as a result.

Human rights, the inalienable duty that we have to fellow humans, should stand in the way of us committing an offence against this code of conduct by torturing them – at least for many humans who encounter this moral dilemma. It seems the act of torturing another human is in itself morally unjustifiable, with low moral worth.

> The writer draws a tenable conclusion from the example.

Take another example. If one were to judge moral worth without regard for the act itself, then surely leaving someone to be electrocuted painfully with their hand caught in the trans mission current (but not fatally) for thirty minutes should be fine in order to allow millions of people to watch their World Cup game in peace as the broadcast would have to be turned off otherwise. The consequences or collective usefulness would outrank the discomfort and intense pain of one person and without regard to the act, would be morally justifiable.

Innately however, we recognise that it is only right to free the person caught, though it is at the inconvenience of the millions watching the World Cup. The letting a person suffer for the utility of many is not enough to make the action morally justifiable as we place value on the innate value of human life over consequences in some cases like this one. Thus, the moral worth of an action must take into account the action itself.

> The writer draws another tenable conclusion from the example and then links this to the first premise. Both examples used lend strong support to P1.

In addition, the intention of the act must also be taken into account. This moral theory is called 'virtue ethics' and in some cases it can make an action morally correct even when consequences would not. If for example a baby fell into the lake you are happening to walk by and you jumped in to save it but before you got to it, it was eaten by a crocodile, would you still be morally applauded for the action and would it be deemed right or morally necessary.

If we were to judge this by consequences alone, no, you wouldn't have to jump in at all. After all, the crocodile would get there first and you would get all wet and ruin your shoes. This action would so serve no utility to anyone or perhaps even more utility as you're awarded the inconvenience of wet shoes. So you watch on as the crocodile eats the baby and go on your merry way. This act of walking away however would likely land moral criticism if a journalist happened to report the incident. There would be angriness from readers about the lack of effort that you had put into saving the child, never mind the consequences that would remain the same. Something in this scenario therefore clearly matters more than the overall utility of the action or non-action i.e. the intention.

> This section explains how the moral status of the act will be regarded differently even though the outcome is the same.

If you had jumped in with the intention of saving the baby you would likely be judged in a nicer light than if you didn't. Thus there has to be something else taken into account when judging moral worth and that is intention.

> This last sentence clearly signposts the link to P2.

On the basis of P1 and P2, there are clearly other things to be taken into account than just the consequences or overall utility of an action. The act itself e.g. whether it harms others or infringes on human rights is a factor, as is the intentions that we have behind an action. Moral correction and worth cannot be judged from overall utility alone as it goes against some larger and greater values that we innately hold such as the value of human life in itself and the rights of that human.

> Here the writer introduces a third example to clinch the previous contentions: premise 1 and premise 2.

Though saving five people is a good consequence with more utility to five individuals killing the one through harvesting their organs for example is morally wrong to many especially if it is non-consensual. It would be deemed even more wrong if the intention wasn't even to save, just to make a ludicrous profit. There is no moral justification that this organ harvester would rely upon though over-all utility has been delivered – this being more things than consequences and utility to be taken into account.

> Now the writer returns to the problem flagged in the first paragraph, then attempts to explain the problem via an example.

The term of 'overall utility' also poses more problems to the argument as the argument implies a net worth of utility with disregard as to who that utility is for. Take for example, the human need to build a shelter for refugees in a forest district. If we cut down the trees to house a few refugees the overall utility of the action would not favour the few number of refugees but the overall loss of life that eighty trees would suffer from. The overall utility of the action would tell us that cutting down these trees would not be morally justifiable for the needy refugees that need to be housed as a) there are more trees than people and b) the need of life is a bigger utility than the need for shelter.

> The writer explores a counter-argument with an example and finds a problem with it.

And thus, a problem presents itself with the term 'overall utility'. There are certain differences in plants, animals and humans that need to be taken into account when judging moral worth namely because humans are moral agents. With the ability to be rational and make decisions between good and bad, there is more worth to our lives than trees for example, which cannot make these decisions.

> The writer explains why the counter argument cannot hold.

To judge moral worth by net utility therefore does not take that difference into account like Mill's utilitarianism would when he observed that there were different levels of pleasure and pain, "better a

human dissatisfied than pig satisfied". Thus 'overall utility' cannot be the way which we judge the moral worth of an action as it fails to account for species and moral status differences.

> The writer uses Mills' observation to clinch the argument. Notice that the use of this reference does not rely on the reader knowing the context in which the idea was first produced because this writer has made this clear in the context of the argument.

The moral worth of an action cannot be determined by whether it maximises overall utility. Factors of the act itself and the intentions behind the act are also relevant and the standard of 'overall utility' fails to account for moral status differences that can change how morally justifiable something is and thus the moral worth of an action.

> The conclusion opens by clearly stating the position adopted by the writer in relation to the question. Note that the useful 'solely' has been dropped. This would have been a much stronger position because although the argument has established that intention and action are necessary inclusions it has not proved that a consideration of consequences is unnecessary, and the writer's use of 'also' indicates their awareness of this.
>
> This is a better answer because:
>
> 1. It directly addresses the statement in the question and present a fairly cogent argument.
>
> 2. It deals with the two main ideas: 'moral worth' and 'maximises overall utility' and shows a critical understanding of the attendant philosophical concepts.
>
> 3. It is well structured.
>
> 4. It uses clear and relevant examples.

Candidate #7   Question 13

The emergence of continental philosophy, led by figures such as Soren Kierkegaard, Jean-Paul Sartre and Albert Camus, brought about a close examination of the meaning of life and death and, in the words of Camus, 'the most fundamental philosophical questions', is life worth living? My response to this question is yes, but in order to live a meaningful life, one must first understand the meaning of death.

> This opening is not a direct address of the question but it is engaging with some key ideas. This is acceptable so long as we have a clear and direct thesis by the end of the introduction (and we do). It's important to note that while Kierkegaard, Sartre and Camus are part of Continental Philosophy—more specifically Existentialism—they were not the initial leaders of it.

This can be argued for via a process of elimination, and my argument is as follows

P1: Life is inherently meaningless

P2: The only solutions to this meaninglessness are: to commit suicide, to adopt a religious or spiritual faith, or to live happily in spite of the meaninglessness and the inevitability of death, thereby creating meaning.

P3: suicide only propagates this meaninglessness.

P4: Religious or spiritual faith is irrational.

> These premises are clear and stand alone. That they are an adaptation of an argument from several popular texts is acceptable because the writer has crafted that argument to fit the needs of the question.

MC: We must live happily in spite of this meaninglessness and the inevitability of death, thereby creating meaning.

C: To live a meaningful life, one must first understand the meaning of death.

> This is the crux of the argument. How is the writer going to manage the transition from MC to C? How does 'the inevitability of death' link to the need to 'first understand the meaning of death?' See the last page *.

The argument can be mapped as follows:

$$1+2+3+4 ---> 5---->6$$

> This map is acceptable and helps us see the progress of the argument.

Prior to the development of my argument, there are several terms and concepts that require clarification. The three solutions to the meaninglessness of life are found within Camus' novel The Myth of Sisyphus, and furthered by Kierkegaard, albeit with a different outcome. in this novel. Camus refers to the meaninglessness of the universe as 'the Absurd' - a term which I will continue to use throughout this paper. The concept of suicide is simple and requires no explanation, however the adoption of faith as a means to escape the Absurd must be furthered.

> The writer defines the meaninglessness of the universe as 'the Absurd'. This needed more explanation especially since it is a key idea in the initial premise of the argument.

Such an act involves the belief in a transcendent realm in which meaning exists, and one's actions in our world may influence the outcomes of this realm, for example, the Christian concept of heaven, thereby creating meaning. Kierkegaard agrees with this solution, but asserts that it requires a 'leap of faith' - that is a brief   irrational belief before meaning in life can be found.

> This section adequately explains the second premise.

Finally the concept of living in spite of the Absurd is the solution that Camus offers, urging us to understand the meaning of death and its inevitability, but to seek happiness and to find meaning within ourselves. Camus uses the analogy of Sisyphus, a man ordained by the Gods to roll a boulder up a hill, only to watch it roll down again in perpetuity, to better explain the Absurd.

> This is good but this might be the place for a bit more detail about how this analogy works to capture the idea of the meaninglessness of the life.

Premise 1 is the most simple, however possibly the most contentious. Although it may challenge a host of prevailing philosophical ideologies, one must accept that there is no objective, empirical

evidence for a pre-ordained meaning in our lives, or in the universe as a whole. Sisyphus' endless pushing of a boulder is an ideal example to assist in the comprehension of such a concept, we must imagine that we are in the place of Sisyphus.

The three solutions to the Absurd are concurred with by many existential philosophers, and there has yet to be posed a valid fourth solution, or the removal of one of the three.

> This is not a persuasive defence of P2. However we can charitably accept it.

One can see how suicide would be an escape from the Absurd - if meaninglessness is associated with life then remove life, hence one ceases to exist and meaning is irrelevant.

> This is a clear explanation of why suicide is an option.

As clarified, the second option, to find religious or spiritual faith in a transcendent realm or deity is an option that has been undertaken by a large portion of the world's population, and if one believes that actions in this life influence something after death, or please a deity, then he/she has found meaning. Finally, to go about one's life without faith but to instil meaning in values and emotions such as achieving happiness or pleasure is the final solution - and the solution adopted by those who are atheist.

Premise 3 discounts suicide as a viable option, a motion supported by both Camus and Kierkegaard. Camus summarises his argument against: 'In taking one's own life we are merely making life more absurd.' - in essence how can we hope to counter the Absurd is we choose to escape it? Regardless of whether we are alive or not, we will have, at some point, led a meaningless life: to cut it short is both intuitionally unpleasant and rationally illogical.

> The writer quotes Camus. Be careful with quotation: you must get it right. But the writer then goes on to paraphrase the idea. This is important as this shows a deeper understanding of the philosophical concepts involved.

> It is important to note that candidates are neither punished or rewarded for holding particular positions in relation to any beliefs. Scripts are rewarded for strong philosophical reasoning whatever position is being adopted.

Camus describes the second solution as 'philosophical suicide', supporting premise 4. The belief in 'life after death' is fundamentally irrational, for one is without a single piece of empirical evidence that suggests so, and most likely, never will.

> This is important reasoning. The writer supplies a reason for the statement stemming from Camus' observation.

Kierkegaard's 'leap of faith' is asking one to ignore their rationality, an inexcusable act of ignorance that makes religious faith feel false and appears to 'pull the wool over one's eyes' - to use a colloquialism.

> It is best to avoid colloquialism as it is often difficult to explain and thus makes your argument less clear (more woolly).

The most prominent example is a belief in a Christian God - 'that-which-nothing-greater-can-be-thought' - a convenient characteristic for a deity which carries no proof of existence.

> This does not seem a useful point to advance the argument. It would require a lot more work to justify this claim. Some points might be better left out.

Of the three solutions, Camus finds the last to be the most acceptable. He asks us to imagine Sisyphus happy, thus he finds meaning in pushing the boulder up the hill. Applying this to our world, if we understand death to be the end of our existence …

> Here the writer links back to the point one* noted in the argument map, and follows to address point 2.

...and that such an occurrence is inevitable, we can make a conscious effort to become 'the Absurd hero' - deriving pleasure from our actions and thus deriving meaning in life, abolishing the Absurd.

> The writer interprets the question's 'understand the meaning of death' as point 1 and point 2. He has set up the metaphor with the story of Sisyphus so that death is equivalent to the boulder rolling back down the hill. This is a sophisticated and illuminating usage.

As the argument takes its form as a process of elimination, if we accept the premises to be true, of the three solutions there can only be one remaining, as stated in the minor conclusion. One of the strongest counters to this argument comes from nihilism, the idea that life is meaningless absolutely, and life and death are one and the same, as opposed to binary opposites.

> The writer briefly considers a counter-argument but has run out of time to adequately refute it.

Although difficult to refute, one need not look beyond the world as it currently is, in which there exists many individuals who value life without creating meaning in the form of religious faith. The quest for pleasure and happiness appears to outweigh this reasoning.

> This is not a good way to finish. This was a clear and clever answer to a difficult question, but it is important to clinch your argument in the final paragraph.

Candidate #8   Question 14

Religious experience occurs when an individual believes that a supernatural entity, in which holds a higher power than all, has made contact with them through events such as 'miracles'.

> The writer begins with an explanation of when religious experiences occur - by way of clarifying the concept. There is no need for scare quotes around the word miracles, unless the writer intends to disrupt our normal usage of this word (and they do not).

A scientific experience, however, occurs when some form of empirical evidence or event which has

been   gathered and tested by a formulated hypothesis, is present. Theaetetus Plato proposed the Tripartite theory of knowledge where our knowledge and understanding of the world derives from a 'justified-true-belief', whereby for a belief to be true it must be supported by some concept of reality that can prove it.

> The writer clarifies their notion of scientific experience. This includes a statement about knowledge as defined by Plato. It is not clear what this adds to the introduction.

Whilst religion Focuses purely on blind faith, science follows the scientific method which is consistent with evidence, rational and falsifiable. Thus religious experience and scientific experience are incompatible as ways of understanding the world.

> 'Blind faith' and 'faith' are different. The writer may have been better served by the less extreme claim.

P1) The scientific method gathers data and evidence, formulates a hypothesis, and then further tests this hypothesis. The way in which we understand the world through such scientific experiences, stems from past research and data, which has been empirically tested. Lines and trends of such evidence in science is what causes an individual to experience the world differently, to those who believe everything happens from a supernatural entity.

For example, a person who does not follow a religion, and views everything that occurs in the world as a factor/cause of science, would view being in a traumatic event, such as being in a car crash, far differently from a religious individual. Their way of understanding why they survived the crash, would be based on the scientific manufacture of the car, such as the elasticity of the seat belt, or the pressure in the air bags. All scientific claims are therefore consistent with evidence, and thus, such an individual's way of understanding the world is incompatible with those who are religious.

> The writer states each premise in turn and then provides argument to support each claim. This is a fair technique - although by listing the premises we can see more clearly the way the argument will advance.

P2) Religious experience is purely based on blind faith

Religious individuals, who claim that they have had a 'religious experience', such as a 'miracle', do not have any empirical evidence to support it. Religion is based purely on blind faith, where people invest their trust and worship in a supernatural being, such as God or Gods. Christian individuals believe they are the 'making of God's children', and that God is omnibenevolent, omniscient and omnipotent. Such worship and trust for this supreme being, derives from the thousands of extracts in the bible, in which people have listed the many 'religious experiences' or contact they have had with God. However, none of these experiences are supported with empirical evidence or data, and are completely reliant on personal observation. Thus, religious experience is incompatible with scientific experience, as a means of understanding the world, as it relies on blind faith.

> This part of the argument contends that religious experience is personal and thus subjective: there is no empirical evidence to support the claims that these reported experiences are real. The strength of this answer lies partly in the structure. Note how this paragraph ends with a reiteration of the main contention.

P3) Science is both falsifiable and rational.

Whilst religious experience is not supported with any chain or lines of evidence, science is both rational (complied with logic) and falsifiable (amenable to change). Science is constantly changing in light of new and updated data, and will continue to do so until the end of time. Centuries ago, Pythagorus proposed the theory that the world was round and not flat – like many believed it was. After testing this both mathematically and geographically, it was proven that there were line of evidence that supported this, and in turn many realms of science was changed. This was also present, when Charles Darwin discovered evolution, whereby he proposed that humans had evolved from apes. This too had a vast impact on the way scientists interpreted the world and causes of events. Hence, all of science is complied with logic and amenable to change when exposed to new evidence, Thus making those who have a 'scientific experience' incompatible with those who have a religious experience.

> This paragraph makes two strong claims that distinguish scientific experience from religious experience and then provides an example to illustrate these aspects.

P4) Religious experience cannot be universally applied.

Each and every individual who has had a religious experience cannot explain or re-enact what they experienced. It is personal, and unique to the person, and therefore, cannot be generalised as a universal experience. For example, those who were religious, and victims of the car crash previously explained, would react opposingly to those who understand the world through science. Such religious individuals may interpret this traumatic event as a means of God's wishes, or as a miracle. They may not believe it had anything to do with the physics of the car or their surroundings, but rather a personal and spiritual message from 'God.'

To further strengthen this, is the fact that there are multiple religions, such as Christianity and Buddhism, both in which worship different things. Christians are strong believers that there is an all-powerful and all-loving God, who has personal contact with them and is present in this world. Buddhists, however, do not worship any God, but rather engage in spiritual healing, with the aim to replenish their hearts. Therefore, religious experience is both personal and unique to one's self, and thus cannot be applied as a universal experience/feeling.

> This last premise characterises religious experience in a way that shows its incompatibility with science. The writer returns to the previous example to contrast the two experiences, and the writer provides an additional argument to support premise 4.

To conclude, neither religious experience or scientific experience are more reliable ways of receiving knowledge from the world, but rather they are incompatible with one another. Religious experience and scientific experience are incompatible as ways of understanding the world, as they both comply of different methods of interpreting the world.

> This final paragraph is too brief, but it tries to clinch the argument by emphasising that it is the different methods of interpreting the world that cause them to be incompatible. The claim that 'neither...are more reliable ways of receiving knowledge...' is not one that was explored in the response and so should not appear in the last paragraph. This idea would need further argument and examples to be accepted.
>
> This response is a good example of how an argument can be launched in three pages. There is no need to write more if your argument is clear, strong, well supported by examples and directly addresses the question.

Candidate #9   Question 16

~~An argument map of the argument is as follows:~~

~~1)   Justice does not apply to those outside of society and~~

~~2)   'Society' is essentially the State, therefore~~

~~3)   The State decides who is a part of society and who the justice applies to.~~

~~An argument map of the argument is as follows~~

> The writer begins with this plan and then deletes it. This is their initial thinking about the question. It shows the value of planning your argument before you start your answer because, clearly, the writer realised this set of premises was leading them up the garden path.

The idea of a just society has been discussed and debated for millennia in philosophy. Tolerance, however, has only recently become a mainstream concept in philosophy. When examining the two subjects together, once can come to the conclusion that a just society must put limits on tolerance if it is to ensure maximum justice for its own members. At the heart of this lies the premise that people are, by nature, selfish, aggressive and violent, and so will find any means to vilify and assault other members of society, especially differences such as race and religion.

> This opening is a bit loose - a bit too descriptive. The writer will have to get down to the argument quickly. They do this when they produce their conclusion. The writer introduces two concepts in the conclusion that narrow the scope of the answer: 'maximum justice' and 'justice for its own members'. Is this acceptable? We will know as we follow the argument.

In such a chaotic society, the Rawlsian notion of distributive justice – which ensures the maximum justice for citizens of a society – could not be achieved. Therefore, a truly just society must put limits on tolerance in   order to ensure social and political stability and thus be as just as possible.

> The writer identifies an assumption that will underlie the argument: is it a fair assumption? Some might say this is too dark a view of humans and contend that altruism does exist. Some might say there is another alternative: that some people can live without harming others, sorting out differences when they occur, and living peaceably, even if not altruistically.
>
> In this last sentence the writer refers to Rawls's notion of distributive justice. They only explain the operation of this idea, but this is acceptable in this context. It is important that they didn't leave it without explanation.

 An argument map of these premises and conclusion is as follows.

1)   People are naturally violent and aggressive. Therefore

2)   People will use racial and religious differences to justify aggression, and

3)   In such a chaotic society, justice could be delivered to citizens. Therefore

4)   A society must place limits on tolerance to be truly just to its citizens.

> This clarification of the overall landscape of the argument is helpful. These premises are good. Perhaps premise 3 could be 'a just society cannot tolerate this aggression or these justifications...' since the conclusion raises the notion of tolerance for the first time.

The first reason as to why a society must place limits on its tolerance is because racial and religious differences can be easy justifications for violence in society. According to the Hobbesian view of human nature, the natural state is a 'state of war', where "life is brutish, short and nasty" (Leviathan). In such a natural state, there are no limits on a man's psychological egoist drive which seeks simply to improve life for the individual, with no altruistic tendencies whatsoever.

> These signposts like 'The first reason'... make the argument easy to follow.
>
> The writer quotes Hobbes. It is important to get this right. It is not necessary to quote other thinkers, but if you do then make sure you have memorised the quote accurately.

When placed under the control of a great power – the sovereign state – however, man's egotistical nature can be curbed to a certain extent. However, it can never be fully eradicated, for man will always seek to serve his own purpose. Thus, the presence in society of multiple races and religions can be a justification for man to revert to his self-serving lifestyle before being placed under the control of a great power. One may argue, however, that our current multicultural societies do not see such violence to such a large extent.

> When the writer uses 'Thus' they are making the inference from P1 to P2 clear.
>
> Then they introduce a counter-argument .

However, even if tolerance does not impact the safety of society, it does impact the effect the deliverance of justice in a society, which is what the third premise of this argument states.

In a tolerant society, justice cannot be delivered effectively to all members of society in accordance with Rawlsian principles. The idea of distributive justice – in which all social goods should always be distributed in a way that benefits the 'worst-off' members of society – cannot exist in a tolerant society.

> This refutation of the counter-argument is not strong. It really needed a more detailed account of the limits of tolerance in a multi-cultural society. An example would help.
>
> The writer uses Rawlsian principles as a key idea and then explains what that means in the context of the argument. This is good method.

Even without widespread violence, discontent as a result of racist and xenophobic attitude of the populace will still interfere with the transmission of Rawls' social justice, as people of different races and religions will constantly (in accordance with nature of an aforementioned) be conflicting with those different to them. This conflict takes away the rights of the victims, and thus true Rawlsian justice cannot be delivered if a society is too tolerant.

> This is a clear articulation of the main thread of the argument - but an example would strengthen it.

However, one may argue that such notions of justice which have been proposed so far are not in fact valid notions of justice at all. However, the application of Hobbesian justice shows that it is indeed

valid. In his great work Leviathan, Hobbes states that justice is only applicable to members of society.

> The writer considers another counter-argument and then attempts to refute it by reference to Hobbesian justice.

This idea coupled with Hobbes' other significant idea of the absolute power of the sovereign, would enable the state, not any notions of 'natural law' (which Jeremy Bentham rightly described as a "perversion of language" in his essay Anarchical Fallacies) to define both what is justice, and who is a part of society. Since those who are not a part of society are not applicable to its justice, then the state has the ability to justifiably discriminate against any person or group which threatens the stability of the society.

> The writer is trying to cover too much ground in too few steps. The references to 'natural law' and Bentham are too brief to add weight to this part of the argument.
>
> This refutation of the counter-argument is not persuasive since the challenge was about 'the valid notions of justice' and, although the idea of who administers it to whom is part of that challenge this misses the main concept. If you are going to produce a counter-argument (and it is important that you should do this) then you must have a persuasive rebuttal ready to go.

Thus, a just society must put limits on tolerance in order to ensure the social stability which allows for the full transmission of justice to the rest of society. Although such an idea may seem extremely racists and xenophobic, that is essentially the point of it. By accepting the innate violence of people, one realises that an extremely intolerant society is one which has the largest extent of social homogeny, which is a paramount condition for the deliverance of justice to a society's citizens.

> This final paragraph contains an odd step. Although this argument has shown that there are necessary limits to tolerance it has not proved that these limits need to impose 'extremely racist and xenophobic' restrictions on the members of society. Nor was this part of the plan set out in premises 1 to 4. Try to avoid dramatic flourishes at the end of your argument.
>
> Overall this answer has presented a clear argument and demonstrated some insight into the issues of justice and tolerance in a society. The argument is original and demonstrates a sound understanding of philosophical method.

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