# BETTER ANSWERS

## PHILOSOPHY AND ETHICS

## 2021

BASED OFF THE 2020 ATAR PHILOSOPHY AND ETHICS EXAMINATION

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# Contents

# Foreword

I was honoured to be asked to write the foreword for this very unique piece of work that aims to make you 'better'. In this respect, it is unique for a number of reasons – unique that it celebrates the achievements of the ATAR WACE class of 2020 in WA in Philosophy and Ethics; unique in that it was brought together by three very talented colleagues in the world of Philosophy in WA; unique in that it offers you – the reader – the opportunity to develop your own skills and understanding in Philosophy; and unique in that it focuses on the unique subject of Philosophy.

Philosophy can be understood and utilised in two very distinct but overlapping ways. It can be examined for the value of the subject itself – to translate the word literally - the love of wisdom. To quote the SCSA website, Philosophy "engages students with three classical questions of the human condition: 'What is real?'; 'How do we know?' and 'How should we live?'" These questions are not only integral to the WACE course, but also to life itself. These will go beyond any formal study of the subject and remain with you for years to come.

Secondly, to answer these questions, Philosophy requires students to think. Thinking is a dying art- yet it is this skill that is becoming increasingly sought after and essential to the continued development of humanity. In a world where machines can retrieve information and facts in less than a second, the skill of being able to think - or high level cognition- is becoming a highly desirable skill for 21st century citizens, politicians and businesses alike.

It is my wish that as you reach the end of your Year 12 Philosophy and Ethics ATAR course, you will have (hopefully!) developed both a love of the subject of Philosophy and developed your skills of thinking and cognition. No doubt your study of the subject will have frustrated you, at times confused you and driven you to the edge of your abilities. But that is where the beauty of Philosophy lies. It is in the continued process of wrestling with these big questions that the true value of the subject can be found. As Aristotle said "We are what we repeatedly do. Excellence is not an act but a habit". By this logic, by continuing to think, discuss and develop reasoned Philosophical responses, we are becoming better people. I hope that providing you with 'better' answers, this guide goes some way to enable you become 'better' on the examination part of your journey.

I wish you every success in your forthcoming examinations and for the future that lies beyond.

Good Luck!

Andrew Rogers

Chair of the Association for Philosophy in Schools Western Australia

# Acknowledgements

## Dr Kaz Bland

Kaz discovered philosophy in her 30's as an undergraduate student trying to escape cooking for the rest of her life. She graduated with a doctorate in Philosophy from the University of Adelaide in 2019. Over the years she has taught casually at several universities across Australia. She now holds her first real job as a lecturer, and philosophy for children (P4C) practitioner at the University of Western Australia.

She sees philosophy as very practical, a method of thinking carefully and critically about BIG problems. Whilst we may not all agree on a solution, we can learn better ways of thinking things through. By our powers combined, she hopes philosophy will take over the world!

## Dr Ray Driehuis

Dr Ray Driehuis currently holds doctorates in Philosophy and English from Edith Cowan University. He is also the Philosophy and Ethics teacher for Perth Modern School. Dr Ray has had a long history with APIS serving as the organisation's treasurer for 3 years and then as the chair of the organisation from 2010 to 2013. He has also appeared on "The Philosopher's Zone" with David Rutledge discussing the importance of philosophy for children across the national airwaves.

## Mr Charles Fedor (Editor)

Charles has worked in the education sector since 2015 primarily through charities and not-for-profit organisations. Passionate about empowering students and ensuring a holistic education, Charles has sat on the Executives of the Australian Debating Federation, United Nations Youth Australia, Tournament of Minds, and as Chief Executive Officer of the Western Australian Debating League.

Having been educated in regional Western Australia, Charles believes education should first and foremost develop critical thinking skills and broaden people's recognition of diverse perspectives. Having competed in Philosothon, including in its inaugural year, Charles has a deep appreciation for the power that a community of inquiry can have in developing collaboration among different individuals.

Planning to study his Masters of Secondary Teaching through the Teach for Australia program in 2022, Charles is very excited to increase the accessibility of philosophy for schools across Western Australia. Charles currently holds a Bachelor of Commerce in Economics and Political Science from the University of Western Australia and will be completing a Bachelor of Arts in English and Literary Studies in 2022.

# Introduction

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? 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 2020 Philosophy and Ethics ATAR course examination with permission from the writers. The comments and annotations are written by two different teachers so you will hear two different voices in the text. The annotations and comments are to help with your learning journey. There is a healthy mix of positive and constructive annotations to assist you with interpreting and understanding why these particular scripts were chosen. 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'. There is the odd spelling mistake, fragmented sentence, and bold assertions. However, we have curated these answers because they will lead to greater understanding for current students. You will notice that these candidates might do one thing extremely well and struggle in other areas. Much like the parable of the Blind Men and an elephant, each candidate is missing something crucial that can be found in other scripts. Don't take the responses in isolation, view them all together to reveal an even 'better answer'. We wish you the very best of luck candidates and please read on critically!

# Understanding the Marking Keys

*\*This section was originally published in the 2017 Better Answers Guide for Philosophy and Ethics. Its derivation has been introduced here. Our thanks to 2017 writers, Jon Lamotte, Don Munro, and Justin Limb for their efforts\**

The marking keys are a valuable way for you to understand what to target during your exam. You should read the marking key to know what is crucial for your answer and what is more window dressing. Much like building a house, it is nice to pick out furnishings and lush wallpaper, however if you are missing a roof then all of your work will be for naught. Make sure to get the 'basics' right on the marking key, before you start adding in extras. In order for these keys 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.

## Part A, Question 9: 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 'lenses' in which to evaluate the community of inquiry:

### Examples

You get two marks if you show critical engagement with the examples used in the dialogue. Are they:

relevant and fair?

How much support do they provide?

For example: is Ariane's analogy of a restaurant bill a fair one to rebut Mitchell's contention? If we refuse to pay our bill, is that the same as rejecting an implicit agreement and thus the social contract?

### 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: Mitchell's first contribution suggests that the social contract must be agreed via an explicit signing of document.

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.

## Part B: Passage Analysis Marking Key

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 or sub conclusions, underline them.
5. Work out how these premises lead to the conclusion. Draw a map.
6. Read the map back to yourself. Have you captured all the main ideas? Are the inferential moves making sense?
7. If you are confident, then begin your answer. If something is wrong then go back and rethink.

## 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.
- Signposting: 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.

Now whatever you do in section 3 make sure:

- You are able to get to a thoughtful and persuasive conclusion.
- You actually argue, not just discuss or describe people's thoughts
- You plan your answer so that it is clear and logical.

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.

# Section Two: Philosophical Analysis

## Part A, Question 9: Community of Inquiry

The following dialogue is an excerpt from a community of inquiry.

You are required to:

- Summarise the contributions of each participant
- Clarify these contributions
- Evaluate them critically

*Mitchell: According to social contract theory, citizens are obliged to obey their governments and abide by the laws that have been established because of a contract that has been made among the citizens. But this doesn't apply to me. I've never signed the contract! And since I've never seen anyone else sign it either, the theory is obviously false.*

*Ariane: Think of it this way. Suppose you go to a restaurant and order a nice meal. Suppose you finish the meal and then the waitress brings you the bill. Having eaten the meal, it would be absurd for you to then try to avoid paying the bill by insisting that you had never explicitly stated that you would pay for it. You gave your consent to pay when you ordered and ate the meal. In a similar way, there are many benefits to living in a society that has the rule of law and a functioning government. By voluntarily accepting these benefits you can be said to have implicitly given your consent to the government, and in giving your consent, you are obliged to obey the law. This is what the social contract is all about.*

*Mitchell: The first problem with your argument is that I have never been the recipient of any welfare payments from the government. So I can't be said to have accepted any benefits of government. It follows from this that I haven't implicitly consented to government any more than I have explicitly consented. Secondly, the very idea of implicit consent is suspect. There can be no binding implicit agreement if I say explicitly that I don't agree. I don't agree with the laws of this government. And I don't agree to be bound by such laws.*

*Ariane: Have you ever called the police for assistance? Did you or do your children go to a public school? Have you ever driven on the freeway? If the answer to any of these questions is yes, then there are some benefits of government that you have accepted. In that case, you'll need to make sure you obey the law. Just like the rest of us.*

## Script One

*A good attempt at a summary statement however it could have been stronger by using their own words to prevent loss in translation.*

Mitchell takes the position of rejecting social contract theory by rejecting inherent with government, while Ariane takes the position of supporting social contract theory and the benefits it brings to the individual.

Social contract theory is a concept with political philosophy, an area of philosophy which examines the nature of power and government with human society. Social contract theory is the theory that in societies, individuals give up some individual liberties, for example by paying taxes and following laws, in order to receive a net benefit through the safety and prosperity of being in a society for example by having the government provide running water for you. Locke and Hobbes were major proponents of social contract theory, explaining that it was a method of escape from the state of nature, the state of humanity without the benefits of society and the net benefit that the social contract provides.

*Quite a good introduction. Introduced and explained the key concept (social contract theory) and mentioned historically relevant philosophical adherents. Work on phrasing is needed*

Mitchell's argument is structured as follows:
1) I have never agreed to enter the social contract.
2) Implicit consent is problematic
3) I am not bound by the social contract and its laws
Premises 1 and 2 provide independent convergent support for conclusion 3.

*Accurately maps the argument and states it in logical form*

*Possibly too concise and very short formalisation of argument. Though it is accurate*

Ariane's argument is structured as follows:
1) Accepting the benefits of society is giving consent to enter the social contract.
2) Everyone accepts the benefit of being part of society.
3) Everyone is bound by the social contract and its laws.
Premises 1 and 2 provide linked support for conclusion 3.

*Accurately maps the second participants argument and states it in logical form*

In Mitchell's first contribution, he introduces the premise that he has never explicitly agreed to the social contract by signing a document. This premise is rationally unacceptable as it commits the definist fallacy; the social contract is not a physical contract a individual signs, but a theory as to how and why societies form and are bound by the

laws they they are by being a member of society, (we make the plausible assumption that Mitchell is not a caveman living in the jungle)· Mitchell has in fact agreed to the terms of the social contract· The influence from Mitchell's first premise to his conclusion is strong· If he has not in fact entered the social contract, then it logically follows that he is not bound by it, its laws or the government·

In her first contribution, Ariane responds to Mitchell's first premise, using the example of a restaurant bill· She explaisn that agreeing to social contract is like agreeing to pay the bill at a restaurant; much like eating at a restaurant includes the implicit agreement that you will pay the bill, living in a society includes the implicit agreement to abide by the social contract and follow its rules· This example is relevant, providing an analogy of a similar situation in which implicit agreement is established, and effective, clearly demonstrating that not all agreements need to be physically signed and demonstrating the rational unacceptability of Mitchell's first premise· The relevant and effective example supports Ariane's first premise, that by accepting the benefits of living in a society, the individual gives their implicit consent to enter the contract and there her first premise is rationally acceptable·

*Excellent work: Accurately explains each candidate's position in detail, committing one paragraph to each section of dialogue·*

*Hot Tip: Avoid repetitive phrases or words· In this case the student overuses "social contract theory"*

In Mitchell's second contribution, he introduces the premise that implicit consent is problematic· This premise is rationally unacceptable as he justified it by asserting that he has explicit said that he doesn't agree to the social contract· This justification fails because as Ariane's first contribution explains, Mitchell agrees by benefiting from society's provisions, rather than by explicit consent· Therefore, his lack of explicit agreement is irrelevant· Mitchell attempts to object to this point by using the example of him not receiving welfare from the government to argue that he has not benefitted from the social contract· However, here he commits the definist fallacy by defining the "benefit of living in a society" as only government welfare, and not including access to water, roads and hispitals which his tax pays for· The example is not effective because it commits the definist fallacy and therefore this objection fails and thus his second premise is rationally unacceptable· The inference from this premise to his conclusion is strong· The social contract is dependent upon the concept of implicit consent, and if implicit consent is indeed problematic ten it follows

that he has reason to believe that he is not bound by the social contract.

In Ariane's final contribution, she responds to Mitchell's second premise by using the examples of public school, police and road usage as examples of benefitting from society and the social contract. These examples are both relevant and effective, providing instances of government and the social contract providing benefit to the individual beyond government welfare, thereby demonstrating the rational unacceptability of Mitchell's argument that he has never received benefit from the social contract. This relevant and effective example demonstrates the rational acceptability of Ariane's second premise, that all individuals accept the benefits of living in a society. The inference from her first and second premises to her conclusion is strong. If accepting the benefits of living in society is implicit consent for entering the social contract, and everyone in a society benefits from living in a society, then it follows that everyone in a society must be bound by the social contract and the laws that it dictates.

Mitchell's argument lacks cogency relying upon two rationally unacceptable premises and committing the definist fallacy while Ariane's argument is cogent, containing only rationally acceptable premises and storng inferential moves while using examples to effectively demonstrate the rational unacceptability of Mitchell's premises. Mitchell's argument suffers from a lack of understanding of how the social contract works and how he interacts with it, understanding only the sacrifices he has to make to live in a society, such as paying taxes and following laws, and not the benefits he receives from the social contract such as schooling and healthcare.

## Reviewer's Notes

Whilst there are issues with spelling and grammar here and there, this response was chosen for its adherence to the Community of Inquiry Marking Key. The candidate has clearly studied and followed the key, using it to format their response and kept their summaries concise and to the point. They start out by identifying the main position of each participant and then offer a short and to the point clarification of them. Their evaluation demonstrates critical engagement with the examples used, offering relevant and fair support. They provide relevant reasons to justify the stated acceptability of the premises and accurately identify and assess the strength of the main inferences made by each participant. Finally, they accurately assess the cogency of both arguments. By using the marking key to format their response, their answer is concise and to the point, and the length of each section reflects the number of marks rewarded in each of the four categories.

Script Two

The dialogue between Mitchell and Ariane revolves around the idea of the social contract theory, in political philosophy and more broadly axiology. Social contract theory is the concept that binds individuals to the sovereign government, for individuals to gain benefit from government (securities) and in the process, the individuals sacrifice certain freedoms. Social contract is deemed necessary for different reasons and different ideas as humanity without society (the state of nature) Thomas Hobbes believed that state of nature was "poor, solitary, nasty, brutish, and short", so an authoritarian government was necessary to control humanity's 'bully' nature, while John Locke believed that the state of nature was paradise, one property would be protected, so a social contract would be minimalist government to protect property and basic wellbeing. Mitchell is against the idea of any social contract being bound to himself because he believes he didn't consent to it. Ariane believes that to gain from the social contract is to be subject to have freedoms removed: a concept called tacit consent that Locke had established.

Mitchell initiates dialogue by stating that the social contract is defined as purely citizens being obliged to follow government law because of a contract signed with government. He then claims that he never signed the contract, so he mustn't be subject to any laws/restrictions. The first claim is a strawman/misrepresentation of the social contract, because it is not just the removal of freedom, it is also the ensurance of securities by the government in exchange, such as public schools and roads. Logically the first claim is unacceptable. His second claim is equivocation because the social contract theory is not a real physical contract, hence to say that because he didn't sign a contract, he shouldn't have freedoms is unacceptable.

Ariane responds by stating that by voluntarily accepting benefits from society (like public schooling) you are agreeing to a pay for the benefits by sacrificing freedom to not live in the state of nature 'as a non-societal human'. This is a reference to tacit consent, Ariane makes an argument by analogy by stating that if you were to go to a restaurant and order food, you are expected to then pay for your food. This example is a great illustration and is entirely relevant to the problem

*This paragraph lacks coherence and evidence for the claims made. Work on phrasing needed throughout.*

that Mitchell cannot seem to understand. Therefore Ariane's claims are acceptable.

Mitchell responds by stating that because he hasn't benefitted from welfare payments directly, then he has had no benefits provided to him by the government at all. This is a non-sequitur fallacy that I will discuss later. Mitchell then claims that he doesn't consent to be bound by laws of government, so he should not be bound by such laws. This is unacceptable, because a government is in all respect sovereign over all individuals that are geographically encompassed by it, therefore if someone were to not agree with security from government and not want to be subject to minimal loss of freedom, they are likely to lose near total loss of freedom by sovereign government by ending up in jail, therefore social contract extends to the point that a benefit of government includes inhabitance on land, and to disagree with government contract is to be considered rogue and this is dangerous to those who have agreed to social contract that don't want to be possibly harmed, so, the government thus ensures security of those under the contract by putting the rogues in prison. Hence Mitchell's claims are unacceptable because to be subject to law is to be in governments range and considered terrorists.

Ariane responds by stating that receiving benefit from government is more than just receiving welfare money. Ariane then gives examples that are not receiving benefits: such as police help, public schools and freeways. This is entirely because public goods are payed for by the government and are free hence making them subject to anyone who wishes to benefit from them and in exchange be subject to the government laws. Therefore this example is relevant and the arguments claim is acceptable.

Overall the inferential strength of Mitchell's arguments are poor, because the non-sequitur" [I don't benefit from welfare], so, [I don't benefit from government], where there are many more ways of benefitting from government than welfare such as public schooling. Also to claim that Mitchell didn't agree with law, so he shouldn't be subject to it is also weak inferential strength, because this ignores the sovereignty of government that will be overtly authoritative over those

who do not agree and don't follow law. So, his overall arguments inferential strength is weak.

Ariane's argument had strong inferences, one inference was that the fact that someone benefits from government is inferred deductively from the fact that they are subject to benefits such as schools, roads and police services. This was the main inference to which Ariane's argument centres around: supporting the nation via tacit consent. So, her inferences are strong.

Overall Mitchell's argument is lacking in cogency because of poor inferential strength and non-sequitur fallacies; as well as unacceptable premises, including equivocation and strawman arguments: fallacious!

Overall, Ariane's argument is cogent. This is because all claims made about social contract and tacit consent are acceptable and supported with relevant examples; as well as the inferential strength being strong.

## Reviewer's Comments

This passage was chosen for its content and format. As with the previous response, the candidate used the marking guide to structure their answer and kept it concise and to the point, in most part. Whilst the candidate did not provide a formalisation of the participant's arguments, they do accurately present each side and clarify the positions well. Do not formalise an argument if you are not very confident with doing so. Accurate clarification of key ideas is more important. As stated in the margin notes, but worthy of further clarification: avoid long sentences. They become confused and confusing. State your point clearly and concisely and then try to find an example or counter example that supports your claim. This means that you are constructing your own argument in response to theirs.
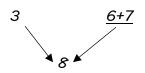
## Script Three

*This dialogue concerns issues of political philosophy and namely the nature of and acceptability of the social contract. Mitchell concludes that he is not obliged to obey the laws of society because, he argues, that the social contract theory is false. Ariane however claims that Mitchell does not have to obey the law because he participates in the social contract.*

*The most obvious philosophical concept in this dialogue is the issue of a social contract. The existence of a social contract can be traced as far back as Socrates, in which he accepted the death penalty from his government as he had participated in the social contract. The social contract is the view that by benefitting from a society, in that you recieve security, protection, and other services you agree to abide by the society's laws in a social contract. This social contract was used to justify the existence of the government/state by philosophers such as Thomas Hobbes and John Locke, who both claim that humans are rational and so will give up some of their freedoms from the state of nature and abide by a government. The arguments against the social contract, as argued by Mitchell, is that there has never been a physical actual contract, there should be no assumption that we will abide by its terms. Another issue with the second contract ignored by Ariane, is that none of us could possibly live without unintentionally benefitting from society, so it is problematic in that it means no one can ever free themselves from the social contract.*

*Mitchell's argument can be written as:*
1) *Mitchell has never signed a social contract*
2) *Mitchell has never seen anyone else sign a social contract*
3) *Social contract theory is obviously false*
4) *Mitchell has never received government welfare payments*
5) *Mitchell has not accepted benefits from the government*
6) *Mitchell has not implicitly agreed to the social contract*
7) *There can be no binding implicit agreement if someone explicitly disagrees*
8) *Mitchell is not obliged to the social contract.*

*1+2*

*4*

*5*

3          6+7

8

Ariane's argument can be written as:

1) There are benefits to living in a society with a functioning government
2) By voluntarily accepting the benefits, you implicitly consent to the government
3) If you have used public services or benefits, then you have accepted them
4) Mitchell is obliged to obey the law

1 + 4 + 2

3

Mitchell's first premise is proceeded by his definition of social contract theory, however he commits the definist fallacy as he unfairly defines the theory to suit his argument. Mitchell defines it as a "contract made between citizens" however social contract theory never refer to an explicit, physical contract, it is instead an implicit agreement, in that by living and participating in a society, you are therefore agreeing to obey its laws. Thus while Mitchell's first premise is rationally acceptable as it is true none of us sign a physical contract, this does not lend support to the claim that social contract theory is false.

*The analysis of participant 1's argument is getting too long. For example, these two paragraphs could have been much shorter and condensed into one.*

Mitchell's second premise is also rationally acceptable, however it again encounters the same issue as his first.

The inferential move from premise 1 and 2 to premise 3 is weak, as Mitchell commits the fallacy of argument from ignorance. Just because Mitchell himself has never 'seen' this contract, does not mean it is untrue and also doesn't mean the contract can't be implicit. Ignoring this fallacy, it is still an extremely weak inference as it assumes that Mitchell's definition of a social contract is correct, and that the contract must be physical, which is not the traditional, acceptable definition. Thus the assumption and fallacies collapses this line of reasoning.

The inferential movement from premise 3 to premise 8 is strong only by assuming that premise 3 is correct. Assuming that there is no social contract theory insinuates that people aren't obliged to obey the law, thus strongly supporting the conclusion. However this side of the argument collapses due to weak inferences, fallacies, and assumptions, and this is not cogent.

Mitchell's fourth premise is rationally acceptable, it can be argued, however his inference from his fourth to his fifth premise is weak. Welfare payments are not the only benefits provided by the government, and Mitchell ignores other things such as hospitals, schools, rubbish collection, police, firefighters. These social services are a necessary role of the government, and everyone benefits. Even if you have never called for a firefighter, they still protect your home by fighting bushfires, for example. Thus this large assumption that welfare is the only benefit significantly weakens this inference.

Mitchell's $5^{th}$ premise is conditionally acceptable, on the condition that accept means to willingly engage with or ask for government support. Mitchell always will benefit from a healthcare system, for example as it ensures those around him stay healthy and so he remains healthy. However, he can't be considered to have 'accepted ' that benefit if he didn't ask for it, or use it. Therefore the premise is conditionally acceptable as, while he does benefit, he may never have 'accepted' such benefits.

The inferential movement from premise 5 to 6 is strong, if the social contract is defined by people receiving benefits thus obeying laws, at its simplest, then if Mitchell never willingly agreed to such benefits then he can't be bound by the terms of the contract. However, the issue with this line of reasoning is whether or not someone must willingly accept the help of the government to be part of the social contract. Everyone benefits from the government, whether they choose to or not, but does this mean that everyone, with no choice, has to obey the laws and rules? This is a problematic claim and thus adds support to premise 6, as we can't 'agree' to something, whether it is implicit or explicit it is not consensual. Thus premise 6 is rationally acceptable.

Premise 7 is not rationally acceptable however as you can explicitly disagree with something and yet still obey it. For example you can disagree with the outcome of a democratic election however this doesn't mean you have any right to break the law. By engaging in the election itself, you have implicitly agreed to accept the result.

The inferential movement from premises 6 and 7 to the conclusion is strong, as if Mitchell never implicitly or explicitly agreed to the contract he can't be obliged to obey its terms. Ariane's first premise is rationally acceptable, and supported by her fair and relevant example. The example greatly supports her argument as it makes sense that if you have benefitted, by eating the food, you must give something ni return. However, the problem is in the example, you are willingly ordering a nice meal, whereas in reality, someone may try as hard as they can to avoid societal benefits and yet will always benefit. Thus it may not be consensual as it is in the example.

Ariane's second premise is also rationally acceptable as it is just the definition of the social contract. However it again assumes in the premise that it is voluntary. No contracts are viable if it is signed involuntarily, and thus this premise doesn't support Ariane's argument against Mitchell as Mitchell implies it was involuntary and thus according to Ariane's argument, Mitchell is no longer bound by the law.

Ariane's third premise is rationally acceptable, as it is explaining willingly seeking out services. Also the inferential movement is deductively valid, in the form of modus ponens. By using the services he accepts them, and by accepting he implicitly provides consent. However, Ariane's argument is not cogent as she continually assumes that Mitchell voluntarily agrees to the services of the government. Even though her premises are rationally acceptable and her inference is deductively valid, you can not consent to something involuntarily, thus it is not cogent. Mitchell's argument is also not cogent as while his premises are rationally or conditionally acceptable, his key inferential movements are weak and he commits fallacies such as argument from ignorance and definist fallacy. Mitchell assumes that he has not accepted government services and Ariane assumes the services are accepted willingly, and thus both arguments are not cogent.
.

## Reviewer's Comments

This response was chosen for the way they have formalised the second participant's argument. Unfortunately, this in turn lead them to make mistakes in their assessment. Before formalising an argument, work out if it is a deductive or non-deductive argument. If it is a deductively valid argument, then it must be assessed in terms of its soundness, not cogency. As the marking key clearly states that you must assess the overall cogency of both positions, this gives you a hint that the arguments are most likely to be non-deductive, where the premises provide probable, but not conclusive, support for the conclusion. This in turn indicates that your formalisation will be constructing a non-deductive argument. Making this perhaps seemingly small error has then affected their capacity to accurately assess both positions. Whilst the formalisation of the first participant's argument is excellent, the analysis of it is far too long and leads to an imbalance in terms of evaluation of the examples, premises, inferences and cogency of the each of the participants arguments.

## Part B, Question 10: Passage Analysis

### Script One (Passage One)

*Those who are trying to ensure that animals are not mistreated are not doing their cause any favours when they insist that animals have rights. This is because animals do not have rights. Only beings who can make moral claims against one another and respond to such claims can have rights, and animals are not the kinds of beings that are capable of exercising and responding to moral claims. This is not to say that we have no duties toward animals. We should not be cruel to animals, and we ought to treat them humanely. But again, this is not because animals have rights. Rather, it is because of the fact that cruelty toward human beings is immoral, and that those who are cruel in their treatment of animals are cruel in their treatment of human beings as well. Hence, all our obligations to animals derive from the obligations we have toward other human beings. The goal of improving the treatment of animals may be better served by pointing out the real source of our obligations to animals.*

*Good concise summary. No analysis at the moment*

Passage one concerns issues of environmental ethics, and more specifically animal rights. Ultimately the passage concludes that animals do not have rights and so to improve welfare we should not argue that they do.

*The student attempts to embed the key concerns in the broader historical matrix from which they emerged with some success.*

*Concept clarification is only 3 marks. Premise evaluation is 4 and seems verbose.*

The most obvious issue in this passage is the issue of personhood and rights, as well as where our duty to animals comes from. The passage assumes that in order to have rights, or be given moral consideration, a being must have certain characteristics. However, Peter Singer argued for a position which focusses on equal consideration of interests. While it makes sense that humans are more capable than some animals, this does not mean animal rights should be ignored completely, especially when considering that animals and humans can be alike in our ability to suffer. As both animals and humans can suffer and feel pain, both have a right not to, and thus animals can have rights. The passage largely assumes an unfair definition of rights thus limiting the arguments acceptability. The passage also engages with Immanuel Kant's perspective on treatment of animals, in which he argues that human's should treat animals fairly as it reflects how we would treat other humans, and thus indicates whether the argent is moral.

*Only clarify as it naturally comes up. This will allow more economic use of language and time.*

The argument can be written as:

2)    Animals do not have rights
3)    Only beings who can make and respond to moral claims have rights
4)    Animals are not capable of making or responding to moral claims
5)    Cruelty towards human beings is immoral

*Provides clear attempt at clarifying via argument map. This can be a liability if you make a mistake or are confused.*

6)      Those who are cruel in their treatment of animals are cruel in their treatment of humans

7)      All our obligations to animals derive from our obligations to other human beings

1)      Improving animal welfare is better served by indicating our obligation to animals instead of animals having rights

Map:

3 + 4        5 + 6

2      +      7

1

*Has made headway in presenting in standard form. Please use the space in your booklet to maximum effect. You can go through multiple iterations of the standard form and argument mapping for clarifying.*

*Good analysis of the third premise. Includes relevant historical figures and ideas with support from examples and counter examples.*

The third premise is not rationally acceptable as it is a definist fallacy and unfairly defines which beings can and can not have rights. Making and responding to moral claims can not be the marker of requiring moral consideration, as that would mean babies and young children as well as the severely disabled could not have rights, which seems incorrect. This links in with the issue of the personhood debate. Persona are beings worthy of moral consideration, or in this case beings who have rights. By the passage defining such beings as only those who can make moral claims, it completely excludes those who we consider persons. In fact some rights are defined as human rights, meaning by virtue of being human you have rights. Another issue is the foundation of rights. Jeremy Bentham for example claimed that natural rights are 'nonsense on stilts'. This view sees rights as simply being created by the government, for example, and those no one simply 'deserves' rights. What this means is that potentially even brings who can make moral claims might not actually have rights or, more significantly can be changed to include others. If we were to include babies as persons and as deserving of rights than animals must be included too as some animals, such as chimpanzees are much more intelligent than babies, and more capable, and are able to engage with a society and can even learn sign language. This premise 3 is not rationally acceptable and this definition would need to be changed significantly to be become acceptable, and thus would necessarily include animals.

Premise 4 is rationally acceptable as it makes sense that animals aren't able to make moral claims in the way humans are as we are two

different species. However to claim that this makes animals less deserving of rights would be speciesist, a notion developed by Peter Singer. This means that we unfairly favour our own species over another. The implication in this line of reasoning is that animals are less capable than humans and thus less deserving of rights. This is speciesism as in terms of suffering or feeling pain, animals are just as capable. It follows then that animals should have rights when it comes to pain and suffering, thus indicating the inaccuracy in this line of reasoning, even though premise 2 is rationally acceptable.

*Clarifies anthropocentrism and gives proper reasons to support the claim that the premise is not rationally acceptable.*

*While brief these evaluations are corrected and appropriate given time constraints*

The inferential movement from premise 3 and 4 to 2 is deductively valid, as it is setting up a necessary criteria for rights, and animals don't meet that criteria and thus cannot have rights.

Premise 2 is not rationally acceptable as it is dependent on unfair and unacceptable claims, and fails to consider that animals can be more intelligent and capable than some humans, this implying that they deserve the same rights as humans.

Premise 5 is rationally acceptable, and is an acceptable position to take in ethics, especially considering cruelty is often considered unjustified suffering, maybe for personal gain.

*Makes sense of the passage and correctly identifies the lack of cogency in the passage. Issues over formalisation have carried over into the analysis which can significantly affect marks.*

*Good inference evaluation, clarifies what is demanded of us vis a vis obligation to animals. Great example usage.*

Premise 6 is not rationally acceptable as it fails to consider that many people today are cruel to animals but not to humans, due to a feeling of superiority or arrogance over animals. Anthropocentrism is the view that the non-human environment exists for human use. Arne Naess argued that anthropocentrism leads to human arrogance and destruction of the non-human world. It follows that humans are cruel to animals not because they are cruel or immoral people, or are cruel to other humans but because there is the perception that animals exist solely for human use and consumption. Thus this premise is not rationally acceptable.

The inferential movement from premise 5 and 6 to premise 7 is weak. Just because being cruel to animals results in cruelty to humans which is immoral does not indicate that all of our obligations to animals are from obligations to humans. While part of it maybe derived from humans, we can also have an obligation just because animals have

intrinsic value. Animals have the capacity to suffer as their outside experience of pain is the same as humans. Wittgenstein's view indicates that similarities in external experience indicates similarities in internal, from his 'beetle in a box' analogy. Thus animals do have the capacity to suffer. It follows then that the obligation we have to not cause pain or suffering in humans extends to include animals, even if it is just the animals which definitely can feel pain. Thus some of our obligations to animals can exist due to a duty not to cause pain and suffering. Therefore premise 7 is not rationally acceptable.

The inferential movement from premise 7 and 2 to conclusion is strong, as there is no point arguing for welfare for animals based on rights, if they don't have rights. However the passage is not cogent. The third premise is not rationally acceptable as it unfairly assumes a definition of what a being needs to have to have rights. Therefore even though premise 4 is acceptable and the inference is valid, the linked nature of the argument as its reliance on this bias definition means it falls apart. Premise 6 is similar in that it is not rationally acceptable and the weak inference and inaccuracy of premise 7 means that the entire argument collapses and thus is not cogent.. .

## Reviewers Comments

This response was chosen as it demonstrates a good save. That is, the student has not been able to nail down the standard form, however they still enter into some strong analysis, conceptual clarification and evaluation of the argument. This demonstrates that even though you may lose marks in some spots, you can claw your way back through good evaluation, analysis and so on. Formalisation is only useful if you are sure that you can do it, otherwise stick to re-presenting the argument in your own words. Don't forget to use note pages too. Sometimes formalising arguments needs some separate pieces of paper to scribble and jump around on!

## Script Two (Passage Two)

*Imagine that you were going on a week-long road trip with your friends in a car but you had doubts about whether your car was in good enough condition to last the journey. Let's say you had taken the car to get serviced a few months ago and there were some serious issues with the car which you couldn't afford to get fixed at the time. The road trip with your friends would likely be a lot of fun but it would be very irresponsible of you to believe, despite your doubts, that it was safe to take your car on the road trip. You would be putting your friends in danger if you acted on this belief. Clearly it is dangerous to form a belief about anything for which we do not have sufficient evidence. Believing that God exists is just like this. Since there are serious doubts about each of the major arguments in favour of God's existence it is irresponsible to ignore these doubts and to believe in God anyway. But the same is true of atheism. Doubts about the adequacy of arguments which claim to prove that God does not exist are just as serious. There is simply not enough evidence in either direction. The only responsible position to take on the matter is agnosticism.*

*The candidate demonstrates they have read and understood the passage. This shown through stating conclusion concisely. Identified the topic and conclusion as stand alone statements.*

The topic of passage two is a meditation of the rationality of theism and atheism. The conclusion is that agnosticism is the only rational position one can take on the matter of whether or not God exists.

Religion and the existence of God is the topic of this passage, with the question of where or not God exists being one of the fundamental questions of philosophy historically. Theism is the belief that a God or multiple gods exists, and is generally the following of a religion, Monotheistic religions, such as Christianity, believe in a single God, while polytheistic religions, such as Hinduism, believe in multiple gods. Atheism is the opposing view that religious beliefs are falase and that a god or gods do not exist, rising out of the Enlightenment movement of the 18th century which largely rejected religion while favouring human rationality. Agnosticism is the position of uncertainty about whether or not god or gods exist.

*Good clarification of concepts before argument. However it might be prudent to clarify the argument before the concept to assist in structure. This will allow the identification of 'clarifiable' concepts.*

*Could have benefitted from short summary of argument in own words. This can be done in a sentence.*

*The clarification of argument is done well with clear mapping in standard form. However underline the interim conclusion as per the marking guide.*

The argument is structured as follows:
1)     It is dangerous to form beliefs without sufficient evidence
2)     There is insufficient evidence for theism
3)     There is insufficient evidence for atheism
4)     (MC) There is insufficient evidence to decide where or not God exists
5)     (C) Agnosticism is the only reasonable position to take
Premises 2 and 3 provide support though linked reasoning for minor conclusion 4, which along with premise 1 provides support for conclusion 5 through linked reasoning.

*Good evaluation of premises, however assumption re absolute certainty*

*Need for clarification techniques to evaluate the inference outside of just*

*needs better support.*

*Inference evaluation is good. Good use of clarification technique in the form of example.*

*assertion e.g facts/example.*

Premise 1 is rationally unacceptable. The remises uses the vague weasel word of 'sufficient evidence'. This analysis will assume the term refers to absolute certainty, as the problem of gradualism means that any other definition will become problematic as we cannot define what constitutes 'sufficient evidence'. The passage provides the example of the danger of driving your car under the belief it is safe to drive, for which you have insufficient evidence. While this is an example of it being dangerous to form a belief with insufficient evidence, this single example cannot be generalised to assert that all unfounded beliefs are dangerous. Consider the belief that the sun will rise tomorrow. This problem of induction demonstrates that we do not have sufficient evidence to be certain of this belief. However we would not label it as dangerous as this belief is intuitive, inevitable and unavoidable. There are many beliefs that humans must hold in order to function both individually and as a society that are not fully evidenced, as the body of fully evidence a priori beliefs is extremely small. It is impractical and impossible to label every belief for which we do not have absolute certainty as 'dangerous' so therefore premise 1 is rationally unacceptable.

Premise 2 and 3 are rationally acceptable If sufficient evidence did exist for their theism or atheism, then there would be no debate over where or not God exists or not. There is no argument on either side that remains unanswered. Neither position has sufficient evidence supporting it to be held with certainty, and therefore the premises are rationally acceptable. The inference from premises 2 and 3 to 4 is strong. If there is insufficient evidence for theism, the belief their God exists and atheism, the belief that God does not exist, then it follows that there is insufficient evidence to determine where or not God exists.

The inference from premise 1 and minor conclusion 4 to conclusion 5 is moderately strong. As a general rule, humans have a tendence to avoid doing things that are dangerous. However, we may sometimes be forced into a position where we are forced to make a dangerous choice. Consider a man driven to depression by the death of his children. Even though belief in God might be a dangerous decision to make it could provide him with conflict and security and, thus may be preferable to the depression and suffering that he may otherwise subject himself to without turning to religion. While we generally avoid dangerous

decisions, sometimes the danger is preferable to a greater danger that might arise from rejecting an insufficiently evidenced belief, such as belief in God. Therefore the influence from premise 1 and minor conclusion 4 to conclusion 5 is moderately strong.

The passage contains a rationally unacceptable premise and a moderately strong influencer, and therefore lacks cogency. The passage's argument fails as it analyses religious belief and atheism from a purely rational and evidential perspective, failing to appreciate and account for the fundamentally human nature of religious belief, and factors beyond rationality and belief that this human dimension entails.  .

## Reviewer's Comments

This response was chosen as it accurately and clearly summarises and maps the argument contained in the passage. The candidate has struck quite a good balance between each of the tasks required for the section and mostly supports their claims with well-reasoned and thoughtful analysis, supported by examples. 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. The approach this student takes is 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 would also be OK. To that point, writing in essay format is also OK.

# Section Three: Construction of Argument

## Script One (The Scientific Method)

### Question 15: The Scientific method generates a world view that is incompatible with religion

*States position*

Science and religion have existed for centuries as two competing ways to view the world. The theory of evolution compared to the view of creationism in particular seemed to indicate that only one of the other could be true. However, the claim that the scientific method generates a world view that is incompatible with religion fundamentally misunderstands the two concepts and is entirely inaccurate. While the creationist vs ultra Darwinist view implies that the two are incompatible, it ignores the fact that religion and science aim to answer two different questions about the world and existence, as well as the fact that science doesn't actually generate a world view and this is entirely compatible with religion.

*Supports the position with clear reasons, however could benefit from signposting*

*Demonstrates relevant philosophical understanding*

*Uses a counter-example*

The debate between ultra-Darwinism and creationism lends support to the claim that the worldview that the scientific method generates is incompatible with religion – ultra-Darwinism, most famously supported by Richard Dawkins, argues that the theory of evolution implies atheism. Darwin's theory of evolution argues that with a population there is variation, due to genes, and overtime, the weaker genes die out, and the organisms better suited to their environment reproduce. This means over time different beings evolve and adapt to suit their environment. Ultra-Darwinism claims that this means that the universe came to exist the way it is today through an unfolding of the mechanism laws of nature, meaning there is no role for God. On the other hand, the creationist view, supported by those such as Bishop James Usher, claims that the universe came into existence precisely as it was started in the bible, meaning that humans haven't evolved over hundreds of thousands of years but instead have always existed this way. Usher even claimed that the exact date of creation could be found

*Discusses and explains in detail to advance the position*

in the bible, approximately in 4004BC. This is important as it indicates that the scientific method generated one worldview that sees

*Signposts the move to the conclusion*

*Uses a counter-example*

*Demonstrates a conceptual*

our world as created in a series of cause and effect. On the other hand religion sees it as the direct result of God. Thus in this way, it supports the view that the perspective created by the scientific method is incompatible with religion.

*Systematically explains the distinction in order to advance the position*

*philosophical understanding*

While Ultra-Darwinism and Creationism supports the proposition it is completely inaccurate to say that it is proof of its truth as that would fail to consider that these are not the traditional views. In fact, the Orthodox Christian view, as proposed by St Augustine, is that the bible tries to explain the inexplicable event of creation through story, and should not be taken literally. It is also a fundamental misunderstanding of science and evolution to claim that it means God does not exist. Science and the theory of evolution and the scientific method can only given insight into how the Earth became the way it is today, it is a purely physical worldview, that views things in a chain of cause and effect. What this means is that evolution is not proof that God does not exist as it does not explain why life exists in the first place, or why the universe exists. Religion, on the other hand, is able to explain why life exists by pointing to God. This is significant as it means that the scientific method can only ever create a worldview that focusses on how the world is the wait it is today, and can only provide insight into question such as: why do Volcanoes erupt? On the other hand religion focusses, more on the individual, providing a framework through which people can view the world and their lives. Religion provides an ethical system and the meaning of life all in one, science can only ever answer questions regarding the physical universe. This was the perspective taken by Russel Stannard, and indicates that the worldview generated by the scientific method and religion is compatible, as not only is this the orthodox perspective, religion and science also aim to answer two fundamentally different questions, and so not only are they compatible together, they are necessary.

*Advances a new claim*

*Explains the new claim*

*Attempts to explain the refined position*

*Demonstrates philosophical understanding*

*Signposts a move to refinement of the position. However this could benefit from greater clarity*

*Uses an example to support the claim, this could be too narrow*

It is also important to consider that science doesn't generate a 'world-view' in the way religion does, and thus the two are compatible. The scientific method aims to provides truths and laws regarding the reality of our physical universe. In this way it can't provide a worldview as the way we view the world is always going to be greater than purely

*Makes a problematic claim. Theology is the rational comprehension of the nature of God*

*Demonstrates philosophical understanding and attempts to use the example to support the position,*

physical. A common view in philosophy is phenomenology, which is studying consciousness and how that influences are understanding of the world and our experiences. What this means is that science can never provide a worldview as that view is always going to include a personal interpretation of the world, and thus be subjective, whereas science is objective. If our experience of the world is always going to have non-physical, mental or emotional influences, than the scientific method providing only physical insight can not create a worldview. Thus, religion is compatible as religion can provide that world view, or the bigger picture, which science lacks. Therefore the purely physical nature of the scientific method compared to the non-physical insight of a religious worldview means the two can be compatible.

*Restates the position.*

While the scientific method itself may not provide a distinct worldview, its focus on truth and knowledge may make it incompatible with religion, which values faith, however the two can still be compatible. The scientific method is privileged as the dominant paradigm for understanding the universe, and many believe that its insight provides truth, that it corresponds to the reality of our universe. On the other hand religion values faith, or belief without reason. This view, known as fideism, widely associated with Soren Kiekegaard argues that religious truths can only be discovered through faith and not reason. In this way, the two differing worldviews created by religion and science seem incompatible as one values faith and the other values reason. However, the scientific method doesn't necessarily generate truth or knowledge, and thus in many way is just as useful in understanding the universe as both views require faith. The scientific method is primarily based on induction, in which observations are made and then scientific 'laws' are created by generalising or predicting from these observations. However the problem of induction, associated with David Hume indicates that it is difficult to justify why inductive reasoning is good reasoning. In this way it is difficult to see how we can be sure that the scientific method generates knowledge. In fact, science has been wrong many times in the past and thus we only have faith that what science tells us today is right. As a result, while the scientific method and religion appears to be incompatible in terms of faith vs reason, it is actually a lot more similar than many like to believe.

*Science and religion can be incompatible, and this is evident in the conflicting arguments for the development of the universe between evolution and creationism. However, the scientific method and religion both aim to answer different questions regarding the universe, and furthermore science only provides insight into the physical, whereas religion is non-physical. Thus, the scientific method can absolutely generate a worldview that is compatible with religion, as they have two different domains and provide insight into two different aspects of our universe.*

## Script Two (Equal Obligations)

# Question 11: Our obligations to those outside of our own society are no different from the obligations we have to those within our society

*Unnecessary first sentence. Second sentence would be better as the topic sentence*

*Needs to signpost in full sentences*

*Demonstrates philosophical understanding*

*Uses a counter-example*

*Demonstrates relevant philosophical understanding*

*Links to position*

*Since the dawn of political philosophy, the question that underpins the majority of debates has been one of moral obligation. Moral obligation can be defined as an obligation that stems from consideration of a situation's right or wrong. While libertarians and supporters of the social contract may think that we do not have obligations to these outside our society, philosophers such as Peter Singer may argue the opposite. This essay will attempt to prove the latter, that obligations to those outside our own society are no different from the obligations we have within them. The argument is listed as follows:*

*1) The society in which you live does not change your value*
*2) If we are able to help, we are obliged to do so*
*3) Separate societies may not exist in the modern world*

*It is impossible to accurately quantify the value of a human life. The factors of potential vs future worth, self worth vs worth to others, and so on make it subject to such incommensurability that a concrete value cannot be obtained. According to Kant, this is because rational agents (e.g humans) have a dignity and not a price. A human life has inherent value that cannot be altered or undone. Hence, humans have a consistent obligation to all other humans, regardless of society. Failure to uphold this obligation would be to ignore the innate value of a rational agent. A possible counter to this is that we only have obligations within our own society, as a common value system exists that is not the same in other countries. While it would be tempting to uphold obligations only to those whose values align with our own, this is not morally feasible. To do so is to judge people from a single superficial trait, rather than seeing each as an individual of infinite worth. Additional in judging based off of a value code, one is placing a higher importance on an abstract concept, rather than a physical and innately valuable being. Thus, given the moral worth of rational agents, our obligations to these within our society are no different to those outside of it.*

*States position*

*Writes very clearly*

*Signposts an inferential move*

*Links back to previous philosophical understanding example and infers the conclusion*

*Uses philosophical example*

*Uses a counter example*

*Makes a claim that could benefit from more explanation and support.*

*Uses an ordinary example to support the point*

*Signposts*

*Uses strong philosophical example to support the conclusion*

*Signposts discussion of third premise*

*Proposes an interesting and rationally possible idea*

If we are able to help without sacrificing anything of comparable importance, then we are obliged to do so. This is the principle by which Peter Singer advocates for the large scale support of humanitarian aid, but it may also be applied to the question of the child in the pond. Say you're walking through a park in a new outfit when you hear a splash and a cry. A child in the park has fallen into a pond if you don't help her immediately, she will definitely drown. You have two options: save the child and sacrifice your outfit, or let her drown to save your clothes. To do anything but the former is morally repugnant in nearly all ethical schools of thought. And thus we can equate ignoring our obligations to those in other societies, to watching the innocent child drown. A possible counter to this is that social contracts only apply without our own societies. Whether you subscribe to the social contract in the form of Hobbes, Locke or Rousseau the underlying principle is the same – in return for societal advantages, we must uphold an obligation to our society via following laws and submitting to government rule. So it poses the question, why should we uphold those same obligations to those outside our society, when they provide us no societal benefits? Simply put, because it is the right thing to do. The social contract relies on a framework of selfishness and personal gain – upholding obligations only when it suits us or provides gains to us. However, when operating under Singer's principle that when we can help, we must, it is clear our obligations extend to those both within and outside of our own society.

Finally, even should one disagree with the two preceding premises, it is possible that distinct societies may not exist today and thus, our obligations to people are the same regardless of their 'society'. Thousands, maybe as few as hundreds of years ago, separate societies certainly existed – one lived and died in the same village surrounded by the exact same people and environment. However the modern world is much more complex; individuals and nations are interdependent in terms of trade and finance, and cultures are merging to incorporate foreign customs and traditions. Thus, it is highly like that the contemporary world is operating under a global social contract. In such a case, even should our obligations differ between societies, distinct societies may not exist, meaning that humans must uphold the same obligations to

*Discusses an interesting idea that fits logically with the second premise, but could benefit from more exploration and support e.g comparable moral value*

all others. A final objection to this is that such sweeping obligations are not possible, given the sheer scale of our world. This would be a fair point, however in returning to the principle of "If we can help, we must help", it can be proven false. If individuals were to uphold obligations to all others, people would end up penniless and starving. However, obligations need only be upheld if this can be done without sacrificing anything of comparable moral value, thus the weight of obligation would be proportionately distributed between individuals and would therefore still be feasible. Hence, even should one disagree with the idea that morals should not differ between societies, one is still obliged to uphold the same obligations to all others given the blurring nature of society today.

In summary, the moral obligations within one's own society do not differ from those outside one's own society, due to the inherent value of rational agents, the principle that we must help if we have adequate means, and the growing existence of a global social contract.

## Reviewer's Comment

The candidate writes in an elegant and accessible manner, using the essay structure to advance an argument fluently and logically with support from philosophical examples.

Script Three (Unequal Obligations)

## Question 11: Our obligations to those outside of our own society are no different from the obligations we have to those within our society

*States position*

*Signposts the argument*

Our obligations to those outside of our own society <u>are</u> different from the obligations we have to those within our society. This difference is caused by the social contract we agree to within our society compared to the lack of social contract with those external. We do still have some obligations to those outside of our society, however there is a distinct difference in these obligations, as I will outline in my argument. My argument will argue for the difference in obligation due to the existance or non-existance of a social contract, supported convergently by the premises that this contract is formed through duties and also formed through social goods and rights. I will also address the counter of the idea of the universal obligation to humanity however show that there is distinct differences within different societies.

*Makes a necessary distinction for the argument*

*Engages with key concepts and signposts position*

~~The Philosophical concepts that will underpin my argument are contractarianism and the rights and responsibilities gained from conformity and abidance by the social contract.~~
The Philosophical concepts that will underpin my argument are obligations, specifically who we have obligations to, contractarianism and the rights and responsibilities grained from membership to a society. Obligations are duties that we have towards certain things. The argument on who we have obligations to is a much debated philosophical idea, however my argument will align with the ideas of contractarianism. Contractarianism is a political philosophy pioneered by Thomas Hobbes that we gain membership (inclusion) into a society through agreeance and conformity to the rules of that society. In the context of obligations, contractarianism argues that we only have obligations to those whom we share a contract with; our society.

*Signposts move to position and qualifies position to marker*

Therefore in my argument I will be demonstrating the way this contract is formed and how this affects our obligations.

*It is absolutely ok to cross things out in the exam!*

*Writes and explains with clarity and structure*

The main distinguishing factor between people in our society and those outside our society is the social contract. While smaller societies can exist within a larger society and some classifications of society differ in different contexts (for example, does my society include my immediate neighbours in my society, does it extend to people sharing my beliefs across the world), the basic idea of a contract remains. 'Society' can be defined under a number of terms, yet none of these change the existance of the contract within. People outside of our society, therefore are not in agreeance with a common social contract. Following, contractarianism we have no obligations to those outside of our society. My argument is less extreme, in that we do still have some obligations to those outside our society, however there are distinct differences as I will continue to demonstrate.

*Signposts conclusion that could benefit from further exploration*

*Demonstrates conceptual philosophical understanding*

*Demonstrates a relevant conceptual philosophical understanding*

The existance of the contract is formed through two main factors: rights and responsibilities, and social goods and benefits. The rights and responsibilities are things individuals must agree to and certain freedoms that must be given up in order to gain membership to a society. In a society such as Australia, these include things such as following the law, paying taxes and behaving respectfully. Those who are not part of the society do not have to confirm in this way. Therefore it is unfair to have obligations to those who do not have to give up the same things as us. Just as we do not expect them to conform, we should not be expected to have the same level of obligation towards them, as we do with those in our society; there is a difference.

*Uses counter example to establish the necessary distinctive position*

Through the abidance of these rules, those within society following the contract gain certain benefits and social and public goods. Using the example of Australia again, these include rights to healthcare, safe roads and on a more metaphorical level, a feeling of belonging and similarity with those around you. These benefits also include implicitly, the trust that those around you will respect and look out for you, as per their rights and responsibilities that they have an obligation to you. Obligations are in this sense a responsibility in themselves, that you reep the benefits from in return. Those external from your society and not get the same benefits; they may receive other social goods from their own society and you may choose to help them and be kind, but you are not obliged to, to the same extend as those in your society.

*Demonstrates relevant conceptual understanding and restates position*

A counter to the idea of social contract as a defining characteristic of obligation, is the idea that we have an equal responsibility to all people, both within and outside of our society. This is a lovely idea and a good way to live your life if you choose to, however in terms of <u>obligations</u>, it is impractical. There is a difference between being kind to all people and having obligations to them. If we had equal obligations to everyone, not only would it devalue these obligations, it is also impossible; different societies have different requirements, some of which contradict, therefore one cannot fulfil their obligations to their own society and others simultaneously. For example, different societies have different laws, therefore my obligations from my society may not be accepted in another society. In addition, I do admit that there is value in humanity as a whole and that we ought to have some obligations to humans, no matter their society, but this does not mean <u>equal</u> obligations. My obligations to my own society is more important.

Societies are interesting things; it is strange to be bound to laws and other people in such ways. Yet they provide us with so many beautiful things; safety, belonging and purpose. Societies are different, that is what makes our world fascinating. But because of this difference, it is unreasonable to think that are obligations to those outside of our society are the same to those within. We agree to our society's contract, that is the basis for our membership and what distinguishes our society from others. Through this society we must give up certain things and in return we gain things. Obligation is one of those responsibilities and also a reward. We have obligations to those within our society, however we have less and different obligations to those external for these reasons.

## Reviewer's Comment

The candidate writes in an elegant and accessible manner, using the essay structure to advance an argument fluently and logically with support from philosophical examples.

# Trends and Development

## Examiners Report and Quotable Quotes

*The following quotes are taken from the "Summary Examination report for Candidates (Year 12 Philosophy and Ethics ATAR course examination)" published by the Schools Curriculum and Standards Authority. Erasmus comments have been derived from the comments of the same document*
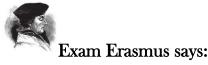
*"The examination mean was 59.91%, and the maximum score was 86%. Both were lower than previous years. This decrease in the examination mean is largely attributable to a decrease on last year's results in the section-specific mean for Section One of the examination paper."*

### Exam Erasmus says:

- Read the questions carefully. Once for comprehension and then a further time for critical thought.
- You should aim to have a clear understanding of the meaning of the connectives and how a conditional is used to express sufficient and necessary conditions.
- An understanding of different concepts and vocabulary of argumentation. Specifically, differences between conclusions, premises, sub-conclusions, validity and cogency are essential.
- Don't just provide the definition of cogency for why the specific argument is cogent. Explain why!
- When you are asked to write out separable statements in full, remove inferential indicators.
- Clarify the referent of any demonstrative pronoun to prevent any confusion.

*"Section Two, comprising of the dialogue (Question 9) and passage (Question 10) analyses, elicited some laudable responses from many candidates. However, a number of candidates appear to be structuring their responses in accordance with the subsections displayed in the marking keys for this section from previous years' examinations and are doing this in a way that actively detracts from their fulfilment of the main objectives for these questions, namely, to produce a summary, clarification and evaluation of the dialogue and passages. This is an ongoing issue highlighted in previous years' examination reports."*



### Exam Erasmus says:

- Be careful not to write too much and compromise your performance elsewhere in the examination (typically Section Three).
- Avoid structuring your responses strictly according to previous marking keys. This can get extremely repetitive and you may miss the objectives of the assessment.
- Avoid direct transcription of statements in your stimulus material. Instead show the marker you understand by succinctly summarising the content in your own words.
- Only diagram an argument if you feel certain that it will help to clarify your analysis and that it is correct. It is only a single step and is not actually assessed!
- Treat the community of inquiry in a holistic manner, think of the arguments in context to what they were responding too. Do not view them in isolation.

*"In Section Three, candidates select one question from five alternatives. This section of then examination remains the most challenging for candidates. Candidates and teachers are urged to heed the advice offered below in preparing for next year's examination, particularly with respect to Section Three of the paper"*

### Exam Erasmus says:

- Spend time during the reading time to plan and think about your essay!
- Read your exam question three times over
    - o Firstly for basic understanding
    - o Secondly for potential issues/important terms
    - o Finally for argument construction
- This section is work 80% of your mark, you should spend at least 80% of your time on it! Keep a timer to keep yourself honest to the 50 minutes.
- Do **not** come in with prepared essays, you need to respond directly to the essay question you pick.
- Have good general philosophical knowledge, be comfortable enough to write on a range of essay topics, at least three general topics would be recommended.
- You must be **fair** and consider a possible objection to your view. Make sure not to just note it, but respond to it too!
- You are not Wikipedia, use the facts you know to support an argument/position in relation to the question, rather than simply reciting information.
- **Do not make deductive arguments,** it is recommended that you do convergent/conductive arguments. This saves you time on having to provide a diagram and also increases the importance of your introduction. Further it protects you from a faulty deduction compromising your essay!
- Practice makes perfect! Try and practice surprise essay questions (to time) to get used to the classic "Exam panic".

## Helpful Resources and Extension

So you have finally gotten to the end of this book and are probably thinking "Surely there is more I can do?". This book is not the be all and end all of your learning journey, there is always more that you can do. Here are a few ideas to keep your philosophical engine running:

- Attend the APISWA WACE Revision Seminars: This full day course is designed for Philosophy and Ethics students of all skills to prepare themselves for their ATAR course examinations. Taken by trained APIS presenters and experienced philosophy teachers, the revision session provides a great opportunity for students to refine their knowledge or work on their written expression. A frequently sold-out event certainly not to be missed! Come prepared with questions that you might have, and get help from the experts. The more perspectives you have, the more balanced your Philosophical outlook will be! You can register here: https://www.apiswa.org.au/workshops

- Read Philosophy: Philosophy is a many headed beast and the more broad your knowledge base is, the more confident you will be! SCSA has included a handy list (ATAR Year 11 and 12 Combined Resources List) of the following texts for your reading some of which are available at the state library:
    - BAGGINI, J. (2005). The pig that wants to be eaten: 100 experiments for the armchair philosopher. New York: Plume. ISBN 9780452287440: Accessible to both teachers and students, this text uses short scenarios to pose moral or
    - philosophical problems.
    - COHEN, M. (2007). 101 ethical dilemmas. (2nd ed.). New York: Routledge. ISBN 9780415404006: Cohen examines ethical dilemmas in an accessible manner. Suitable for use with students.
    - LAW, S. (2004). The philosophy Gym: 25 short adventures in thinking. London: Headline Book Publishing. ISBN 9780747232717: A text suitable for both students and teachers.
    - MAGEE, B. (2010). The story of philosophy: A concise introduction to the world's greatest thinkers and their ideas. London: Dorling Kindersley.  ISBN 9781405353335: A guide through the history of philosophy/philosophers and is suitable for both teachers and students.
    - WESTON, A. (2009). A rulebook for arguments. (4th ed.). Indianapolis: Hackett Publishing.: This text is a teacher guide about how to assess and construct argument.
    The Stanford Encyclopaedia of Philosophy (https://iep.utm.edu/): A suitable teacher source on a wide variety of topics
    - Stephen's guide to the Logical Fallacies (https://linguistics.byu.edu/classes/elang410am/fallacies.pdf): Suitable for both teachers and students, this site provides a list of fallacies with accompanying definitions and examples.