



Curriculum
Council

PHILOSOPHY AND ETHICS

IMPORTANT INFORMATION

Syllabus review

Once a course syllabus has been accredited by the Curriculum Council, the implementation of that syllabus will be monitored by the course committee. This committee can advise council about any need for syllabus review. Syllabus change deemed to be minor requires schools to be notified of the change at least six months before implementation. Major syllabus change requires schools to be notified 18 months before implementation. Formal processes of syllabus review and requisite reaccreditation will apply.

Other sources of information

The new WACE Manual contains essential information on assessment, moderation and other procedures that need to be read in conjunction with this course.

The Curriculum Council will publish updated lists of useful resources and provide online materials to assist teachers in delivering the course.

Assessment and Moderation Seminars are held each year to assist teachers.

The council website www.curriculum.wa.edu.au provides support materials including sample programs, schemes of assessment, student tasks and student work samples.

Training package support materials are developed by Registered Training Organisations (RTOs), government bodies and industry training advisory bodies to support the implementation of industry training packages. Approved support materials are listed at www.ntis.gov.au

WACE providers

Throughout this course booklet the term 'school' is intended to include both schools and other WACE providers.

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Rationale

Philosophical thought shapes what people think, what they value, what they consider to be true, and how they engage with others and the world around them. It is one of the foundations of all academic disciplines. It seeks to shed light on questions such as: what is real? what and how do we understand? how should we live? what is it to be human; and who am I? It deals with issues and problems that cannot be addressed adequately by appealing to experience and experiment alone. Philosophical inquiry requires that we question our assumptions, beliefs and our reasons for holding them.

Doing philosophy is a practical activity. We do philosophy, for example, when we seek to define something, when we challenge assumptions, when we construct an argument, and when we think about what we are doing, how we are doing it and to what ends. The study of philosophy gives us a set of skills that better enables us to understand, evaluate and engage with our world, whether that is our personal or our social world, our world of work or the wider questions of how the world works.

The relation between the disciplines of Philosophy and Ethics in this course requires some explanation. Traditionally ethics has been regarded as a branch of philosophy (alongside metaphysics and epistemology), so that reference to philosophy will normally include reference to ethics. The title 'Philosophy and Ethics' gives ethics a prominent status, signifying that it has particular importance in this course. This status recognises that every member of a society faces ethical issues. A philosophical approach helps people to reflect on, and better understand, difficult ethical issues.

In Philosophy and Ethics, disagreement is common. Methods of inquiry and the skills of critical reasoning help us deal more effectively with disagreement. This course places considerable emphasis on students who contribute constructively to a philosophical Community of Inquiry.

A philosophical Community of Inquiry at its simplest is a collaborative and cooperative pedagogical strategy through which students learn with others, and from others, how to engage in philosophical discourse. Such discourse seeks to clarify, analyse, evaluate and define concepts and issues so as to help students understand and deal with complex questions raised by popular culture, by contemporary events and by the history of ideas. A community of philosophical inquiry uses the skills of critical reasoning to help students deal more effectively and tolerantly with disagreement.

In this course, students learn that the above skills can be transferred to many different situations and contexts. They are empowered to better deal with problems in their personal, social and working lives. Students undertaking Philosophy and Ethics will acquire these skills and become thinkers who

recognise and reflect critically on philosophical issues in the light of their own and others' experiences. Philosophy and Ethics aims to empower students to make independent judgements on the basis of reason. Through this process they better understand a world of increasing complexity in which not just new, but old categories of problems will arise.

Philosophy and Ethics makes a unique contribution to understanding the self. It examines the dynamic relationship between what it means to be a person, and also what it means to be a citizen who recognises the rights of others and makes choices in the social, civic and environmental spheres. Understanding the self cannot happen in isolation, so we need to look at ourselves through our interactions with others. Students need to critically evaluate a range of ideas and theories so they may answer the question: how should we live?

Employers are increasingly searching for people who can analyse new situations and devise and evaluate appropriate strategies to manage them. Philosophy and Ethics develops thinking skills and moral discernment that students apply to a range of practical situations in their personal, social and working lives. Such skills might be as evident in the mechanic who discusses with the owner why a machine is not working and what should be done as it would be in a doctor diagnosing illness and discussing treatment options with a patient. The course is relevant to students focusing on the study of Philosophy at university. It is of equal value to those following career paths that require the evaluation of arguments, such as law, or those needing to make complex judgements, such as in medical, pastoral or other human service occupations. Philosophy and Ethics is also relevant to those entering careers involving aesthetics such as advertising and design.

This course provides students with the opportunity to further their achievement of specific overarching learning outcomes from the Curriculum Framework together with the development of the core-shared values.

Course outcomes

Philosophy and Ethics is designed to facilitate the achievement of four outcomes. These outcomes are based on the English, Arts, Science and Society and the Environment learning area outcomes in the Curriculum Framework. Outcomes are statements of what students should know, understand, value and be able to do as a result of the syllabus content taught.

Outcome 1: Philosophical and ethical inquiry

Students use investigative methods to think and argue philosophically.

In achieving this outcome, students:

- participate in open philosophical communities of inquiry;
- explore philosophical and ethical concepts, ideas and ideals; and
- use critical reasoning methods to recognise, analyse, evaluate and develop arguments.

Outcome 2: Philosophical and ethical perspectives

Students understand that there are philosophical and ethical approaches to making meaning.

In achieving this outcome, students:

- understand that there are different ways of knowing;
- understand that there are different viewpoints on the nature of reality; and
- understand that people need to give good reasons for how they live.

Outcome 3: Philosophy and ethics in human affairs

Students understand that philosophical and ethical thinking has a role in human affairs.

In achieving this outcome, students:

- understand that there are philosophical traditions;
- understand that there are different world views; and
- understand the influence of philosophical ideas on contemporary culture.

Outcome 4: Applying and relating philosophical and ethical understandings

Students reflect on, evaluate and respond to a range of human issues by selecting from a repertoire of philosophical and ethical strategies.

In achieving this outcome, students:

- evaluate different ways of knowing about a range of practical issues;
- reflect on understandings of the nature of reality and human nature and their relationship to practical issues and situations; and
- use philosophical and ethical reasoning to respond critically to aspects of human activity.

Outcome progressions

Each of the outcomes is described as a learning progression across six broad levels (pages 22–25). In teaching a particular course unit, teachers can use the outcome progressions along with the unit content and contexts to:

- plan appropriate lessons and activities for their students, and
- develop specific assessment tasks and marking keys.

Course content

The course content needs to be the focus of the learning program. It enables students to maximise their achievement of both the overarching learning outcomes from the Curriculum Framework and Philosophy and Ethics outcomes.

The Community of Inquiry is an essential process for achievement in the course. The 'how do we know?' content area focuses on students acquiring the necessary knowledge and skills for the Community of Inquiry.

The course content is divided into three content areas and each connects to one of three branches of philosophy:

- how do we know? (epistemology)
- what is real? (metaphysics)
- how should we live? (ethics)

How do we know?

Critical reasoning

An argument is a series of premises or claims leading to a conclusion. Critical reasoning (critical thinking) uses a suite of tools to recognise, analyse, evaluate and develop arguments. These tools enable students to identify assumptions, recognise fallacies, discern relevance and irrelevance, differentiate between validity and truth, and distinguish between strong and weak inferences. Students examine real life examples and use natural, rather than formal symbolic language to practise critical reasoning.

Methods of inquiry

Different disciplines use different methods of inquiry. Philosophy engages with, and reflects on, these methods and involves becoming familiar with a variety of tools such as: observation, common sense, the use of examples and counter-examples, sceptical doubt, conceptual analysis, analogical thinking, and the formulation and testing of hypotheses.

Imagination and interpretation

Philosophy begins in wonder. It engages in imagination and interpretation by exploring multiple possibilities. It delights in differences by keeping questions open and reflecting on complex experiences. For example, beauty is one such experience. The study of beauty is aesthetics, which is a branch of philosophy that discusses concrete examples from art, literature and everyday experience in conjunction with the historical and contemporary theories of aesthetics. Beauty is an example of a concept that can be best understood through imagination and interpretation.

Analysing, clarifying and evaluating concepts

Since Socrates, philosophy has focused critical attention on the central concepts of our understanding and thinking, and of ethical life. The study of Philosophy and Ethics requires the skills of

interpretation, scrutiny, debate and the definition of central concepts. This is often best achieved through forms of philosophical dialogue, such as Community of Inquiry and Socratic questioning.

What is real?

Scientific world view

Science comprises a tradition which generates both theories aimed at describing, exploring, explaining and predicting the world, and also techniques for testing, assessing, and applying those theories. The scientific tradition sees the world as governed by forces, patterns and causal relations that are rationally intelligible, and capable of being investigated by scientific methods. These methods employ reason, observation, experimentation and interpretation. The study of philosophy aims to clarify and analyse the assumptions of science, and to clarify and assess its methods and techniques.

Conceptions of ultimate reality

Philosophy explores the notion of ultimate reality by examining such ideas as materialism, naturalism, theism and pantheism, and related concepts. It addresses the question of the limits of knowledge. Philosophy asks how we can approach an understanding of ultimate reality, and whether it is beyond our understanding. It considers questions such as whether God or gods exist and what form they may take. It examines the distinction between the empirically knowable and that which may be known to exist prior to experience.

Persons

An understanding of what a person is underpins our thinking on a range of social and philosophical issues. The concept of personhood includes such elements as perception, intention, embodiment, beliefs, consciousness, memory, free will, self-awareness, reason, social relations and moral sense. These notions and how they relate to each other provide a better understanding of broader issues involving persons.

How should we live?

Governance

How should we be governed? What are the best forms of governance for nations and states, local communities, organisations of various sorts, families or friendship groups? What criteria should we use to determine what is good and what is best for a given social group at a given time? The idea of governance includes such concepts as justice, liberty, democracy, rights, collective decision-making, and the use and abuse of power.

Communities and cultures

Philosophy explores the relationship between community and culture, and examines our values, beliefs and shared agreements on how we should live within communities and cultures. It examines such concepts as respect, responsibility, tolerance, prejudice, cultural difference, and cultural relativism. Philosophy inquires into our basic beliefs and

values, and how they relate to their cultural and community contexts.

Self and others

The primary relationship in ethics is between one individual and another: the I-thou relationship. However, this relationship raises many questions such as: how should I behave towards others?; how should I relate to my community?; is there a best way to treat oneself?; what is a good life?; to what extent can I take responsibility for my actions?; and how should I relate to the natural world? These questions involve concepts such as harm, benefit, rights, duties, virtues, vices, integrity, happiness, individual self-interest, the common good, and social and environmental responsibility.

Course units

Each unit is defined with a particular focus and a selection of learning contexts through which the specific unit content can be taught and learnt. The cognitive difficulty of the content increases with each stage and is referenced to the broad learning described in the outcome progressions. The pitch of the content for each stage is notional and there will be overlap between stages.

Stage 1 units provide bridging support and a practical and applied focus to help students develop skills required to be successful for Stage 2 units. The content is notionally pitched at levels 3 to 4.

Stage 2 units provide opportunities for applied learning but there is a focus more on academic learning. The content is notionally pitched at levels 4 to 6.

Stage 3 units provide opportunities to extend knowledge and understandings in challenging academic learning contexts. The content is notionally pitched at levels 6 to 8.

Unit 1APAE

The focus for this unit is **reason and actions**. Students examine some basic elements of reasoning; the distinction between opinion and evidence; the idea of personhood; work, leisure and society; and society, rights and obligations.

Unit 1BPAE

The focus for this unit is **reason and happiness**. Students examine the basic components of argument: the concept of fairness; concepts of human fulfilment; material and psychological wellbeing; and the ethics and values of friendship.

Unit 2APAE

The focus for this unit is **reason and persons**. Students examine reasoning, inference, doubt and proof: the construction of world views; ideas of mind, body and personhood; ideas of action, intention, motives, free-will and determinism; and the elements of a personal ethic.

Unit 2BPAE

The focus for this unit is **reason and culture**. Students examine ideas of beauty and aesthetics; the interpretation of art and literature; the idea of culture; intuition and emotion; and personal relationships and friendship.

Unit 3APAE

The focus for this unit is **reason and society**. Students examine the mapping of arguments: humanism, religion and values; individualism and social identity; the ideals of a good society; and the ideals of politics and government.

Unit 3BPAE

The focus for this unit is **reason and meaning**. Students examine complex arguments: a number of higher-order systems of inquiry; ways of understanding the relation between religion and science; and ethical issues of life and death.

Time and completion requirements

The notional hours for each unit are 55 class contact hours. Units can be delivered typically in a semester or in a designated time period up to a year depending on the needs of the students. Pairs of units can also be delivered concurrently over a one year period. Schools are encouraged to be flexible in their timetabling in order to meet the needs of all of their students.

A unit is completed when all assessment requirements for that unit have been met. Only completed units will be recorded on a student's statement of results.

Refer to the new WACE Manual for details about unit completion and course completion.

Vocational Education Training information

Vocational Education Training (VET) is nationally recognised training that provides practical work skills and credit towards, or attainment of, a vocational education and training qualification.

When considering VET delivery in courses it is necessary to:

- refer to the WACE Manual, Section 4: Vocational Education Training, and
- contact education sector/systems representatives for information on operational issues concerning VET delivery options in schools.

Australian Quality Training Framework (AQTF)

AQTF is the quality system that underpins the national vocational education and training sector and outlines the regulatory arrangements in states and territories. It provides the basis for a nationally consistent, high-quality VET system.

The AQTF Standards for Registered Training Organisations outline a set of auditable standards that must be met and maintained for registration as a training provider in Australia.

VET delivery

VET can be delivered by schools providing they meet Australian Quality Training Framework (AQTF) requirements. Schools need to become a Registered Training Organisation (RTO) or work in partnership (auspicing arrangement) with an RTO to deliver training within the scope for which they are registered. If a school operates in partnership with an RTO, it will be the responsibility of the RTO to assure the quality of the training delivery and assessment. Qualifications identified in this course must be on the scope of registration of the RTO delivering or auspicing training.

Units of competency from related training package qualifications have been considered during the development of this course but no suitable units of competency have been recommended for inclusion.

Resources

A detailed list of textbooks, teacher references, and teacher guides can be found at www.det.wa.edu.au/education/cmis/eval/curriculum/courses/

Glossary of Terms

Consilience: the concept that knowledge exists in an orderly and unified interdisciplinary state, and that all interpretations and conclusions in any inquiry should be a part of that orderliness and unity.

Dialectic:

1. a Socratic conversation or dialogue in which contradictory claims about basic beliefs or first principles are analysed and evaluated, with the stronger claim judged as the best way to proceed in an inquiry [from Plato]
2. a process of resolving logically opposite yet equally compelling claims about an idea or concept so that such claims exist no longer in dichotomy but as synthesised knowledge [from Hegel].

Dialogue: the use of conversation as philosophical inquiry by extending obligations and rights to the participants e.g. the Community of Inquiry.

Elenchus: the Socratic method of question and answer that seeks to clarify a complex idea by eradicating contradictions, often through examples from daily life, especially from crafts and skills.

Hermeneutics: the philosophical study of interpretation and meaning that involves considering others perspectives beside our own, as well as the relationship between the part and the whole in text and context.

Marginalisation: the state of being outside or on the edge of mainstream society and culture in unjust conditions as a direct result of mainstream social and cultural attitudes or prejudices e.g. living on the margin.

Phenomenology: the philosophical study of conscious experiences in order to reveal the forces, whether natural or spiritual, human or non-human, that drive the phenomena and so make up the essential elements of the experience, both in its subjective and objective sense.

Scientific method: the agreed method of gathering and interpreting phenomena in the sciences through observation, description, prediction, replication and explanation (identify, correlate, and sequence cause and effect).

Assessment

Refer to the new WACE Manual for policy and principles for both school-based assessment and examinations.

School-based assessment

The three types of assessment in the table below are consistent with the teaching and learning strategies considered to be the most supportive of student achievement of the outcomes in the Philosophy and Ethics course. The table provides details of the assessment types, including examples of different ways that they can be applied and the weighting range for each assessment type.

Teachers are to use the assessment table to develop their own assessment outlines.

An assessment outline needs to be developed for each class group enrolled in each unit of the course. This outline includes a range of assessment tasks that cover all assessment types and course outcomes with specific weightings. If units are delivered concurrently, assessment requirements must still be met for each unit.

In developing assessment outlines and teaching programs the following guidelines should be taken into account.

- All tasks should take into account teaching, learning and assessment principles from the Curriculum Framework.
- There is flexibility within the assessment framework for teachers to design school-based assessment tasks to meet the learning needs of students.
- Student responses may be communicated in any appropriate form e.g. written, oral, graphical, and multimedia or various combinations of these.
- Student work submitted to demonstrate achievement of outcomes should only be accepted if the teacher can attest that, to the best of her/his knowledge, all uncited work is the student's own.
- Evidence collected for each unit should include tasks conducted under test conditions.

Assessment table	
Weightings for types	Type of assessment
All stages	
30–40%	<p>Performance</p> <p>This type of assessment is particularly suited to assessing participation in the Community of Inquiry, which is an essential process for achievement in the course.</p> <p>This type of assessment also allows for the demonstration of understanding through, for example, oral language, role-play or community involvement, and is specifically inclusive of those for whom kinaesthetic learning is predominant.</p> <p>Types of evidence may include oral presentations (prepared talks, role play, and debate) and evidence of how students understand and participate in Communities of Inquiries.</p> <p><i>Best suited to the collection of evidence on student achievement of Outcome 4 in combination with one or more of the other outcomes.</i></p>
30–40%	<p>Response</p> <p>This task allows for application of learning, reflection or evaluation, and critical analysis of philosophical/ethical text. It is particularly suited to an extended written response.</p> <p>It allows demonstration of understanding of key concepts in the course content, inquiry methods and of argument structure and mapping.</p> <p>Types of evidence may include individual and/or group written response, journal entries and wall charts.</p> <p><i>Best suited to the collection of evidence on student achievement of Outcomes 2, 3 and 4.</i></p>
30–40%	<p>Investigation</p> <p>An open-ended task involving research, analysis, interpretation and evaluation or a small focused task of a singular nature. Students may choose written, oral or multimedia presentation.</p> <p>An investigation of key concepts, thinkers, thinking, applications or possible solutions to identified problems. This assessment encourages the use of a journal to show exploration and development of ideas, reflection on learning processes, and critical evaluation and modification of ideas.</p> <p>Types of evidence may include research notes, a written or oral presentation, evidence derived from, or presented in, the context of a Community of Inquiry and teacher observation.</p> <p><i>Best suited to the collection of evidence on student achievement of Outcome 1 in combination with one or more of the other outcomes.</i></p>

Grades

Grade descriptors (A–E) for Stage 1, Stage 2 and Stage 3 are to be used in reporting student achievement at the end of a course unit. Along with annotated work samples, they illustrate specific characteristics of student achievement across a range of assessment types. This enables teachers to better determine grade cut-offs and to assign grades in consistent ways. The grades package can be accessed on the course page at http://www.curriculum.wa.edu.au/internet/Senior_Secondary/Courses/Philosophy_and_Ethics/

WACE examination details

All students who have studied two Stage 2 or Stage 3 units in their final year will sit an external examination. Details of the examination in this course are prescribed in the examination design briefs and are summarised below. The design briefs can be accessed on the course page at http://www.curriculum.wa.edu.au/internet/Senior_Secondary/Courses/Philosophy_and_Ethics/

Stage 2 Examination

Written examination

Three hours working time and ten minutes reading time

Section One

Reasoning and inquiry skills

30% of the written exam

15–20 short answer questions

Suggested working time: 50 minutes

Section Two

Philosophical analysis

40% of the written exam

Two extended answer questions

Suggested working time: 80 minutes

Section Three

Extended argument

30% of the written exam

One question from a choice of five

Suggested working time: 50 minutes

Stage 3 Examination

Written examination

Three hours working time and ten minutes reading time

Section One

Reasoning and inquiry skills

30% of the written exam

8–10 short answer questions

Suggested working time: 50 minutes

Section Two

Philosophical analysis

40% of the written exam

Two extended answer questions

Suggested working time: 80 minutes

Section Three

Extended argument

30% of the written exam

One question from a choice of five

Suggested working time: 50 minutes

UNIT 1APAE

Unit description

The focus for this unit is **reason and actions**. Students examine some basic elements of reasoning; the distinction between opinion and evidence; the idea of personhood; work, leisure and society; and society, rights and obligations.

Unit learning contexts

Within the broad area of **reason and actions**, teachers may choose one or more of the following contexts (this is not an exhaustive list):

- the individual in the world of work e.g. covering rights, safety, legal and moral duties
- conscience and action e.g. Why should I do voluntary community work? Why should I uphold standards in the workplace?
- contemporary innovation, invention and discovery
- school life.

Unit content

This unit includes knowledge, understandings and skills to the degree of complexity described below:

How do we know?

Critical reasoning

- recognition of facts and giving reasons for opinions
- the use of experience and other kinds of evidence to understand problems.

Methods of inquiry

- recognising and being able to ask both closed (fact-based) and open (debatable) questions
- formulating simple hypotheses and using practical observations to obtain evidence for or against these hypotheses
- understanding the idea of goodness in inquiry
- types of inquiry: dialogue.

Imagination and interpretation

- the distinction between invention and discovery
- devising possible ways of solving problems using imagination and interpretation
- 'lateral' thinking as an act of imagination.

Analysing, clarifying and evaluating concepts

- the concepts of work, leisure and play
- understanding what an obligation is and recognising that some obligations are mutual
- the concepts of safety, duty, harm and benefit.

What is real?

Scientific world view

- distinction between subjective judgement and objective information, and how science uses these concepts.

Conceptions of ultimate reality

- different ways of thinking about ultimate reality.

Persons

- general characteristics that help to define being a person such as consciousness, reason, language, social membership, emotions, intentional actions, creativity, embodiment, accountability, responsibility, and authenticity.

How should we live?

Governance

- the nature of laws
- distinction between laws and rules
- legal and moral rights
- the basis for rights
- fairness and rights.

Communities and cultures

- various kinds of paid and unpaid work
- relationship between work and community life
- voluntary community work
- the value of work to individuals, families and more broadly, what counts as good work.

Self and others

- rights of individuals
- moral and legal duties to others
- identification of some of the moral virtues.

Assessment

The three types of assessment in the table below are consistent with the teaching and learning strategies considered to be the most supportive of student achievement of the outcomes in the Philosophy and Ethics course. The table provides details of the assessment type, examples of different ways that these assessment types can be applied and the weighting range for each assessment type.

Weighting Stage 1	Type of assessment
30–40%	<p>Performance</p> <p>This type of assessment is particularly suited to assessing participation in the Community of Inquiry, which is an essential process for achievement in the course.</p> <p>This type of assessment also allows for the demonstration of understanding through, for example, oral language, role-play or community involvement.</p> <p>This assessment is particularly suited to demonstrating participation in philosophical inquiry and is specifically inclusive of those for whom kinaesthetic learning is predominant.</p> <p>Types of evidence may include oral presentations (prepared talks, role play, and debate) and evidence of how students understand and participate in Communities of Inquiries.</p> <p><i>Best suited to the collection of evidence on student achievement of Outcome 4 in combination with one or more of the other outcomes.</i></p>
30–40%	<p>Response</p> <p>This task allows for application of learning, reflection or evaluation, and critical analysis of philosophical/ethical text. It is particularly suited to an extended written response.</p> <p>It allows demonstration of understanding of key concepts in the course content, inquiry methods and of argument structure and mapping.</p> <p>Types of evidence may include individual and/or group written response, journal entries and wall charts.</p> <p><i>Best suited to the collection of evidence on student achievement of Outcomes 2, 3 and 4.</i></p>
30–40%	<p>Investigation</p> <p>An open-ended task involving research, analysis, interpretation and evaluation or a small focused task of a singular nature. Students may choose written, oral or multimedia presentation.</p> <p>An investigation of key concepts, thinkers, thinking, applications or possible solutions to identified problems. This assessment encourages the use of a journal to show exploration and development of ideas, reflection on learning processes, and critical evaluation and modification of ideas.</p> <p>Types of evidence may include research notes, a written or oral presentation, evidence derived from, or presented in, the context of a Community of Inquiry and teacher observation.</p> <p><i>Best suited to the collection of evidence on student achievement of Outcome 1 in combination with one or more of the other outcomes.</i></p>

UNIT 1BPAE

Unit description

The focus for this unit is **reason and happiness**. Students examine the basic components of argument: the concept of fairness; concepts of human fulfilment; material and psychological wellbeing; and the ethics and values of friendship.

Unit learning contexts

Within the broad area of **reason and happiness**, teachers may choose one or more of the following contexts (this is not an exhaustive list):

- shopping, fashion, celebrity and material possessions
- sports, games and leisure
- family, friendship and me.

Unit content

This unit includes knowledge, understandings and skills to the degree of complexity described below:

How do we know?

Critical reasoning

- understanding what it means to make an inference
- recognising the role of assumptions and intuitions in reasoning.

Methods of inquiry

- the use of examples and counter-examples in arguing for or against a proposition
- diagnosing, from practical observation, a range of problems and generating and testing hypotheses to resolve these
- types of inquiry: *elenchus*.

Imagination and interpretation

- use of imagination to develop different types of questions
- use of imaginative analogies in developing arguments.

Analysing, clarifying and evaluating concepts

- concepts of pleasure, happiness and wellbeing as examples of conceptual clarification
- the concept of a game
- the concept of fairness in games, and the role of umpires and other arbitrators in games
- the concept of fairness in a broader social context.

What is real?

Scientific world view

- connections between science and technology
- criteria for evaluating new technologies
- the idea of material/scientific progress and its relationship to human happiness.

Conceptions of ultimate reality

- different ideas of what is a good life and how to achieve it.

Persons

- the ideas of pleasure, happiness, fulfilment and wellbeing
- material wellbeing and psychological wellbeing
- roles of family and friendship in wellbeing
- the idea of personal autonomy
- the idea of authenticity.

How should we live?

Governance

- the concept of rights
- various sources of rights
- the concept of leadership
- various forms of leadership
- social roles of umpires, judges, law-makers and citizens.

Communities and cultures

- the diversity of cultural mores
- understanding cultural differences
- cultural differences and human happiness.

Self and others

- the concept of friendship
- the value and importance of friendship
- ethics of friendship e.g. responsibility, accountability, fulfilment, right, wrong
- peer pressure and friendship
- moral virtues and friendship.

Assessment

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UNIT 2APAE

Unit description

The focus for this unit is **reason and persons**. Students examine reasoning, inference, doubt, and proof: the construction of world views; ideas of mind, body and personhood; ideas of action, intention, motives, free-will and determinism; and the elements of a personal ethic.

Unit learning contexts

Within the broad area of **reason and persons**, teachers may choose one or more of the following contexts (this is not an exhaustive list):

- speculative fiction, including film, books, cartoons
- freedom, individuality, authenticity and autonomy
- self-interest, identity and society such as who am I?, where do I belong?
- character and integrity such as what does it mean to be a good person?

Unit content

This unit includes knowledge, understandings and skills to the degree of complexity described below:

How do we know?

Critical reasoning

- recognising and evaluating an argument in terms of its premises, inferences and conclusions
- recognising argument in a variety of texts as distinct from description, narration and/ or explanation
- understanding modus ponens and modus tollens.

Methods of inquiry

- distinction between empirical evidence and rational proof
- inductive and deductive arguments
- observation and thought-experiment
- types of inquiry: dialectic.

Imagination and interpretation

- distinction between perception, introspection, rational reflection and imagination
- various sources of imagination such as dreams, daydreams, subconscious thought, intentional reflection.

Analysing, clarifying and evaluating concepts

- concepts of mind, body and personhood
- concepts of action, intention, will, motives and reasons
- the idea of free will.

What is real?

Scientific world view

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

Conceptions of ultimate reality

- conceptual difficulties with free-will, determinism and agency (human action)
- concepts of change and causation
- different theories of causation
- the idea of universal causation.

Persons

- the concept of being 'an individual'
- relationship between individuals and societies
- the social element in individual identity
- personal identity, gender, race, class and ethnicity.

How should we live?

Governance

- various forms of contractual relationships such as employment and citizenship
- various forms of non-contractual relationships such as families and friendships.

Communities and cultures

- characteristics of patriarchy and matriarchy and non-sexist societies
- characteristics of indigenous, colonial and post-colonial societies
- justice, fairness and power relations e.g. race, gender and class.

Self and others

- ways in which the cultivation of virtues and avoidance of vices are important in the development of a personal ethic and personal responsibility
- the concept of care e.g. care for, care about and taking care
- the role of principled decisions in ethics e.g. the Golden Rule.

Assessment

The three types of assessment in the table below are consistent with the teaching and learning strategies considered to be the most supportive of student achievement of the outcomes in the Philosophy and Ethics course. The table provides details of the assessment type, examples of different ways that these assessment types can be applied and the weighting range for each assessment type.

Weighting Stage 2	Type of assessment
30–40%	<p>Performance</p> <p>This type of assessment is particularly suited to assessing participation in the Community of Inquiry, which is an essential process for achievement in the course.</p> <p>This type of assessment also allows for the demonstration of understanding through, for example, oral language, role-play or community involvement.</p> <p>This assessment is particularly suited to demonstrating participation in philosophical inquiry and is specifically inclusive of those for whom kinaesthetic learning is predominant.</p> <p>Types of evidence may include oral presentations (prepared talks, role play, and debate) and evidence of how students understand and participate in Communities of Inquiries.</p> <p><i>Best suited to the collection of evidence on student achievement of Outcome 4 in combination with one or more of the other outcomes.</i></p>
30–40%	<p>Response</p> <p>This task allows for application of learning, reflection or evaluation, and critical analysis of philosophical/ethical text. It is particularly suited to an extended written response.</p> <p>It allows demonstration of understanding of key concepts in the course content, inquiry methods and of argument structure and mapping.</p> <p>Types of evidence may include individual and/or group written response, journal entries and wall charts.</p> <p><i>Best suited to the collection of evidence on student achievement of Outcomes 2, 3 and 4.</i></p>
30–40%	<p>Investigation</p> <p>An open-ended task involving research, analysis, interpretation and evaluation or a small focused task of a singular nature. Students may choose written, oral or multimedia presentation.</p> <p>An investigation of key concepts, thinkers, thinking, applications or possible solutions to identified problems. This assessment encourages the use of a journal to show exploration and development of ideas, reflection on learning processes, and critical evaluation and modification of ideas.</p> <p>Types of evidence may include research notes, a written or oral presentation, evidence derived from, or presented in, the context of a Community of Inquiry and teacher observation.</p> <p><i>Best suited to the collection of evidence on student achievement of Outcome 1 in combination with one or more of the other outcomes.</i></p>

UNIT 2BPAE

Unit description

The focus for this unit is **reason and culture**. Students examine ideas of beauty and aesthetics: the interpretation of art and literature; the idea of culture; intuition and emotion; and personal relationships and friendship.

Unit learning contexts

Within the broad area of **reason and culture**, teachers may choose one or more of the following contexts (this is not an exhaustive list):

- understanding art and beauty and their place in culture through the ages
- multiculturalism and ethnic/cultural differences
- critical textual analysis
- emotion, intuition and gender.

Unit content

This unit includes knowledge, understandings and skills to the degree of complexity described below:

How do we know?

Critical reasoning

- distinguishing between strong and weak arguments
- identifying some of the major informal fallacies e.g. the genetic fallacy, ad hominem arguments, hasty generalisation, argument from irrelevant authority, argument from ignorance and equivocation
- identifying formal fallacies e.g. denying the antecedent and affirming the consequent.

Methods of inquiry

- the use of observation, hypotheses and theories in constructing explanations
- the role of metaphor and analogy in inquiry
- types of inquiry: hermeneutics.

Imagination and interpretation

- interpreting works of art such as painting, sculpture, music and/or film
- interpreting literature such as poetry, drama and novels and/or short stories
- criteria for good interpretations e.g. coherence, consistency, comprehensiveness and consilience
- imagination as a necessary element in interpretation.

Analysing, clarifying and evaluating concepts

- various aesthetic concepts such as beauty, taste, judgement, appreciation, symmetry, form and harmony
- the concept of interpretation
- use of symbols, signs and signification (semiosis) to understand the world
- disputes about realism and the limits of interpretation e.g. modernism and postmodernism.

What is real?

Scientific world view

- perception and aesthetic appreciation
- the question of objectivity
- understanding the idea of 'subjectivity'.

Conceptions of ultimate reality

- use of symbols and concepts to understand the way things are
- ideas of truth, representation and reality and their interrelationship.

Persons

- interrelationships between personhood, emotion and reason
- emotions and emotional responses e.g. how artwork, music, literature and film can help us to understand better.

How should we live?

Governance

- freedom of expression
- the limits of privacy
- government interference and surveillance.

Communities and cultures

- the concept of culture e. g. consumer culture, sporting culture and intellectual culture
- the anthropological concept of culture
- the artistic concept of culture
- self-expression and culture.

Self and others

- friendship and other personal relationships
- authenticity and social responsibility
- the I-thou relationship as a fundamental element of ethics.

Assessment

The three types of assessment in the table below are consistent with the teaching and learning strategies considered to be the most supportive of student achievement of the outcomes in the Philosophy and Ethics course. The table provides details of the assessment type, examples of different ways that these assessment types can be applied and the weighting range for each assessment type.

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30–40%	<p>Investigation</p> <p>An open-ended task involving research, analysis, interpretation and evaluation or a small focused task of a singular nature. Students may choose written, oral or multimedia presentation.</p> <p>An investigation of key concepts, thinkers, thinking, applications or possible solutions to identified problems. This assessment encourages the use of a journal to show exploration and development of ideas, reflection on learning processes, and critical evaluation and modification of ideas.</p> <p>Types of evidence may include research notes, a written or oral presentation, evidence derived from, or presented in, the context of a Community of Inquiry and teacher observation.</p> <p><i>Best suited to the collection of evidence on student achievement of Outcome 1 in combination with one or more of the other outcomes.</i></p>

UNIT 3APAE

Unit description

The focus for this unit is **reason and society**. Students examine the mapping of arguments: humanism, religion and values; individualism and social identity; the ideals of a good society; and the ideals of politics and government.

Unit learning contexts

Within the broad area of **reason and society**, teachers may choose one or more of the following contexts (this is not an exhaustive list):

- political philosophy, and the uses and abuses of power
- current political events, arguments and policy issues
- utopia and dystopia
- environmental ethics.

Unit content

This unit includes knowledge, understandings and skills to the degree of complexity described below:

How do we know?

Critical reasoning

- mapping and evaluating simple arguments in diagram form
- exploring more informal fallacies e.g. appeal to adverse consequences such as scare tactics, false dichotomy, begging the question and straw man argument
- identifying weasel words e.g. intentionally ambiguous words.

Methods of inquiry

- the scientific method in philosophical and ethical inquiry
- the method of sceptical doubt in philosophical and ethical inquiry
- types of inquiry: phenomenology
- exploring a school of thought e.g. Marxism, feminism, post-colonialism, existentialism, Confucianism and Taoism.

Imagination and interpretation

- the idea of a good society
- the concepts of utopia and dystopia in works of imagination.

Analysing, clarifying and evaluating concepts

- the concepts of justice, fairness, liberty, tolerance and democracy
- criteria for a good society e.g. communication, security, education, health and welfare, parenting, and agreed decision-making processes and procedures
- ideas of the common good and of public goods.

What is real?

Scientific world view

- various relationships between science and society
- the idea of a 'social science'.

Conceptions of ultimate reality

- social dimension of religions and other world views
- humanism, secular society, religion and ultimate values.

Persons

- idea of social identity and social membership
- social conformity and the idea of individualism
- the concept of marginalisation.

How should we live?

Governance

- the idea of a social contract and its forms
- the concept of liberal democracy and its forms
- concepts of liberty and liberalism
- values of liberal democracy
- the concept of a republic and its relationship to the idea of democracy
- social policy, social planning and public goods.

Communities and cultures

- concepts of shame, guilt and saving face in different cultures.

Self and others

- the idea of social responsibility
- obligations to those in my society and to those outside my society
- obligations society has to people and the person
- obligations to the non-human world
- the idea of moral considerations when making judgements.

Assessment

The three types of assessment in the table below are consistent with the teaching and learning strategies considered to be the most supportive of student achievement of the outcomes in the Philosophy and Ethics course. The table provides details of the assessment type, examples of different ways that these assessment types can be applied and the weighting range for each assessment type.

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UNIT 3BPAE

Unit description

The focus for this unit is **reason and meaning**. Students examine complex arguments; a number of higher-order systems of inquiry; ways of understanding the relationship between religion and science; and ethical issues of life and death.

Unit learning contexts

Within the broad area of **reason and meaning**, teachers may choose one or more of the following contexts (this is not an exhaustive list):

- religion and science
- language and the making of meaning
- bioethics: questions of life and death
- ways of thinking about life, the universe and everything!

Unit content

This unit includes knowledge, understandings and skills to the degree of complexity described below:

How do we know?

Critical reasoning

- tracking and mapping complex arguments in diagram form
- exploring more logical fallacies e.g. the definist fallacy, post hoc ergo propter hoc, statistical fallacies, non sequitur, and confusion of correlation and causation
- distinguishing between analytic and synthetic statements.

Methods of inquiry

- limitations of the scientific method in philosophical and ethical inquiry
- limitations to sceptical doubt in philosophical and ethical inquiry
- exploring a school of thought e.g. scholasticism, postmodernism, empiricism, rationalism, idealism, positivism, intuitionism.

Imagination and interpretation

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

Analysing, clarifying and evaluating concepts

- the concept of theism and the various forms of theism e.g. monotheism, polytheism, animism, pantheism and panentheism
- ideas of divinity e.g. personified, impersonal, transcendent and immanent
- concepts of naturalism, materialism, atheism and agnosticism.

What is real?

Scientific world view

- different definitions of science and reason
- evolution and religion
- Darwin's theory of evolution as an example of scientific theorising.

Conceptions of ultimate reality

- religious and non-religious ideas of the meaning of life
- death and the meaning of life
- theism and the problem of evil.

Persons

- ideas of faith, belief, knowledge, reason and meaning, and their interrelationships
- self-sacrifice, marginalisation and authentic social roles e.g. parenting and employment.

How should we live?

Governance

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

Communities and cultures

- the possibility of moral standards, values and rules that apply in all cultures e.g. moral universalism and moral absolutism
- standards, values and rules that are right for one culture, but not another e.g. moral particularism and cultural relativism.

Self and others

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

Assessment

The three types of assessment in the table below are consistent with the teaching and learning strategies considered to be the most supportive of student achievement of the outcomes in the Philosophy and Ethics course. The table provides details of the assessment type, examples of different ways that these assessment types can be applied and the weighting range for each assessment type.

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Outcome progressions

Outcome 1: Philosophical and ethical inquiry Students use investigative methods to think and argue philosophically.						
	Level 3	Level 4	Level 5	Level 6	Level 7	Level 8
	Students build on ideas of others; make generalisations from specific examples in a text or situation; and make distinctions.	Students explore different types of reasoning; demonstrate, using examples, the differences between fact and opinion; test given hypotheses within a familiar context; and use guidelines to formulate open questions.	Students use the language and methods of reasoning; distinguish weak from strong arguments; and give reasoned accounts of their own and others' thoughts and actions.	Students develop complex and coherent arguments; evaluate relevance; and develop complex hypotheses within rational structures.	Students explore and extend the techniques of argument; and formulate judgements about concepts and practices.	Students conduct critical inquiries into concepts and practices and critically evaluate concepts, issues and problems.
Students:						
<ul style="list-style-type: none"> • explore philosophical and ethical concepts, ideas and ideals. • use critical reasoning methods to recognise, analyse, evaluate and develop arguments. • participate in open philosophical Communities of Inquiry. 	<ul style="list-style-type: none"> • identify concepts; and identify a general claim based on specifics from the context. • make distinctions; and generalise from observations about the context. • demonstrate a willingness to participate in, and respect others' participation in an exchange of ideas; and build on the ideas of others. 	<ul style="list-style-type: none"> • identify familiar philosophical and ethical concepts; recognise examples; and can give simple definitions. • distinguish reasoning from other types of communication; distinguish between opinion and fact; and form simple hypotheses and explanations. • respond to open questions generated in a philosophical Community of Inquiry. 	<ul style="list-style-type: none"> • use familiar philosophical and ethical concepts and recognise unfamiliar concepts as being philosophical in nature. • give reasoned accounts of their own thoughts and actions using philosophical terms; examine options; and construct justifications for more than one option. • use the methods and language of reasoning and adjust their responses as new arguments arise. 	<ul style="list-style-type: none"> • make connections between concepts from familiar or unfamiliar contexts; and evaluate the relevance of concepts. • formulate a range of explanatory hypotheses; recognise and construct clear and well-formed arguments; and conduct well-founded evaluation of arguments. • use strategies to develop effective philosophical dialogue and facilitate conceptual inquiry. 	<ul style="list-style-type: none"> • formulate a detailed, philosophically plausible analysis of concepts with diverse, relevant examples. • identify components and structures of cogent arguments; develop valid complex arguments; and evaluate the validity of complex arguments. • contribute and provide leadership in ways that enhance the effectiveness of the Community of Inquiry. 	<ul style="list-style-type: none"> • develop philosophically sustainable conceptual analyses; and analyse the interrelationship and interdependence of complex concepts. • use the processes of reasoning to conduct balanced investigations, discuss limitations, justify choices, reformulate problems and make refinements to complex concepts. • conduct and lead a Community of Inquiry to clarify, develop and evaluate concepts, issues and problems.

Outcome progressions

Outcome 2: Philosophical and ethical perspectives						
Students understand that there are philosophical and ethical approaches to making meaning.						
	Level 3	Level 4	Level 5	Level 6	Level 7	Level 8
	Students recognise open and closed questions; recognise that there may be more than one approach to understanding; and give examples that fit a given framework for thinking.	Students understand that there are concrete and abstract ways of knowing; identify different points of view; and distinguish ethical reasons from other reasons.	Students understand that there are philosophical concepts and categories; consider and evaluate different points of view on the nature of reality and ways of life; and understand that ethical decisions generally require good reasons.	Students understand there are a range of ideas, contexts, evidence and past and contemporary practice when considering different ways of knowing and points of view on the nature of reality and to justify ethical decisions; and provides objections and supporting arguments in shaping responses.	Students understand and explore concepts to extend and clarify different ways of knowing; interrogate different positions on the nature of reality; and provide complex justifications for ethical decisions.	Students understand and engage critically with the concepts and theoretical frameworks relevant to ways of knowing; evaluate different viewpoints on the nature of reality; and construct sophisticated ethical arguments.
Students:						
<ul style="list-style-type: none"> • understand that there are different ways of knowing. • understand that there are different viewpoints on the nature of reality. • understand that people need to give good reasons for how they live. 	<ul style="list-style-type: none"> • understand ways of knowing in simple inferences and concrete analogies. • understand that there are scientific and religious arguments. • understand ethical reasons based on their own experience. 	<ul style="list-style-type: none"> • understand the difference between ways of knowing in science, ethics, social science and aesthetics. • understand the difference between scientific and religious arguments, and discuss the implication of these. • understand the differences between ethical reasons such as fairness, empathy, altruism and duty, and reasons of self interest. 	<ul style="list-style-type: none"> • understand how different kinds of evidence and ways of knowing in science, ethics, social science and aesthetics can be evaluated. • understand the criteria for evaluating different viewpoints on the nature of reality. • understand and give arguments, with some critical evaluation, about familiar ethical and practical issues. 	<ul style="list-style-type: none"> • understand that there are different kinds of evidence in science, ethics, social science and aesthetics which inform well-founded arguments using this evidence. • understand how familiar viewpoints on the nature of reality can be evaluated through well-formed arguments. • understand arguments for and against familiar and unfamiliar practical and ethical issues; and develop well-formed arguments on these issues. 	<ul style="list-style-type: none"> • understand how core concepts in epistemology such as evidence, validity, proof, truth and reason can be critically debated. • understand how familiar and unfamiliar metaphysical views can be analysed through well-formed argument. • understand, identify and define, and critically debate core concepts in ethics and practical reasoning, using diverse examples. 	<ul style="list-style-type: none"> • understand how well-formed arguments can be constructed about the interrelationships between core concepts in epistemology. • understand how well-formed arguments debating the core concepts of metaphysics, such as God, nature, personhood, matter, possibility and necessity, time and space, can be constructed. • understand that well-formed arguments about the interrelationship between core concepts in ethics can be constructed.

Outcome progressions

Outcome 3: Philosophy and ethics in human affairs						
Students understand that philosophical and ethical thinking has a role in human affairs.						
	Level 3	Level 4	Level 5	Level 6	Level 7	Level 8
	Students identify ideas in one context and apply them to another; and recognise that decisions and judgements may be influenced by contexts such as culture and environment.	Students understand there are philosophical traditions; show awareness of philosophical and ethical ideas; and recognise similarities and differences between their own and others' views.	Students understand a range of philosophical traditions; and investigate how philosophical and ethical ideas inform values, attitudes and beliefs.	Students use understandings to explore the development of philosophical traditions and world views, and how philosophical and ethical ideas function.	Students use understandings to generate hypotheses to investigate philosophical and ethical traditions; analyse belief systems; and demonstrate critical awareness of philosophical traditions.	Students understand, interpret and explain complex philosophical and ethical issues; critically evaluate belief systems; and interpret the influences of philosophical and ethical traditions on cultural change.
Students:						
<ul style="list-style-type: none"> • understand that there are philosophical traditions. • understand that there are different world views. • understand the influence of philosophical ideas on contemporary culture. 	<ul style="list-style-type: none"> • understand that there are different philosophical ways of thinking and understanding. • understand their personal values and beliefs in a cultural context. • understand philosophical ideas come from texts and contexts. 	<ul style="list-style-type: none"> • understand that there are different philosophical and ethical traditions. • understand that there are ideas that arise from different cultures. • understand different philosophical ideas within situations and issues in their everyday life. 	<ul style="list-style-type: none"> • understand the differences in a range of philosophical and ethical traditions. • understand the interrelationship of values, attitudes and beliefs from different cultures. • understand how philosophical ideas apply to contemporary culture. 	<ul style="list-style-type: none"> • understand the interrelationships of philosophical and ethical traditions. • understand the complexity of different philosophical beliefs across a range of traditions. • understand the interrelationship between philosophical and ethical ideas, and contemporary culture. 	<ul style="list-style-type: none"> • understand the complex nature of philosophical and ethical traditions. • understand the analysis of philosophical and ethical belief systems across a range of cultural traditions. • understand critically the influence of philosophical and ethical ideas on contemporary culture. 	<ul style="list-style-type: none"> • understand complex national and international philosophical traditions. • understand how cultural sources of philosophical and ethical ideas evolve and develop. • understand how a theoretical framework evolves and develops philosophical and ethical ideas in contemporary culture.

Outcome progressions

Outcome 4: Applying and relating philosophical and ethical understandings Students reflect on, evaluate and respond to a range of human issues by selecting from a repertoire of philosophical and ethical strategies.						
	Level 3	Level 4	Level 5	Level 6	Level 7	Level 8
	Students demonstrate practical applications of simple philosophical tools to a context.	Students recognise more than one philosophical and ethical approach to a practical issue; and give reasons for value choices that might be made.	Students apply more than one philosophical approach to practical issues; and articulate ethical reasoning a person may use in a range of cases and situations.	Students identify different perspectives on philosophical and ethical issues; and from an articulated philosophical perspective, prepare a well-developed argument for a position one might take in relation to issues.	Students use philosophical and ethical concepts to articulate a position on practical issues; and propose multiple plausible strategies for their resolution.	Students apply philosophical and ethical strategies to critically evaluate and resolve practical issues.
Students:						
<ul style="list-style-type: none"> • evaluate different ways of knowing about a range of practical issues. • reflect on understandings of the nature of reality and human nature and their relationship to practical issues and situations. • use philosophical and ethical reasoning to respond critically to aspects of human activity. 	<ul style="list-style-type: none"> • identify different ways of gaining knowledge and understanding in a given context. • identify ways they differ from others; and recognise that people may make different choices from one another. • identify likely consequences of a range of actions in a given context. 	<ul style="list-style-type: none"> • recognise that there may be more than one approach to philosophical and ethical issues. • recognise that there are differing views on human nature and that they influence how we live. • propose possible philosophical and ethical solutions to practical issues within a familiar context. 	<ul style="list-style-type: none"> • describe and apply more than one philosophical approach to practical issues. • identify ways in which different understandings of reality, including understandings of human nature, affect practical possibilities. • articulate philosophical and ethical reasoning in proposing solutions to a practical problem. 	<ul style="list-style-type: none"> • from an articulated philosophical perspective, formulate a well developed argument on a practical issue. • critically discuss and distinguish between possibilities and solutions, in light of what is practicable and ethical in a range of situations. • from an articulated philosophical and ethical perspective, propose alternative strategies to resolve a practical problem. 	<ul style="list-style-type: none"> • from a variety of philosophical perspectives, prepare a well developed and complex argument on a practical issue. • articulate and devise a plan, based on understandings of reality and human nature, to implement a reasoned ethical or philosophical or political strategy to address a practical issue. • articulate alternative philosophical and ethical perspectives on, and devise and apply multiple strategies to, practical issues. 	<ul style="list-style-type: none"> • critically analyse the application of one or more philosophical and ethical theories to practical issues. • critically analyse the way in which metaphysical and theoretical assumptions relate to practical life. • propose and critically evaluate alternative philosophical and ethical strategies to resolve a practical issue and articulate a case for that resolution.