



SAMPLE COURSE OUTLINE

PHILOSOPHY AND ETHICS

ATAR YEAR 11

Acknowledgement of Country

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Any resources such as texts, websites and so on that may be referred to in this document are provided as examples of resources that teachers can use to support their learning programs. Their inclusion does not imply that they are mandatory or that they are the only resources relevant to the course. Teachers must exercise their professional judgement as to the appropriateness of any they may wish to use.

Sample course outline
 Philosophy and Ethics – ATAR Year 11
 Semester 1 – Unit 1 – Reason and persons

Week	Syllabus content	Suggested teaching points
1–2	<p>Critical reasoning</p> <ul style="list-style-type: none"> recognising statements in a variety of texts as either argumentative, descriptive, narrative or explanatory understanding modus ponens and modus tollens recognising and evaluating an argument, written in natural language, in terms of its premises, inferences and conclusions <p>Methods of inquiry</p> <ul style="list-style-type: none"> inductive and deductive arguments 	<ul style="list-style-type: none"> Premises, inferences and conclusions; for example, using argument maps or diagrams to illustrate the function of each Evaluating an argument through the concept of cogency, i.e. statement acceptability and inferential strength; for example <ul style="list-style-type: none"> a cogent argument will have acceptable statements and strong or complete inferential strength a cogent argument will have acceptable statements and deductively valid moves Modus ponens and modus tollens; for example <ul style="list-style-type: none"> the conditional statement and its parts, i.e. the antecedent and the consequent deductively valid and invalid moves within the context of cogency, i.e. affirming and denying correctly in terms of necessary and sufficient conditions illustrating the logical form of the argument using an argument map or diagram non-cogent forms of modus ponens and modus tollens, i.e. unacceptable conditional statements Inductive and deductive arguments; for example, degrees of inferential strength, i.e. nil, weak, moderate, strong and complete/perfect <p>Task 1: Critical reasoning</p>
3–5	<p>Self and others</p> <ul style="list-style-type: none"> the role of principled decisions in ethics, including <ul style="list-style-type: none"> the Golden Rule the greatest happiness principle the categorical imperative the nature of virtues and vices and their relationship to the development of character and ethical action the concept of care 	<ul style="list-style-type: none"> The Golden Rule as an expression of the human need for fair treatment and the role of the Golden Rule in moral/ethical principle across human traditions The importance of duty, utility, virtues and care in human moral experience and the formulation of a moral point of view <ul style="list-style-type: none"> deontological approaches to ethical decisions – Kant’s categorical imperative consequentialist approaches to ethical decisions – utilitarianism virtue ethics The concept of care, such as the care ethics of Milton Mayeroff and Carol Gilligan <p>Task 2: Philosophical analysis and evaluation (article/extract)</p>

Week	Syllabus content	Suggested teaching points
6–7	<p>Scientific world view</p> <ul style="list-style-type: none"> different ideas of human nature <p>Persons</p> <ul style="list-style-type: none"> the relationship between individuals and societies <p>Governance</p> <ul style="list-style-type: none"> the distinction between contractual and non-contractual relationships <p>Communities and cultures</p> <ul style="list-style-type: none"> the ideas of justice, fairness and power relations, including race, gender and class 	<ul style="list-style-type: none"> The classical view – human reason is the essence of human nature; the rational animal, i.e. Plato, Aristotle The modern view – science looks for the underlying causes of human ‘nature’; for example, psychology The individual as ‘person’ (a moral concept emphasising rights and duties) and the concept of justice; for example, the natural want or need for fair treatment, expressed commonly as the Golden Rule, which informs the concept of justice Plato and justice – the abilities, traits or dispositions which make an individual naturally suited for one job, such as possessing excellent moral character is naturally suited for life in public office, which enables the common good to be realised for the city-state and its people (<i>The Republic</i> 370a–c) The state of natural balance or harmony between the tripartite aspects of the soul inside the individual and the corresponding balance between the three classes of the city-state (<i>The Republic</i> 444e) Aristotle and justice – justice is the mean between two extremes and ‘it does what is advantageous to another’ so that the ‘just is the proportional; the unjust is what violates the proportion’, meaning ‘the just is intermediate between a sort of gain and a sort of loss’ Justice and its focus on returning to balance or harmony; disproportionate power relations due to character and action; the similarity between Aristotle’s concept of justice (the mean between two extremes) and his position on virtue as the golden mean The notion that justice requires a certain disposition of character, hence the importance of possessing appropriate virtues, such as being magnanimous and temperate and having right anger The notion that Aristotle’s forms of friendship helps to define what the appropriate dispositions for justice may look like, with true friendship being the aspiration for social relationships in public life The notion that justice is fundamentally a process or procedure that involves agreement, mediation and cooperation; for example, the concepts of procedural justice and natural justice in law The notion that human relationships are governed by agreements made between persons, and that such agreements may have been made in the past and are enshrined in custom, convention or law, handed down to persons in society and culture The notion that the only form of non-contractual relationship may be true friendship, which involves love for the other and natural justice

Week	Syllabus content	Suggested teaching points
8–9	<p>Persons</p> <ul style="list-style-type: none"> the concept of being ‘an individual’ the social element in individual identity the ideas of personal identity, gender, race, class and ethnicity <p>Analysing, clarifying and evaluating concepts</p> <ul style="list-style-type: none"> the concepts of mind, body and personhood 	<ul style="list-style-type: none"> Summarise Dualism (Descartes) and Materialism (Hobbes) in terms of the mind/body problem; for example, the mind either is/is not a separate substance that co-exists with matter Philosophical zombies – a thought experiment on the mind/body dichotomy and the question about being able to observe intelligent, intentional behaviours by way of bodily signs that exhibit self-awareness as Locke defined it, which in turn infers the presence of a mind Locke on identity; for example, ‘person’ represents a thinking being that can contemplate itself as itself in different situations. It can do this only by that ‘consciousness which is inseparable from thinking’ Hume on identity; for example, the constant conjunction of objects or the uniting together of different perceptions by memory, suggesting a necessary fiction Ship of Theseus thought experiment and the question of where identity is located <p>Task 3: Construction of argument</p>
10–11	<p>Analysing, clarifying and evaluating concepts</p> <ul style="list-style-type: none"> the concepts of action, intention, will, motives and reasons the idea of free will <p>Conceptions of ultimate reality</p> <ul style="list-style-type: none"> the concepts of change and causation conceptual difficulties with free-will, determinism and agency (human action) 	<ul style="list-style-type: none"> Causality and change, i.e. every effect must have a cause/reason; for example <ul style="list-style-type: none"> the Principle of Sufficient Reason the Principle of Uniformity, e.g. for induction to work, the concept of cause and effect must be assumed because their relationship is necessary for determinism to be valid The classical view – human reason is the basis of freedom; the rational animal, i.e. Plato, Aristotle; for example, an authentic human life must involve freedom and autonomy and the ability to pursue it to its most excellent form; voluntary decision-making or deliberation The modern view – science looks for underlying causes and some philosophers treat ‘freedom’ as an event with an underlying cause, overturning the notion of being free Human nature – determined or free? Natural system (body/matter) or intentional system (mind)? Hobbes and compatibilism – freedom and necessity Thought experiments on human agency, determinism and free will; for example <ul style="list-style-type: none"> the Trolley problem and factors that complicate decision-making the Brain-in-a-vat as an example of determinism because what you experience is caused by an external entity or machine, as explored in the film <i>The Matrix</i> (1999)

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12–14	<p>Methods of inquiry</p> <ul style="list-style-type: none"> the distinction between empirical evidence and rational proof observation and thought experiment types of inquiry: dialectic <p>Scientific world view</p> <ul style="list-style-type: none"> science as a way of classifying the world and constructing our understanding of what is real in human nature <ul style="list-style-type: none"> Imagination and interpretation the relationship between reason and imagination the distinction between perception, rational reflection and various sources of imagination 	<ul style="list-style-type: none"> Empirical evidence and rational proof; for example, observed truth from experience versus truth from reason Observation, imagination and thought experiments; for example, using reason, imagination and observation to construct an extended analogy or metaphor that helps to clarify a complex abstract concept or problem Types of inquiry – dialectic; for example <ul style="list-style-type: none"> the art of arguing from contrary positions with equally compelling, rational contestable claims to synthesise them into a new truth or principle imagination as a rational power that can assist with logical proofs or demonstrations that employ reference to sense experience or an empirical world Reason, observation and knowledge, i.e. Empiricism and Rationalism with Locke as an example of an empiricist philosopher and Descartes as an example of a rationalist philosopher; for example <ul style="list-style-type: none"> reasoning that ‘mind’ is a substance, separate and distinct from ‘matter’, as a rational claim inferred from rational sceptical doubt or methodological scepticism the opposing view which reasons that all things, including immaterial phenomenon, such as mind, is merely ‘matter in motion’ (Hobbes), which is an observed, empirical claim, and that individuals begin life as a blank slate or <i>tabula rasa</i> (Locke), which is also an empirical claim The problem of induction (Hume)
15		Unit 1 revision
16		Task 4: Semester 1 examination (Unit 1)

Sample course outline
 Philosophy and Ethics – ATAR Year 11
 Semester 2 – Unit 2 – Reason and culture

Week	Syllabus content	Suggested teaching points
1–2	<p>Critical reasoning</p> <ul style="list-style-type: none"> distinguishing between strong and weak arguments, written in natural language, in terms of inferential strength and the concept of cogency identifying the formal fallacies of denying the antecedent and affirming the consequent identifying some of the major informal fallacies, including the genetic fallacy, ad hominem arguments, hasty generalisation, argument from irrelevant authority, argument from ignorance and equivocation 	<ul style="list-style-type: none"> Strong and weak arguments (cogency) – practising evaluating arguments by focusing on statement acceptability and inferential strength using diagrams or maps; for example, a cogent argument will have acceptable statements and <ul style="list-style-type: none"> strong or complete inferential strength deductively valid moves Formal fallacies – affirming the consequent and denying the antecedent; for example <ul style="list-style-type: none"> the conditional statement and its parts, i.e. the antecedent and the consequent deductively valid and invalid moves within the context of cogency, i.e. affirming and denying correctly in terms of necessary and sufficient conditions non-cogent forms of modus ponens and modus tollens, i.e. unacceptable conditional statements Informal fallacies – using examples of fallacious arguments to explore and understand the different aspects of each informal fallacy in the syllabus, e.g. inviting students to work in pairs or groups to write arguments that commit informal fallacies for peer evaluation and discussion Illustrating the logical form of the argument using an argument map or diagram <p>Task 5: Critical reasoning</p>
3–4	<p>Communities and cultures</p> <ul style="list-style-type: none"> the concept of culture, including shared values and social roles the concept of self-expression and its relation to culture 	<ul style="list-style-type: none"> The artistic concept of culture; for example <ul style="list-style-type: none"> the notion that ‘culture’ or ‘cultured’ means higher taste or exceptional individual artistic ability the need to make a distinction in the use of the concept as referring to society, its groups and norms The anthropological concept of culture The concept of culture in philosophy, particularly the normative perspective on culture Culture as moral institution which has the specific aim of cultivating the ‘person’ through moral narratives about shared values, including culture specific values; for example, the constitution of the family and natural human values such as freedom and fair treatment or the Golden Rule. Social structures and moral agency, i.e. the threat that social structures present to moral agency in terms of education, social norms and degrees of freedom Society and culture as a moral institution or moral mechanism, based on cooperation, agreement and contracting Care as an element of contracting, a cultural norm and a

Week	Syllabus content	Suggested teaching points
		virtue for flourishing
4–5	<p>Governance</p> <ul style="list-style-type: none"> the concept of rights freedom of expression and its limits privacy and its limits government interference and surveillance 	<ul style="list-style-type: none"> Recapitulate the core ideas of person as explored/discussed in Unit 1, particularly the question of agency (degrees of freedom/the limits of freedom, i.e. compatibilism) The notion that ‘person’ is a forensic term (Locke) and that the function of the concept is to determine praise or blame when judged by one’s peers in society; for example, justice and contractual relationships The concept of person and the question of rights and duties in the context of contractual relationships and justice Natural rights and social rights/civil liberties or rights, duties and contracts; for example, all rights are social, as illustrated in Hobbes’ 19 Laws of Nature and the act of contracting to form the sovereign, the artificial person whose obligation is the maintenance of the laws, the preservation of rights and duties under the law and the security of the commonwealth The distinction between natural rights and social rights; for example <ul style="list-style-type: none"> natural rights best seen as natural human wants, needs or values, which inform social contracts and may be protected by them legislation to protect the freedom of the individual to pursue happiness, and the legal mechanism of rights and duties as a check and balance on freedom, hence the concept of person Limitations on natural rights by the community; for example, Mill’s Harm Principle CCTV in public spaces – security or invasion of privacy? <p>Task 6: Philosophical analysis and evaluation (dialogue)</p>
6–7	<p>Persons</p> <ul style="list-style-type: none"> interrelationships between personhood, emotion and reason <p>Self and others</p> <ul style="list-style-type: none"> the concept of friendship the I-thou relationship as a fundamental element of ethics 	<ul style="list-style-type: none"> Ethical theories (Consequentialism, Deontological and Virtue Ethics – Unit 1) and the human pursuit of eudaimonia within cultures Plato’s chariot analogy and the pursuit of eudaimonia; for example, the need for the good spirit or balance, or harmony or tranquillity between the three parts of the soul, in public life and the pursuit of happiness and the good Types of friendship - Aristotle and eudaimonia (human flourishing/the state of the Good Spirit) Return to Aristotle’s forms of friendship, introduced when the focus was on justice in Unit 1, and the importance of appropriate dispositions or virtues for public life or ‘culture’, with true friendship being the standard for social relationships in public life and its ability to secure and maintain justice The notion that the friendships of utility and friendships of pleasure are contractual arrangements in the sense that the relationship is governed by what persons secure

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		<p>from the relationship within the context of natural justice</p> <ul style="list-style-type: none"> • I–thou or self/other relationships • Dasein and ‘sorge’ in Heidegger, or understanding existence through care for others; for example <ul style="list-style-type: none"> ▪ Dasein and ‘sorge’ as I–Thou and the relationship to true friendship, public life and the duties of being a person, which requires the appropriate virtues for eudaimonia (flourishing/the state of the good spirit) ▪ the chariot analogy – balance or harmony or tranquillity and the right disposition for care
8–10	<p>Analysing, clarifying and evaluating concepts</p> <ul style="list-style-type: none"> • aesthetic concepts, including beauty, taste and judgement <p>Scientific world view</p> <ul style="list-style-type: none"> • perception and aesthetic appreciation <p>Imagination and interpretation</p> <ul style="list-style-type: none"> • the process of interpreting works of art and literature • the concept of interpretation • criteria for good interpretations, including coherence, consistency, comprehensiveness and consilience • imagination as a necessary element in interpretation <p>Persons</p> <ul style="list-style-type: none"> • how works of art and literature help the understanding of human nature and identity 	<ul style="list-style-type: none"> • Beauty and taste – Kant; for example, aesthetics and the power of reflective judgment in epistemology • The epistemological status of art or narrative; for example <ul style="list-style-type: none"> ▪ Is art or narrative judged only in terms of beauty? ▪ Should art or narratives be treated as bearing truth or simply constructing appearances or shadows on the cave wall? • Aesthetics and the concept of beauty • Aristotle’s claim that imitation is an instinct of human nature (Chapter 4, <i>Poetics</i>) which, given his position in <i>Ethics</i> and <i>Politics</i>, is aimed toward some good (Chapter 1, Book 1, in <i>Ethics</i> and <i>Politics</i>) • Aristotle’s concept of catharsis and its role in moral contemplation and education (Chapter 4 in <i>Poetics</i>) • The good or right interpretation of human nature, values and condition in art, and its role in the education of the right way to live; for example <ul style="list-style-type: none"> ▪ Plato’s discussion on the censorship of poetry for the good of the state in Book 3 of <i>The Republic</i>; see Plato, <i>The Republic</i>, Book 3 ▪ Aristotle’s focus on public education and the good of the state (Chapters 1 and 2 in Book 8 of <i>Politics</i>) and taking a position similar to Plato on the use of narratives in moral education ▪ the epistemological question of art and imitation as the appearance of truth in Book 10 of <i>The Republic</i>; see Plato, <i>The Republic</i>, Book 10 ▪ the question of which is the greater truth for art or narratives in light of the human condition, nature and values, and the moral question of how to live, as well as the power to interpret, judge, decide and lie for the public good • The question of art’s capacity to imitate or represent truth about natural rights and duties or the human phenomenon of conscience and its representation, including the Golden Rule • Using Theories of Truth (correspondence, coherence, pragmatic) to judge truth in art and narratives <p>Task 7: Construction of argument</p>

Week	Syllabus content	Suggested teaching points
11–14	<p>Scientific world view</p> <ul style="list-style-type: none"> the question of objectivity and subjectivity <p>Methods of inquiry</p> <ul style="list-style-type: none"> the use of observation, hypotheses and theories in constructing explanations the role of metaphor and analogy in inquiry types of inquiry: hermeneutics <p>Conceptions of ultimate reality</p> <ul style="list-style-type: none"> the ideas of truth, representation and reality and their interrelationship the use of symbols and concepts to understand the way things are <p>Analysing, clarifying and evaluating concepts</p> <ul style="list-style-type: none"> disputes about realism and the limits of interpretation, including modernism and postmodernism the use of symbols, signs and signification (semiosis) to understand the world 	<ul style="list-style-type: none"> Metaphor and analogy – the use of figurative language to explore explicitly the aspects or elements of an abstract object or phenomenon through an appropriate concrete object or phenomenon Famous examples of analogies in philosophy such as Plato’s Cave, Sun and Divided Line in <i>The Republic</i>, as well as the analogy of the city and the soul in terms of understanding justice Theories of Truth – Correspondence theory, Coherence theory and Pragmatic theory; for example <ul style="list-style-type: none"> Do words/symbols correspond directly to existing objects or not? realism and anti-realism Introduction to Philosophy of Language <ul style="list-style-type: none"> symbols and semiotics – signs, signification and representation culture and semiotics, e.g. signs/texts constitute the institutions of culture and its norms Wittgenstein and language games – meaning as use, family resemblances, rule following and conventions, and culture/custom
15		Unit 1 and Unit 2 revision
16		Task 8: Semester 2 examination (Unit 1 and Unit 2)