

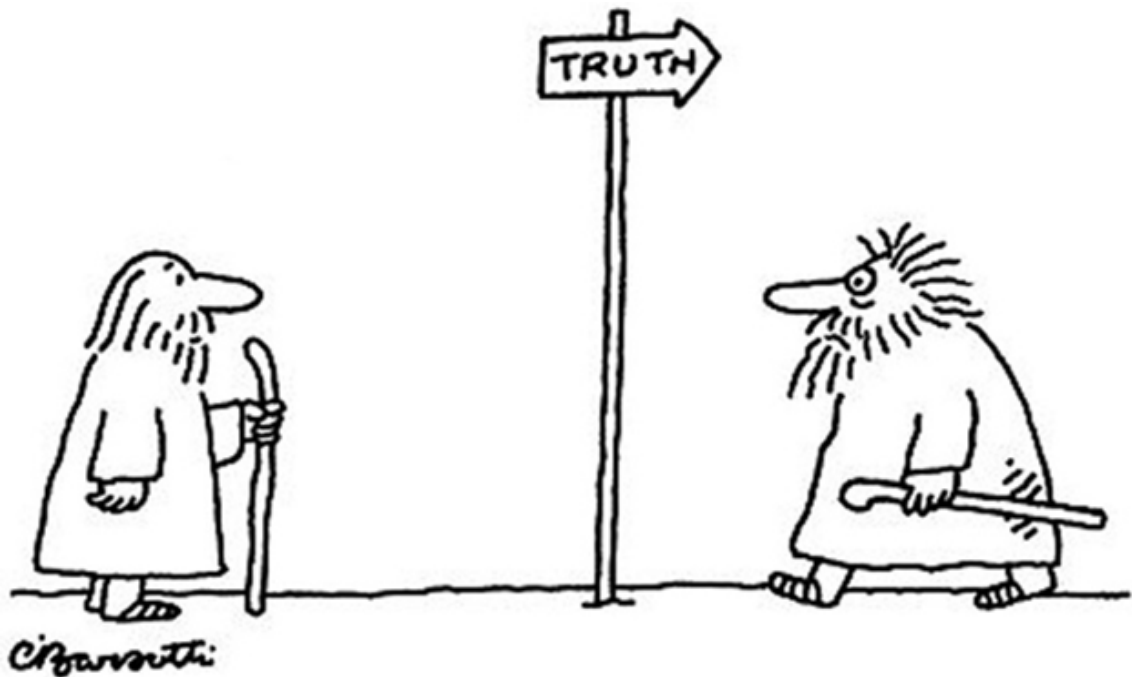


# RAFFLES PROGRAMME

## RAFFLES PHILOSOPHY COURSE

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### Year 2: Student Workbook



Source: [www.newyorker.com](http://www.newyorker.com)

Name: \_\_\_\_\_ (      ) Class \_\_\_\_\_

Name of Philosophy Teacher: \_\_\_\_\_  
@ Staffroom 3 / HOD Room

Contact Details:

Office Phone (Ext.)	
Email address	



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## Administrative Details for Year 2 Raffles Philosophy Course

### Overview of Assessments

- |                         |     |
|-------------------------|-----|
| 1. Logic                | 65% |
| 2. Dialogue Observation | 35% |

### Submission of Work and Absence from Tests

- All work deadlines must be observed. Any request for an extension should be made with the subject teacher before the due date. Valid reasons must be provided for both requests for extensions and absence from tests.

- Penalty on late submission of work **without a valid reason**:




Day(s) after deadline	Penalty (% of pupil's score)
1-2 days	10%
3-5 days	50%
>5 days	No mark awarded but assignment must still be submitted.

- Valid reasons include medical certificates, school-approved activities or other reasons acceptable by the school. A parent's letter will **not** be accepted as a valid reason.

### Plagiarism

- Academic integrity is a core value that must be upheld by every Rafflesian. As such, plagiarism and cheating will result in zero marks for the assigned work, as well as other disciplinary actions.

## Year 2 Continuous Assessment (Term 1)

-  **Developing:** student demonstrates trait rarely or is weak in the respective skill  
 **Proficient:** student shows clear evidence of trait or skill  
 **Accomplished:** student demonstrates skill mastery and consistent display of trait

Reasoning		
Student demonstrates an <b>understanding of complex arguments</b> , and is able to reconstruct complex arguments, including implicit premises, found in text or speech.	Student is able to <b>evaluate arguments</b> , using the concept of soundness, and construct arguments that are valid with plausible premises.	Student is able to defend his own <b>personal views on various ethical issues</b> , which form a coherent and consistent moral viewpoint.
<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished

Community of Inquiry		
Students displays the intellectual standards of <b>Clarity and Precision</b> , and contributes to the clarity of a discussion by seeking appropriate clarifications and paraphrasing for others.	Student displays the intellectual standard of <b>Relevance</b> , by demonstrating the ability to identify digressions and connect his and other students' ideas to the topic of discussion.	Students displays the intellectual standards of <b>respect and openness</b> , by building on the ideas of others and being open to new points of view.
<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished

### Workbook bands:

- a. Student completes some assignments given.
- b. Student completes most assignments given, with corrections as necessary,
- c. Student completes most assignments given, with corrections as necessary. Student also writes notes that clearly reinforces their understanding of the topic.

### Teacher's Comments:

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## Year 2 Continuous Assessment (Term 2)

-  Developing: student demonstrates trait rarely or is weak in the respective skill  
 Proficient: student shows clear evidence of trait or skill  
 Accomplished: student demonstrates skill mastery and consistent display of trait

Reasoning		
Student demonstrates an <b>understanding of complex arguments</b> , and is able to reconstruct complex arguments, including implicit premises, found in text or speech.	Student is able to <b>evaluate arguments</b> , using the concept of soundness, and construct arguments that are valid with plausible premises.	Student is able to defend his own <b>personal views on various ethical issues</b> , which form a coherent and consistent moral viewpoint.
<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished

Community of Inquiry		
Students displays the intellectual standards of <b>Clarity and Precision</b> , and contributes to the clarity of a discussion by seeking appropriate clarifications and paraphrasing for others.	Student displays the intellectual standard of <b>Relevance</b> , by demonstrating the ability to identify digressions and connect his and other students' ideas to the topic of discussion.	Students displays the intellectual standards of <b>respect and openness</b> , by building on the ideas of others and being open to new points of view.
<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished

### Workbook bands:

- d. Student completes some assignments given.
- e. Student completes most assignments given, with corrections as necessary,
- f. Student completes most assignments given, with corrections as necessary. Student also writes notes that clearly reinforces their understanding of the topic.

### Teacher's Comments:

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## Year 2 Continuous Assessment (Term 3)

-  Developing: student demonstrates trait rarely or is weak in the respective skill  
 Proficient: student shows clear evidence of trait or skill  
 Accomplished: student demonstrates skill mastery and consistent display of trait

Reasoning		
Student demonstrates an <b>understanding of complex arguments</b> , and is able to reconstruct complex arguments, including implicit premises, found in text or speech.	Student is able to <b>evaluate arguments</b> , using the concept of soundness, and construct arguments that are valid with plausible premises.	Student is able to defend his own <b>personal views on various ethical issues</b> , which form a coherent and consistent moral viewpoint.
<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished

Community of Inquiry		
Students displays the intellectual standards of <b>Clarity and Precision</b> , and contributes to the clarity of a discussion by seeking appropriate clarifications and paraphrasing for others.	Student displays the intellectual standard of <b>Relevance</b> , by demonstrating the ability to identify digressions and connect his and other students' ideas to the topic of discussion.	Students displays the intellectual standards of <b>respect and openness</b> , by building on the ideas of others and being open to new points of view.
<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished

### Workbook bands:

- g. Student completes some assignments given.
- h. Student completes most assignments given, with corrections as necessary,
- i. Student completes most assignments given, with corrections as necessary. Student also writes notes that clearly reinforces their understanding of the topic.

### Teacher's Comments:

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## Year 2 Continuous Assessment (Term 4)

-  **Developing:** student demonstrates trait rarely or is weak in the respective skill  
 **Proficient:** student shows clear evidence of trait or skill  
 **Accomplished:** student demonstrates skill mastery and consistent display of trait

Reasoning		
Student demonstrates an <b>understanding of complex arguments</b> , and is able to reconstruct complex arguments, including implicit premises, found in text or speech.	Student is able to <b>evaluate arguments</b> , using the concept of soundness, and construct arguments that are valid with plausible premises.	Student is able to defend his own <b>personal views on various ethical issues</b> , which form a coherent and consistent moral viewpoint.
<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished

Community of Inquiry		
Students displays the intellectual standards of <b>Clarity and Precision</b> , and contributes to the clarity of a discussion by seeking appropriate clarifications and paraphrasing for others.	Student displays the intellectual standard of <b>Relevance</b> , by demonstrating the ability to identify digressions and connect his and other students' ideas to the topic of discussion.	Students displays the intellectual standards of <b>respect and openness</b> , by building on the ideas of others and being open to new points of view.
<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished	<input type="radio"/> Developing <input type="radio"/> Proficient <input type="radio"/> Accomplished

### Workbook bands:

- j. Student completes some assignments given.
- k. Student completes most assignments given, with corrections as necessary,
- l. Student completes most assignments given, with corrections as necessary. Student also writes notes that clearly reinforces their understanding of the topic.

### Teacher's Comments:

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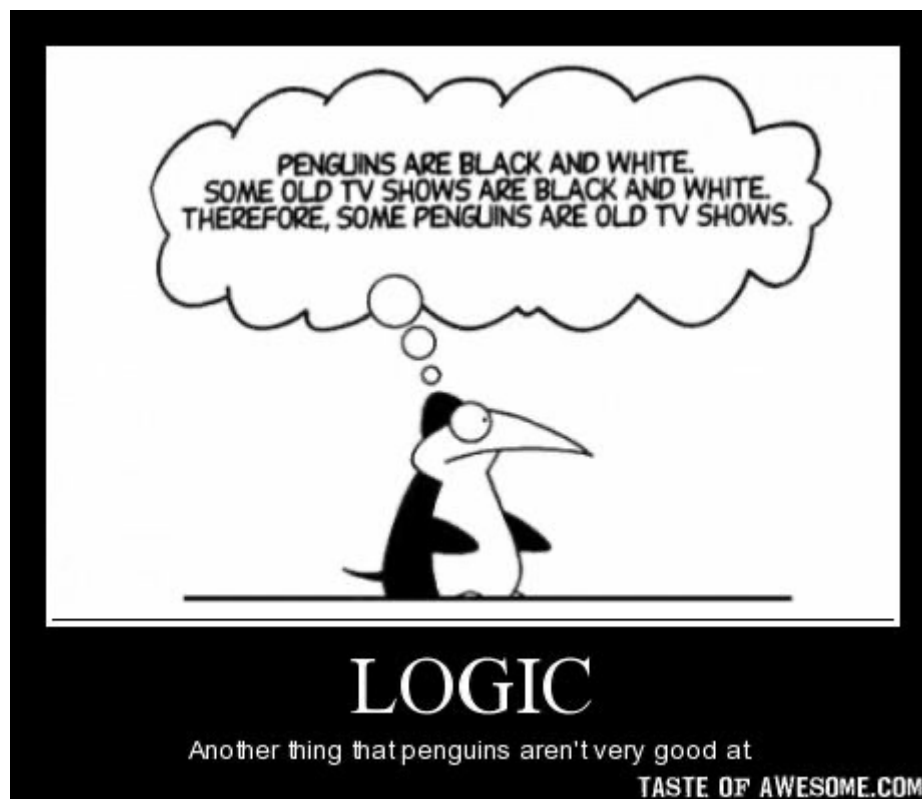
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# Logic



*Image source:*

<https://www.pinterest.com>

## **REFERENCE LIST OF LOGIC CONCEPTS COVERED IN YEAR 1**

### **1. Validity**

- When the premises of an argument necessarily lead to the conclusion.
- *If* the premises are true, then the conclusion is guaranteed to be true as well.

### **2. Soundness**

- a. When an argument is valid *and* all its premises are true.

### **3. Valid argument Forms**

- a. *Modus Ponens* / affirming the antecedent

If  $p$ , then  $q$ .

$p$ .

Therefore  $q$ .

- b. *Modus Tollens* / denying the consequent

If  $p$ , then  $q$ .

Not  $q$ .

Therefore not  $p$ .

- c. Hypothetical Syllogism

If  $p$ , then  $q$ .

If  $q$ , then  $r$ .

Therefore if  $p$ , then  $r$ .

- d. Disjunctive Syllogism

Either  $p$  or  $q$ .

Not  $p$ .

Therefore  $q$ .

- e. Dilemma

Either  $p$  or  $q$ .

If  $p$ , then  $r$ .

If  $q$ , then  $s$ .

Therefore, either  $r$  or  $s$ .

### **4. Socratic Method by Exception**

- a. A tool to determine if claims made are always true, or if two things are always linked.
- b. For the statement "All  $A$ s are  $B$ s", you can ask "Are there *any*  $A$ s that are not  $B$ s?"

# IMPLICIT PREMISES

In the passages that contain arguments that you have been presented with so far, all the premises, sub-conclusions and conclusion have been present in the text/ passage. However, this is not how things always are. Sometimes, when people give arguments, their reasoning is not complete, and some of their premises are not stated explicitly. These premises are called *implicit premises*.

The presence of implicit premises does not mean that someone's argument is bad or that they are trying to pull a fast one on you. Sometimes implicit premises are not mentioned or stated explicitly for non-malevolent reasons. *What is one reason you can think of for why some premises are not stated explicitly?* (Hint: You can look at the questions in this exercise first and attempt some of them before coming to an answer, if you cannot think of one now.)

Reason(s):

Some premises are obvious and the author may leave them implicit as they assume the listener/reader already knows them.

Some premises are uncontroversial, or the listener/reader is unlikely to contest them, so the author may leave them implicit for convenience.

Sometimes, the structure of the argument is so obvious that the author may leave some premises implicit and still assume the listener will figure them out.

Q1. We should not torture the terrorist's wife for information ~~on the bombs' location~~, as we should not torture innocent people for information.

P1	We should not torture innocent people for information.
P2	The terrorist wife is an innocent person.
C (From P1, P2)	We should not torture the terrorist's wife for information.

Let's try more examples.

Q2. As being disrespectful is morally wrong, it is morally wrong to sleep during a performance you chose to attend.

P1	Being disrespectful is morally wrong.
P2	Sleeping during a performance you chose to attend is <b>being disrespectful.</b>
C (P1, P2)	It is morally wrong to sleep during a performance you chose to attend.

Q3. Buying the Honda gives me better fuel economy. However, buying the BMW gives me more chances to impress others. So, I should buy the BMW.

P1	Buying the Honda gives me better fuel economy.
P2	Buying the BMW gives me more chances to impress others.
P3	<b>Either I buy the Honda or I buy the BMW.</b>
P4	<b>I should buy the car that gives me more chances to impress others rather than gives me better fuel economy.</b>
C (P1, P2, P3, P4)	I should buy the BMW.

1. **WHAT** are the characteristics of implicit premises?
  - a) They are necessary for the argument form to be valid.
  - b) It is reasonable to assume the author of the argument would not be against including them in the argument. (So that leaves out *obviously* false premises that do not help make the argument form valid.)
2. **WHY** should we state the implicit premises of any argument?
  - a) We should be charitable in interpreting what people are saying before we evaluate the arguments that others present.
3. **HOW** do we identify the implicit premises of an argument?
  - a) Write down the explicit premises and conclusion in P-C form first.
  - b) Ask yourself what premise(s) need to be added to the argument for it to be valid. (Knowing the valid argument forms very well will help you immensely.)
  - c) Ask yourself if the author would be against these premises that you intend to add in.

# ARGUMENT DIAGRAMMING

Q1. I'm not sure why you have to ask me something that's so straightforward, but I'm going to say it once more, anyway. There are two simple reasons why I'm not going to have that plate of noodles. First, that plate of noodles will give me a stomachache, since it was prepared by an unhygienic cook, and it was prepared in a kitchen crawling with cockroaches. Second, it's going to taste horrible. It was certainly overcooked. How do I know that? I saw the cook do that with my own eyes! Furthermore, he did not add any seasoning in the noodles, and everyone knows that food without any seasoning will taste bad.

P1	That plate of noodles was prepared by an unhygienic cook.
P2	That plate of noodles was prepared in a kitchen crawling with cockroaches.
P3 (From P1, P2)	That plate of noodles will give me a stomachache.
P4	I saw the cook overcooking that plate of noodles.
P5 (From P4)	That plate of noodles was certainly overcooked.
P6	The cook did not add any seasoning in that plate of noodles.
P7	Everyone knows that food without any seasoning will taste bad.
P8 (From P5, P6, P7)	That plate of noodles is going to taste horrible.
C (From P3, P8)	I am not going to have that plate of noodles.

### Argument Diagram

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Q2. The events depicted in the movie *The Martian* are plausible. Here are my reasons. If the moon is made of cheese, then the Earth is angular. Since the moon isn't made of cheese, space shuttles can land on it safely. And if that is the case, then the events depicted in the movie are plausible.

P1	If the moon is made of cheese, then the Earth is angular.
P2	The Earth is not angular.
P3 (P1, P2)	The moon is not made of cheese.
P4	If the moon is not made of cheese, space shuttles can land on it safely
P5 (P3, P4)	Space shuttles can land on the moon safely.
P6	If space shuttles can land on the moon safely, then the events depicted in the movie <i>The Martians</i> are plausible.
C	The events depicted in the movie <i>The Martians</i> are plausible.

### Argument Diagram

Q3. We know that Harry's mother successfully protected him from Voldemort since he survived Voldemort's attack. After all, Harry would not have his lightning-shaped scar if he had not survived Voldemort's attack.

P1	Harry would not have his lightning-shaped scar if he had not survived Voldemort's attack. / If Harry had not survived Voldemort's attack, he would not have his lightning-shaped scar.
P2	Harry has his lightning-shaped scar.
P3 (P1, P2)	Harry survived Voldemort's attack.
P4	If Harry survived Voldemort's attack, his mother successfully protected him from Voldemort.
C (P3, P4)	Harry's mother successfully protected him from Voldemort.

### Argument Diagram

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# ADDITIONAL PRACTICES

For each of the following arguments, identify the conclusion and explicit premises in the passage, and write these, together with the implicit premises in the argument, in the boxes provided. Then, draw the argument diagram.

Q1. Tim is eligible for that position since all bachelors are eligible for it.

P1	All bachelors are eligible for that position.
P2	Tim is a bachelor.
C (P1, P2)	Tim is eligible for that position.

Q2. Either Tarzan was an earl who could not speak a human language or a giant gorilla, since Tarzan was a real person or he was not.

P1	Tarzan was a real person or he was not.
P2	If Tarzan was a real person, he was an earl who could not speak a human language.
P3	If Tarzan was not a real person, he was a giant gorilla.
C (P1-P3)	Either Tarzan was an earl who could not speak a human language or a giant gorilla.

## Argument Diagrams

Q1.	Q2.
-----	-----

Q3. All animals are living things. We can draw this conclusion because all animals are sentient beings, and all beings with consciousness are living things.

P1	All animal are sentient beings.
P2	All sentient beings are beings with consciousness.
P3	All beings with consciousness are living things.
C	All animals are living things.

Q4.

If that stall is in Bedok, then it is in the east. Hence, if that stall is in Bedok, then it is not in the west.

So, we can conclude that if that stall is in Bedok, then it will not have many customers from Boon Lay.

P1	If that stall is in Bedok, then it is in the east.
P2	If that stall is in the east, it is not in the west.
P3 (P1, P2)	If that stall is in Bedok, then it is not in the west.
P4	If that stall is not in the west, it will not have many customers from Boon Lay.
C (P3, P4)	If that stall is in Bedok, then it will not have many customers from Boon Lay.

### Argument Diagrams

Q3.	Q4.
-----	-----

Q5. If ice is cold, then either  $a$  or  $b$ . Hence, either  $a$  or  $b$ . Therefore, either  $p$  or  $q$ .

P1	If ice is cold, then either $a$ or $b$ .
P2	Ice is cold.
P3 (P1, P2)	Either $a$ or $b$ .
P4	If $a$ , then $p$ .
P5	If $b$ , then $q$ .
C (P3-P5)	Either $p$ or $q$ .

Q6.

Procrastination takes away the precious time necessary for me to do what I need to do to achieve my goals, so it prevents me from doing what I need to do to achieve my goals.

The conclusion is clear, then, that procrastination will cause my downfall.

P1	Procrastination takes away the precious time necessary for me to do what I need to do to achieve my goals.
P2	Taking away the precious time necessary for me to do what I need to do to achieve my goals prevents me from doing what I need to do to achieve my goals. / [If P1, then P3.]
P3 (P1, P2)	Procrastination prevents me from doing what I need to do to achieve my goals.
P4	If procrastination prevents me from doing what I need to do to achieve my goals, it will cause my downfall.
C (P3, P4)	Procrastination will cause my downfall.

### Argument Diagrams

Q5.	Q6.
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Q7.

Any activity that relieves stress and anxiety helps to calm the soul, since any activity that relieves stress and anxiety relaxes the mind and soul.

Hence, we can conclude that reading poetry helps to calm the soul.

P1	Any activity that relieves stress and anxiety relaxes the mind and soul.
P2	Any activity that relaxes the mind and soul helps to calm the soul.
P3 (P1, P2)	Any activity that relieves stress and anxiety helps to calm the soul.
P4	Reading poetry relieves stress and anxiety.
C (P3, P4)	Reading poetry helps to calm the soul.

Q8.

Philosophy is difficult to master because it deals with abstract concepts.

The reason for this sub-conclusion is that philosophy deals with abstract concepts if moral philosophy involves thought experiments.

P1	Moral philosophy involves thought experiments.
P2	If moral philosophy involves thought experiments, then philosophy deals with abstract concepts.
P3 (P1, P2)	Philosophy deals with abstract concepts.
P4	If philosophy deals with abstract concepts, it is difficult to master.
C (P3, P4)	Philosophy is difficult to master.

### Argument Diagrams

Q7.	Q8.
-----	-----

Q9.

Markers will not take extra effort to figure out what a student's answer is during an examination so students should not be allowed to write their examination answers with writing materials that make markings that are erased easily.

Since pencils fall under that category, students should not be allowed to write their examination answers with pencils.

P1	during an examination.
P2	If markers will not take extra effort to figure out what a student's answer is during an examination, then students should not be allowed to write their examination answers with writing materials that make markings that are erased easily.
P3	Pencils are writing materials that make markings that are erased easily.
P4 (P1, P2)	Students should not be allowed to write their examination answers with writing materials that make markings that are erased easily.
C (P3, P4)	Students should not be allowed to write their examination answers with pencils.

Q10.

Either your pain is visible to humans or I cannot observe it. Since it is not visible to humans, I cannot observe it.

Therefore, I cannot be certain that you can feel pain.

P1	Either your pain is visible to humans or I cannot observe it.
P2	Your pain is not visible to humans.
P3 (P1, P2)	I cannot observe your pain.
P4	If I cannot observe your pain, then I cannot be certain that you can feel pain.
C (P3, P4)	I cannot be certain that you can feel pain.

### Argument Diagrams

Q9.	Q10.
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Q11.

Googols are hilarious or beelbubs are oily. So writs are written or barns are burnt. I conclude that barns are burnt.

P1	Googols are hilarious or beelbubs are oily.
P2	If Googols are hilarious, writs are written.
P3	If Beelbubs are oily, barns are burnt.
P4 (P1–P3)	Writs are written or barns are burnt.
P5	Writs are not written.
C (P4, P5)	Barns are burnt.

Q12.

You are either going to the university to complete your studies, or starting work right after you complete your National Service, which means you are going to do the former.

We can conclude, then, that you will have to work very hard to make sure you do well for your ‘A’ levels.

P1	You are either going to the university to complete your studies, or starting work right after you complete your National Service.
P2	You are not starting work right after you complete your National Service.
P3 (P1, P2)	You are going to the university to complete your studies.
P4	If you are going to the university to complete your studies, you will have to work very hard to make sure you do well for you ‘A’ levels.
C (P3, P4)	You will have to work very hard to make sure you do well for your ‘A’ levels.

### Argument Diagrams

Q11.	Q12.
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Q13.

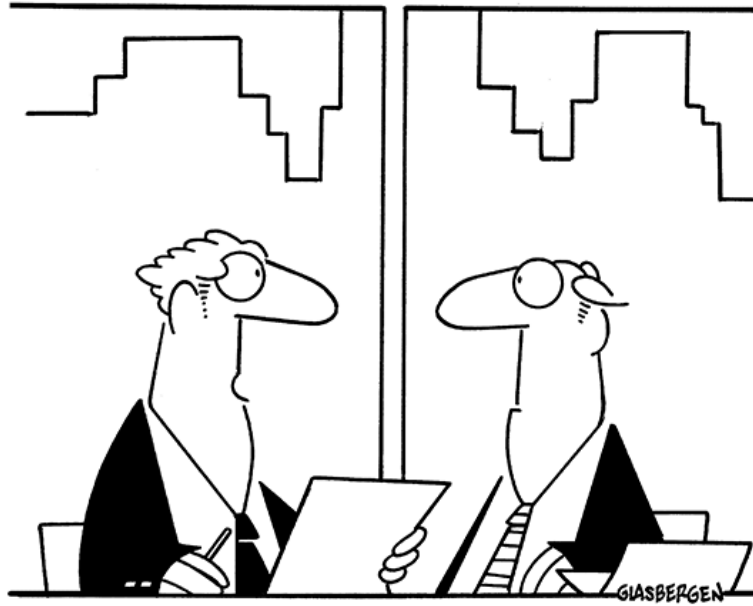
P1	If jobless people can turn to the state for welfare, then they will very easily become dependent on the state.
P2	If jobless people will very easily become dependent on the state, then they will not try very hard to get a job.
P3 (P1, P2)	If jobless people can turn to the state for welfare, then they will not try very hard to get a job.
P4	If jobless people will not try very hard to get a job, then job vacancies will be left unfilled.
P5	If job vacancies will be left unfilled, then the country's productivity will drop.
P6 (P4, P5)	If jobless people will not try very hard to get a job, then the country's productivity will drop.
P7	If the country's productivity will drop, then the country's economy will collapse.
P8	If the country's economy collapses, then the country will become impoverished.
P9 (P7, P8)	If the country's productivity will drop, then the country will become impoverished.
C (P3, P6, P9)	If jobless people can turn to the state for welfare, the country will become impoverished.

### Argument Diagram

Q13.

# Moral Thinking

© Randy Glasbergen / glasbergen.com



**"The way I see it, unethical ethics  
are better than no ethics at all."**

*Image source:  
<https://www.glasbergen.com>*



# ARGUMENT PRACTICE

Either human beings are not rational beings or it is not possible for most people to be wrong about something. Therefore, it is not possible for most people to be wrong about something.

In conclusion, I should find out what the leaked questions are because everyone else is sharing the leaked test questions and I should always do something that other people are also doing.

Furthermore, since it is not possible for most people to be wrong about something, I should always do something that other people are also doing.

P1	Either human beings are not rational beings or it is not possible for most people to be wrong about something.
P2	Human beings are rational beings.
P3 (P1, P2)	It is not possible for most people to be wrong about something.
P4	If it is not possible for most people to be wrong about something, then I should always do something that other people are also doing.
P5 (P3, P4)	I should always do something that other people are also doing.
P6	Everyone else is sharing the leaked test questions.
P7	If I should share the leaked test questions, I should find out what they are.
C (P5-P7)	I should find out what the leaked questions are.

The argument above contains an informal fallacy. Identify and explain the fallacy.

# MORAL VS NON-MORAL REASONS

Some time ago, a particular cohort of Rafflesians were to sit for their summative assessment. The written test was worth 5% of their CA. Through sheer coincidence, some questions in this test were made known (accidentally, of course) to some of the students in this cohort, without any of the teachers realising it.

Imagine you are one of the students. Would you a) share the questions with your friends without letting the teaching know or b) inform your teachers that the integrity of the test has been compromised?

What are the reasons for choosing either option?

a) Share questions with friends	b) Inform teachers
---------------------------------	--------------------

Re-categorise the above reasons based on whether you think they are moral or non-moral reasons.

a) Moral reasons	b) Non-moral reasons
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What makes a reason a *moral* reason?

Possible answers:

- 1) Moral reasons are non-egocentric/about helping/benefitting others.
- 2) Moral reasons are independent of our desires.
- 3) Moral reasons apply to everybody (rational agent).

# Moral Status



Image source:

<http://www.adamzyglis.com/cartoon331.html>

# ARGUMENT PRACTICE

Q1. If you acted immorally, you should be condemned. So it makes sense to say that you should either be praised or condemned, since it is obvious that you should be praised if you acted morally.

P1	Either you acted morally or you acted immorally.
P2	If you acted morally, you should be praised.
P3	If you acted immorally, you should be condemned.
C (from P1, P2, P3)	It makes sense to say that you should either be praised or condemned.

Q2. It is immoral to sacrifice an innocent person due to the fact that it violates his or her rights.

P1	Sacrificing an innocent person violates his or her rights.
P2	It is immoral to violate an innocent person's rights.
C (P1, P2)	It is immoral to sacrifice an innocent person.

Q3.

P1	Moral patients possess the right to their privacy.
P2	All agents have a moral duty not to infringe on something that moral patients possess the right to.
C (P1, P2)	All agents have a moral duty not to infringe on moral patients' privacy.

Q4.

Public Prosecutor John Watson is trying to build a case against Dr Sherlock Holmes in a malpractice suit in Court. Mr Watson argues that:

Dr Sherlock Holmes, who administered that injection, is morally responsible for causing Baby X to develop autism. This is because either Baby X was injected with the measles-mumps-rubella (MMR) vaccine or he was given a flu vaccine injection.

Baby X developed autism after receiving a vaccine. Therefore, that vaccine causes babies to develop autism.

Now, if Baby X was injected with the MMR vaccine and that vaccine cause it to develop autism, then the doctor who administered that injection is morally responsible for causing Baby X to develop autism.

P1	Either Baby X was injected with the measles-mumps-rubella (MMR) vaccine or he was given a flu vaccine injection.
P2	Baby X was not given a flu vaccine injection.
P3 (P1, P2)	Baby X was injected with the MMR vaccine.
P4	If Baby X developed autism after receiving a vaccine, then that vaccine causes babies to develop autism.
P5	Baby X developed autism after receiving a vaccine.
P6 (P4, P5)	The vaccine that Baby X receives causes babies to develop autism.
P7	If Baby X was injected with the MMR vaccine and that vaccine cause it to develop autism, then the doctor who administered that injection is morally responsible for causing Baby X to develop autism.
C (P3, P6, P7)	Dr Sherlock Holmes, who administered that injection, is morally responsible for causing Baby X to develop autism.

The argument above contains an informal fallacy. Identify and explain the fallacy.

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# MORAL AGENTS

Imagine you are part of a jury and you have been presented with several cases. In each case, the facts of the matter are not in doubt, and you have to decide if the defendant is to be held morally responsible.

Case A:

A group of angry farmers has brought a case against Mount Doom. Last June, Mount Doom the volcano has, without so much as a warning or a justification, erupted, devastating all the crops in the surrounding farmlands and destroying countless houses and cattle. It has also caused the death of at least ten people, horribly and painfully killed by ash suffocation or incineration by lava. This is not counting the dozens more who, as a consequence of their houses and livelihoods being destroyed, have died from cold and hunger during the following winter months.

Case B:

A pet dog named Dog has bit a park-user, Mr Tan at a park. As a result, Mr Tan ended up with 99 stitches. In addition, Mr Tan fell ill due to the germs in the dog's saliva, and had to go on unpaid medical leave from his job for 1 month. Mr Tan now wants Dog to be put down (i.e. killed) as a fitting punishment for all the suffering Dog has caused him.

Mr Mahmood, Dog's owner, is of course upset, and is willing to pay a fine, or go to jail on Dog's behalf. Mr Tan's lawyer, however, dismissed Mr Mahmood's suggestion: "It was not Mr Mahmood who has bitten my client, so it is ridiculous that Mr Mahmood should want to take responsibility for a crime he has not committed!"

Case C:

Hilary is a 4-year-old boy who has just killed his twin sister, Blake. According to the eyewitness accounts, the twins were playing in the park when a fight broke out between them. Angrily, Hilary pushed his sister off the top of the slide, causing Blake to fall on her head, instantly breaking her fragile neck.

The parents are naturally distraught. They say that the twins are usually an amicable pair, and they had no worries letting them play unsupervised in the park. They begged for clemency for Hilary, though they admit that the evidence was clear that Hilary had deliberately pushed Blake, even if he had not intended the death of his twin.

Case D:

X is a serial rapist who has finally been caught. X freely admits to the crime and there is also no doubt that X has committed the crime, and in so doing, caused great harm to many innocent people.

However, X argues in defence that they should not be held morally responsible. X claims to have been sexually assaulted when young. More importantly, X claims to have never been taught or told that performing certain kinds of acts against an unwilling person is wrong.

**Moral agents are persons who can be held morally responsible, and thus be morally praised or blame for their actions. They are said to have moral duties or obligations.**

In the cases you have been presented with, is there a party that can be held morally responsible? Why? What are some distinctive features of moral agents?

# MORAL PATIENTS

*Babies and animals are often considered to be moral patients. Read the following dialogue between Sam and Adam to find out why that might be the case.*

**Sam:** Meat-eating is a barbaric and morally unacceptable practice!

**Adam:** Modern factory-farming does indeed cause great suffering to animals. That is why I only eat meat from humane farms. The animals on these farms graze freely and special care is taken to make sure that they are killed in a painless manner.

**Sam:** Ridiculous! That is like saying that it is okay to kill humans as long as we do so in a painless way, and make sure we do not torture them before that.

**Adam:** Well, humans are different from other animals. We have the right to life, and the right to decide what we want to do with our lives.

**Sam:** But aren't humans animals too? Why is it only us that have rights?

**Adam:** Humans can enjoy higher pleasures like art and music, have complex emotional lives, make long-term plans and are able to lead meaningful lives. That is the basis of our rights!

**Sam:** In that case, babies don't have rights...

Think back to what you have learnt about moral agents. What are moral patients in relation to moral agents? What is the distinctive feature of moral patients?

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# Moral Theories



Image source:

<https://ethicsalarms.com/2012/05/31/how-consequentialism-leads-to-bad-ethics-an-illustration/>

# ARGUMENT PRACTICE

Q1. All acts that bring about good consequences are moral due to the fact that they benefit mankind.


Q2. If an act causes unnecessary suffering, then it is immoral. Hence, if it causes suffering when there are ready and convenient alternatives, then it is immoral.


Q3. An act with good consequences, done with the wrong intentions, is not a moral one, so the act of saving a person's life done with the wrong intentions is not moral.


Q4.

P1	
P2	In a moral dilemma, drastic measures are the most effective methods available to bring about the best consequences possible.
P3 (P1, P2)	In a moral dilemma, we should take drastic measures.
P4	Drastic measures are measures that may sacrifice innocent people.
C (P3, P4)	

**Argument Diagrams**

Q1	Q2
Q3	Q4

Q5.

We should push the huge man onto the track, since doing so prevents more deaths and we should prevent as many deaths as possible. Let me explain.

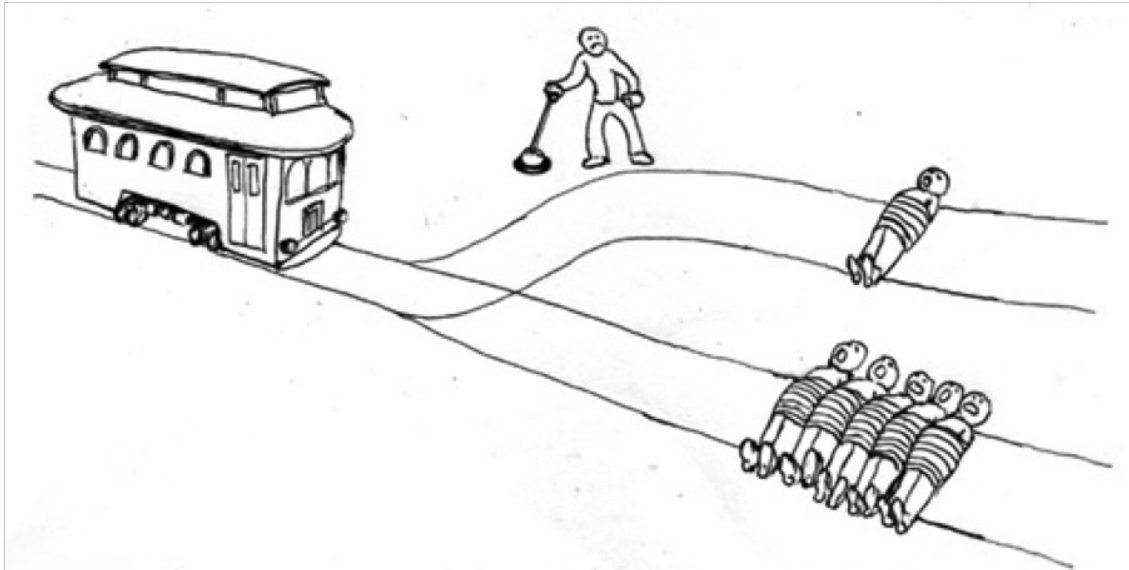
We should prevent as many deaths as possible as that is a good consequence, and we should act in such a way that good consequences are maximised. It is quite obvious how pushing the huge man onto the track prevents more deaths. Doing so stops the train from running over five other people!

P1	
	We should prevent as many deaths as possible.
	We should push the huge man onto the track.

#### Argument Diagram

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# THE TROLLEY PROBLEM



*Image source: knowyourmeme.com*

Imagine you are a by-stander who was in a position (literally) to do either one of two things:

- ▶ **To pull a lever** to redirect an empty, runaway train to the track closer to you, which would kill a man who is tied to that track, OR
- ▶ **To do nothing**, and prevent the man tied to the track closer to you from being killed, but five people in the path of the train would be killed.

What should you do? Why?

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The trolley wagon problem is what we call a **thought experiment**.

In a thought experiment, you cannot change the parameters of the scenario (unless you are moving on to consider a new variant of the thought experiment) because you will no longer be exploring the intended problem! The original trolley problem was constructed in a specific way for a reason. Consider what this reason is.

**Intuitions** are the judgments we have regarding a philosophical problem or question, even before we reflect deeply or theorise on the problem. Our *moral* intuitions are the intuitions we have about what the right or wrong action is in a particular scenario.

One of the purposes of a thought experiment is to help discover and test our **intuitions** on a particular philosophical problem, for example, what is the right or wrong action is in a particular situation.

A **moral theory** is a theory that helps us determine what the morally right or wrong action is in any situation.

A moral theory should try to encompass as many of our moral intuitions as possible.

**Consequentialism** is a moral theory that says the morally right action is the one that produces good consequences.

It considers only outcomes or consequences when evaluating the rightness or wrongness of an action.

In the trolley wagon thought experiment, consequentialists would say that the right thing to do would be to pull the lever, as pulling the lever would save more lives. The assumption or implicit premise in this argument is that saving more lives is a good outcome.

**Deontology** is a moral theory that says the morally right action is the one that follows certain rules that are not about the consequences.

It considers duties and rights when evaluating the rightness or wrongness of an action.

In the thought experiment above, deontologists would say that the right thing to do would be to **do nothing**, as pulling the lever **would be an act of killing a person**.

The assumption or implicit premise in this argument is that **killing a person is always wrong, no matter the consequences**.

**Based on your intuitions for the trolley wagon thought experiment, are you a consequentialist or a deontologist?**

**Virtue ethics** is considered a third moral theory in opposition to consequentialism and deontology. It claims that the right action is what the morally virtuous person would do. It considers virtues (e.g. courage, loyalty, empathy) and vices (e.g. cowardice, disloyalty, cruelty) when evaluating the rightness and wrongness of an action.

What do you think a virtue ethicist would claim the right thing to do is in the trolley wagon problem? Why?

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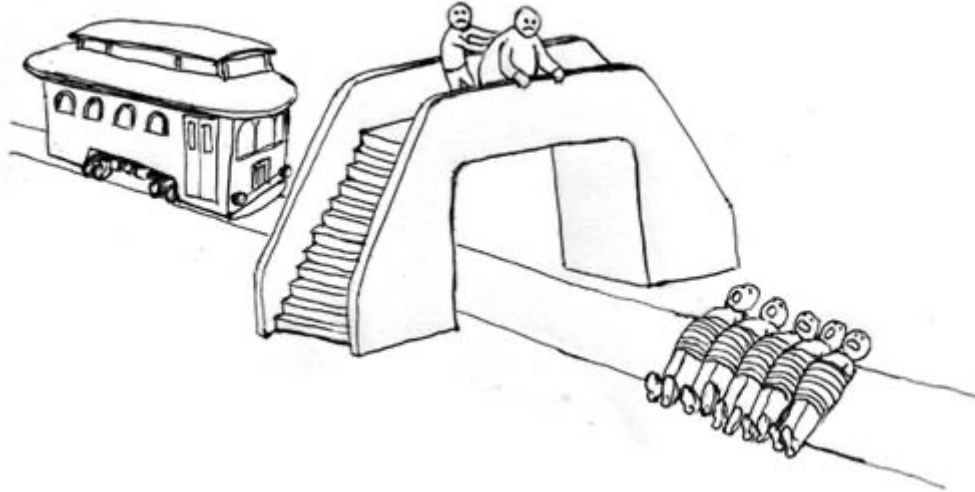
Sometimes thought experiments are specially crafted to *support* or *challenge* a particular position or theory. *How would you change the details of the trolley wagon thought experiment above to better **support** consequentialism?*

(Note: It is fine to change the parameters of the scenario *now* because we are considering new variants of the original experiment. Consider this – it will be bad to meddle with the setup of an experiment, *in the middle* of an experiment. On the other hand, it is fine, and in fact often useful, to modify the setup of an experiment, and conduct different variants of an experiment, in order to test for different variables.)

There are some variants of the classic trolley problem that seem to *support* deontology. Consider the two variants in the following pages.



# THE FAT MAN VARIANT



Source: [knowyourmeme.com](http://knowyourmeme.com)

In this variant, you imagine you are a by-stander on a bridge above a train track, who was in a HIGHER position (literally) to do either one of two things:

- ▶ **To push a fat man** down to the tracks because YOU KNOW that will stop the trolley will prevent five lives on the first track from being killed OR
- ▶ **To do nothing**, and the fat man lives, but five people on the original track that the trolley is headed towards will die

The choices are supposed to parallel to the previous two decisions, but these are still different decisions. In what way are these decisions parallel? Why do they differ, i.e. what makes these two problems two different problems?

Does this variant make you change your mind about what you should do? Why or why not?

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# THE SURGEON VARIANT



In this variant, imagine you are a surgeon on night duty at a hospital, and you happen to be alone. A stranger from out-of-town comes in to treat a persistent headache because there's no other places in town. As you examine him, you start chatting with him and find out that he is a loner in life and does not have anyone he is close to or who will miss him if he passes away.

As his physician at that point in time, you naturally have to ask for his blood type and physical fitness levels, and you discover that his blood type matches five of your current patients' who respectively require transplants of the following organs: heart, brain, blood, liver and lungs. You contemplate whether you should:

- ▶ **Do nothing**, although you know your five patients are likely to die.
- ▶ Quietly inject the stranger with something that will put him to sleep, and then you **remove the five vital organs needed by your patients**, before you discard the corpse of this man. You are certain your crime will not be discovered, and let's assume that it won't be.

Does this variant make you change your mind about what you should do? Why or why not? You may want to consider in what way this variant is even more different than the fat man variant, from the original trolley problem.

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# CLASSICAL UTILITARIANISM

**Classical utilitarianism** is an *example* of consequentialism.

It says that the right action is to maximise total happiness, since happiness is the only thing that is *intrinsically* valuable.

Why do classical utilitarians think that happiness is the only thing that is intrinsically valuable? Well, happiness is the only thing that we desire for its own sake. In other words, other than happiness itself, which we desire for its own sake, everything else that we desire can be traced back to happiness.

*Read the argument above and fill in the boxes below, including implicit premises.*

p1	Happiness is the only thing that we desire for its own sake.
P2	Anything that is intrinsically valuable is something we desire for its own sake.
P3 (P1, P2)	Happiness is the only thing that is intrinsically valuable.
p4	The right action is to maximise whatever is intrinsically valuable.
C (P4, P5)	The right action is to maximise total happiness.

Not everyone finds the above argument for classical utilitarianism convincing. Are there any premises that *you* find implausible? Which one and why?

We shall now consider how philosophers have challenged the classical utilitarian's argument.

# PROBLEMS WITH AGGREGATING HAPPINESS

Bentham was a zealous utilitarian. He was determined to lead the most moral life possible by constantly calculating and performing the action that will produce the most amount of happiness. To help him do that, he invented a super-AI to determine which actions are happiness-maximising. He named the AI the Hedonic Calculator, or Hal for short.

One day, he decided that he wanted to know, once and for all, the ultimate method to maximise happiness. With that aim in mind, he asked Hal, "If I have the ability to do anything, what should I do to maximise happiness in this world."

Hal's answer surprised him. "That is easy. You must persuade everybody in the world to have as many babies as possible."

After thinking about Hal's answer, Bentham realised that it makes sense. However, he was now troubled. Surely, the best consequence is not just one where there are the maximum number of people alive, even if that will maximise *total* happiness. For one thing, there could be a lot of suffering alongside the happiness.

After thinking for a few days, Bentham thought he had the solution to this moral puzzle. Maybe the right action is not to maximise happiness after all, but to *minimise* suffering. Without knowing it, Bentham had arrived at the moral theory known as **negative utilitarianism**.

Excitedly, he rushed to Hal to ask him another question. "I want to know what I should do to try to minimise suffering in this world."

Hal's reply shocked him. "This is even easier than your last question. You should try to kill every unhappy person in the world, but do it in as painless a way as possible."

Bentham realised that both trying to maximise happiness and minimise suffering will lead to counter-intuitive results. After pondering this problem for a few more days, Bentham believed he has finally come up with the correct moral theory. The key is not to focus on *total* happiness or suffering, but on *average* happiness.

He approached Hal with renewed confidence. "I have got it wrong all this while. The rightness of an action cannot just consist in the absolute amount of happiness present. It is *average* happiness that matters! Tell me what I should do to maximise average happiness of the world."

Hal is not a moral philosopher but merely a super-intelligent calculator. He does not know what the correct moral theory is, but he can certainly accurately determine which action will maximise the average happiness in the world. He told Bentham.

“No! No! No!” Bentham cried out, distraught, when he heard Hal’s answer. Bentham is now not so sure that utilitarianism – whichever version one adopts – is the correct moral theory any more. Can you figure out what Hal’s answer is?

Adapted from Derek Parfit, *Reasons and Persons* (1984).

What are the different versions of utilitarianism Bentham consider? How do Hal’s answers challenge them?

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Some further questions to think about. **If you are a utilitarian, how would you respond to the counter-intuitive implications embedded in Hal’s answers?**

**Could you think of other scenarios where, intuitively, we should *not* aim to maximise total happiness, even if we grant that happiness has intrinsic value?**

# THE EXPERIENCE MACHINE

Professor Greene (a brilliant computer engineer, neuro-scientist and philosopher) had finally completed his masterpiece. He calls it, plainly but effectively, The Experience Machine.

The name says it all—it's a wondrous machine that is connected to numerous super-computers, capable of producing all the experiences human beings could possibly have. Getting plugged to the machine makes you feel like you are having those experiences for real. The *only* difference is that you aren't *really* having those experiences. If you set the program to simulate shaking the hands of Ronaldo, for example, then when you are plugged to the machine, you will be having the virtual experience of shaking the hands of Ronaldo. And the professor isn't blowing his horn, mind you. The machine really replicates experiences so well that even the most critical and observant human being will be unable to tell the difference between real experiences and The-Experience-Machine-generated ones.

You would think that no one would be interested in getting hooked up to The Experience Machine, since they can easily have real experiences in the real world. But if you stop to think about it, why wouldn't we be interested? After all, aren't real experiences mostly about the feeling we get when we are having them? For instance, when we eat an ice-cream, we're more interested in experiencing the taste of the ice-cream than any other aspect of the experience of eating an ice-cream. In fact, we would prefer it if we could go on tasting the ice-cream without the unnecessary and troublesome result of putting on weight. More importantly, how many of us can live the life we've always dreamed of? Not all of us are rich, talented or lucky enough such that all human experiences are readily available to us if we so choose to have them. In the Experience Machine, we *can* choose what experiences to have and we *can* experience them! We can all live like sports or pop stars, movie celebrities, or royalty even, if we program it so.

Suppose you have a choice to plug into the Experience Machine. Suppose also, that all your loved ones will not be inconvenienced or depressed in any way if you get plugged in, and that your physical body will be tended to with great care and you will live to the age you would have lived to if you did not plug yourself into the machine. The catch is, once you are plugged in, you will not be allowed to leave until you die (not in the machine-world, but in the real world, upon which your machine-world you would cease to exist as well and you would not experience anything more).

Adapted from Robert Nozick, *Anarchy, State and Utopia*, (Basic Books, 1974), Chapter 3.

Would you choose to be plugged in for the rest of your life? Why or why not?

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The experience machine thought experiment is supposed to be an objection to the classical utilitarian's argument. Explain how the objection works.

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Here are some further questions to think about. **Do you think the experience machine succeed in challenging the classical utilitarian's argument? Why or why not?**

**What things, if any, do we desire for their own sake? Can you think of an example or a thought experiment to support this claim?**



# THOUGHT EXPERIMENTS



*"His is a thought experiment."*

Image source: <https://priorprobability.com/2015/10/25/a-thought-experiment-on-constitutional-arbitration-vs-judicial-review/>

Why do philosophers use thought experiments?

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Consider the thought experiments you have encountered so far. How are they similar to or different from scientific experiments?

Similarities	Differences









# Bioethics



Image source:

<http://webpage.pace.edu/nreagin/tempmotherhood/fall2003/8/cartoons.htm>

# ARGUMENT PRACTICE

Q1. Abortion is immoral because the act kills the foetus.


Q2.

Women have the right to their own bodies and it simply follows that women can do whatever they want with their own bodies.

When women have abortions, they are doing whatever they want with their own bodies, since doing whatever one wants with one's body encompasses acts like going for abortion.

It is not hard to see then that it is morally acceptable for women to go for abortions.

P1	
P4	
P5 (P4)	
	It is morally acceptable for women to go for abortions.

Q3.

A woman should have the freedom to abort.

After all, a woman should have the freedom to do what she wants with her own body, and abortion essentially involves that.

The reason for the latter is that the foetus is part of the woman's body, since the foetus cannot survive outside her body.

P1	
P5 (P3, P4)	Abortion essentially involves a woman doing what she wants with her own body.
P6	A woman should have the freedom to do what she wants with her own body.

#### Argument Diagram

Q2	Q3
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Q4.

Male politicians, who can never be pregnant, are trustworthy authorities on abortion.

Firstly, pregnant women are unreliable if pregnancy hormones alter a woman's mental capabilities, and if pregnant women are unreliable, then we cannot take into account pregnant women's opinions on abortion.

No reason needs to be given for the fact that pregnancy hormones alter a woman's mental capabilities.

P2	If pregnant women are unreliable, then we cannot take into account pregnant women's opinions on abortion.
P3 (P1, P2)	
P4	
	If pregnant women's opinions on anything can be trusted, we can take into account their opinions on abortion.
	Either pregnant women's opinions on anything can be trusted or male politicians, who can never be pregnant, are trustworthy authorities on abortion.
C (P7, P8)	

The argument above contains two informal fallacies. Identify and explain the fallacies.

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# THE VIOLINIST

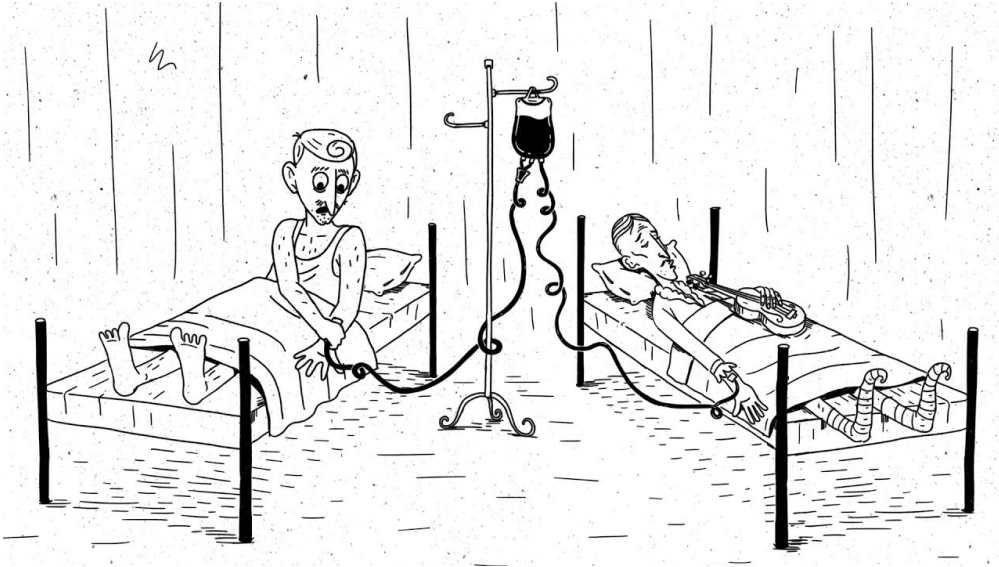


Image source: <https://www.youtube.com/watch?v=Br59pD583Io>

Imagine you woke up one morning in a hospital and find yourself attached to an unconscious person. You recognise this person to be a famous violinist. The director of the hospital comes in, looked frazzled, and explains to you that the violinist has a fatal kidney disease, and the Society of Music Lovers had looked through the hospital's medical records and discovered that you alone have the right kidneys that can help in the violinist's dialysis and recovery.

The director now goes on with, "We're very sorry. My hospital staff and I were not aware that you had been kidnapped and we would never have allowed the dialysis to take place if we had known. But there is something you must know – the violinist's disease has degenerated so badly that if you choose to unplug now, you will kill him. Alternatively, you could remain plugged in to the violinist for just nine months. He will recover completely then... thanks to you."

Is it permissible for you to unplug yourself from the violinist?

Adapted from Judith Jarvis Thomson, *A Defense of Abortion*, (Philosophy & Public Affairs, 1971), Vol. 1, no. 1

What is the thought experiment trying to convince you about **abortion**? How does it do that? Write out the argument based on the thought experiment.

Step 1: Determine what the main conclusion is.

Step 2: Determine what intuition you are *supposed to* have in this thought experiment; this intuition is one of the main premises.

Step 3: Determine the other main premise connecting the thought experiment to abortion.

Step 4: Support the “connecting” premise by elaborating on the features of the thought experiment.

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How would you challenge the above argument? (You can play devil’s advocate even if you agree with the argument.)

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# THE REVISED VIOLINIST



Image source: <http://webpage.pace.edu/nreagin/tempmotherhood/fall2003/8/cartoons.htm>

Imagine two conjoined twins, Marcus and Henry, who are currently 20 years old. They share vital internal organs such as a heart, stomach and parts of the brain. When they were infants, their parents were told that it was impossible to separate them without one of them dying, and the other one would have to be on extensive medical support for the rest of his life. While they have both adapted well enough to their situation, there are many practical inconveniences they face that non-conjoined twins do not, like fewer job opportunities, lack of personal privacy as well as having poor romantic prospects.

Suppose Marcus fell into a coma one day and doctors estimate that he would take up to nine months to regain consciousness. Doctors inform Henry that medical technology has advanced significantly in the last 20 years to result in a new surgical procedure that can separate the two twins. Henry would retain all the organs of their shared body. The consequence is, of course, that Marcus would die.

Because they knew from young that surgical separation was impossible, Marcus and Henry had never discussed what they would each do when faced with such a scenario – if one of them fell into a coma, as well as if there was an opportunity for them to be separated. So obviously Henry does not know if Marcus would consent to such a procedure for Henry to lead a normal life.

Is it permissible for Henry to opt for the surgery?

Adapted from Eric Wiland, *Unconscious Violinists and the Use of Analogies in Moral Argument*, (Journal of Medical Ethics, 2000), Vol. 26, issue. 6

What is the intuition you are *supposed to* have in the revised violinist experiment?

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Is the revised violinist experiment is trying to support or challenge the original experiment? What is its implied conclusion about abortion?

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What are the key differences between the original and the revised violinist experiments?

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Which experiment do you think is a better analogy of abortion? Why?

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Can you think of any limitations of *both* thought experiments?

Try your hand at crafting a thought experiment of your own that can overcome the limitations you have identified.











# UNIT REFLECTION

Given what you have read, discussed and found out so far about abortion, do you think abortion is morally permissible? Why or why not?

[illegible]

# Environmental Ethics



*Image source:*

<https://www.usatoday.com/media/cinematic/gallery/1415185/editorial-cartoons-on-environment/>

# ARGUMENT PRACTICE

Q1.

You either place human lives over the environment, or vice versa. If the latter, then obviously you should be concerned about environmental preservation. If the former, you should also be concerned about environmental preservation. That is because sustainable human development depends on environmental preservation.

So, no matter what, you should be concerned about environmental preservation.

P3	Sustainable human development depends on environmental preservation.
	You should be concerned about environmental preservation.

Q2. All animals are living things. We can draw this conclusion because all animals are sentient beings, and all beings with consciousness are living things.

P1	
P3	
	All animals are living things.

Q3.

If moral worth is linked to intelligence, then factory farming is morally permissible. We can therefore conclude that factory farming is morally permissible.

Factory farming is morally permissible if moral worth is linked to intelligence because humans are morally superior to animals if moral worth is linked to intelligence. It is morally permissible to treat animals as means to ends if humans are morally superior to animals.

Furthermore, since it cannot be denied that only intelligent beings can be moral agents, it must be true that moral worth is linked to intelligence.

P1	If moral worth is linked to intelligence, then humans are morally superior to animals.
P2	If humans are morally superior to animals, then it is morally permissible to treat animals as means to ends.
P3	If it is morally permissible to treat animals as means to ends, then factory farming is morally permissible.
P4 (P1, P2, P3)	If moral worth is linked to intelligence, then factory farming is morally permissible.
P5	Only intelligent beings can be moral agents.
P6	If only intelligent beings can be moral beings, then moral worth is linked to intelligence.
P7 (P5, P6)	Moral worth is linked to intelligence.
C (P4, P7)	Factory farming is morally permissible.

### Argument Diagram

Q3

# FRED'S APARTMENT

A cartoon illustration of a cafe scene. A man in a suit and tie stands behind the counter, looking surprised. A customer in a baseball cap and jacket points at him while speaking. Another customer with glasses looks on. On the counter are coffee dispensers, a tray of muffins, and bananas. A chalkboard menu is in the background.

Fred admits to the police that he obtains puppies six months old or younger and performs mutilations on them from time to time over twenty-six weeks, without anaesthesia. It appears to be a clear case of animal abuse.

Fred explains to the court that he derives no pleasure from the suffering of the puppies itself, and that the court must realise that human pleasure is at stake. Even if he, Fred, would be just as healthy without chocolate – perhaps even more so – experiencing chocolate is not about survival or health. It is human pleasure that matters most and his life would be unacceptably impoverished if he could no longer experience chocolate...

Adapted from Alastair Norcross, *Puppies, Pigs and People: Eating Meat and Marginal Cases*, (Philosophical Perspectives: Ethics, 2004), Vol. 18

Image source: <https://sites.google.com/a/natickps.org/es7/semester-1/1b-factory-farms>

What is the thought experiment trying to convince you about **factory farming**? How does it do that? Write out the argument based on the thought experiment.

Step 1: Determine what the main conclusion is.

Step 2: Determine what intuition you are *supposed to* have in this thought experiment; this intuition is one of the main premises.

Step 3: Determine the other main premise connecting the thought experiment to abortion.

Step 4: Support the “connecting” premise by elaborating on the features of the thought experiment.

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How would you challenge the above argument? (You can play devil’s advocate even if you agree with the argument.)

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# UNIT REFLECTION

Given what you have read, discussed and found out so far about factory farming, do you think factory farming is morally permissible? Why or why not?

[illegible]

# Business Ethics



*Image source:*

[https://www.toonpool.com/cartoons/What%20ethics\\_166558](https://www.toonpool.com/cartoons/What%20ethics_166558)

# ARGUMENT PRACTICE

Q1.

Companies have the right to make choices for themselves because if they do not have the right to make choices for themselves, then do not have the right to choose whether to save or invest. Humans too have the right to make choices for themselves. It follows that companies are like humans in some sense. In the end we are led to the further conclusion that companies have moral obligations.

P1	Companies have the right to choose whether to save or invest.
P2	If companies do not have the right to make choices for themselves, then they do not have the right to choose whether to save or invest
P3 (P1, P2)	Companies have the right to make choices for themselves.
P4	Humans have the right to make choices for themselves.
P5 (P3, P4)	Companies are like humans in some sense.
P6	If companies are like humans in some sense, then companies have moral obligations.
C (P5, P6)	Companies have moral obligations.

The argument above contains two informal fallacies. Identify and explain the fallacies.

Q2. Businesses can either aim to maximise profits or cultivate company loyalty. If they aim to maximise profits, they should exploit their employees. If they aim to cultivate company loyalty, they should raise employees' wages.

Raising employees' wages makes no business sense. Why do I say so? Doing so will result in losses. After all, it is only natural that employees will keep demanding for more.

Businesses which do things that makes no business sense will cease to exist. Needless to say, business should strive to continue existing. The conclusion is clear, they should exploit their employees.

P1	Businesses can either aim to maximise profits or cultivate company loyalty, but not both.
P2	If businesses aim to maximise profits, they should exploit their employees.
P3	If businesses aim to cultivate company loyalty, they should raise employees' wages.
P4 (P1, P2, P3)	Businesses should either exploit their employees or raise their employees' wages.
P5	Employees will keep demanding for more.
P6	If employees will keep demanding for more, then raising employees' wages will result in losses.
P7 (P5, P6)	Raising employees' wages will result in losses.

(Table continued on next page)

P8	Any action that will result in losses makes no businesses sense.
P9 (P7, P8)	Raising employees' wages makes no business sense.
P10	Businesses that do things that makes no business sense will cease to exist.
P11	Businesses should strive to continue existing.
P12 (P9, P10, P11)	Businesses should not raise employees' wages.
C (P4, P12)	Businesses should exploit their employees.

### Argument Diagram

Q2



# PENNYWISE CAFÉ



Eric was a regular at the Pennywise Café. The quality of the food and drink was decent, but most importantly, they were remarkably cheap.

One day he asked the manager how she did it. She leaned over and whispered, 'Easy. You see, all my staff are from Badu, this impoverished Pacific island. They

need to survive but can't get regular jobs. So I let them sleep in the storeroom, feed them just enough, and give them \$7 a week. It's great – they work all day, six days a week. With my wage bill so low, I can offer low prices and make handsome profits.

'Don't look so shocked,' she continued, reading his reaction. 'This suits everyone. They chose to work here because it helps them, I make money, and you get a bargain. Top up your coffee?'

Eric accepted. But perhaps this would be his last coffee here. Despite the manager's justification, he still felt uneasy. It feels as if he is facilitating and ensuring the continuation of the exploitation of human beings who are more powerless than him. Then again, is not the current situation a mutually-beneficial agreement?

Is Pennywise Café's business practice morally justified?

*Adapted from "The Pig that Wants to be Eaten", Baggins*









# UNIT REFLECTION

Given what you have read, discussed and found out so far about business ethics, do you think businesses have any moral obligations? If they do, what are these obligations? If they do not, why not?

[illegible]

# COI Tools



Image source:

<https://feministphilosophers.wordpress.com/2015/04/07/cartoon/>

## Helpful Phrases to Direct Your Group Discussions

	<i>Examples you can make use of:</i>
When seeking <b>CLARITY</b>	<ol style="list-style-type: none"> <li>1. I might have misunderstood the meaning of the word / phrase. Do you mean _____ or _____?</li> <li>2. I am unsure about / confused by the argument, especially when X said ... Is he saying that one is a reason for the other, or that both are reasons for the same conclusion, or ...?</li> <li>3. That point was rather ambiguous. Is it an add-on or disagreement to what was said by X? Or a new point?</li> </ol>
When trying to understand the <b>RELEVANCE</b>	<ol style="list-style-type: none"> <li>1. The connection between the two points is not clear to me. Can you give explain it again? (<i>Or give your <u>own</u> example to see if you have actually understood it.</i>)</li> <li>2. I don't think the link between the two points has been established. (<i>Either ask for a link or give a possible/ charitable suggestion.</i>)</li> </ol>
When trying to establish <b>ACCURACY</b>	<ol style="list-style-type: none"> <li>1. I would like to verify if it is always/ necessarily the case that ...</li> <li>2. Is that an established fact? / How do we know that for sure?</li> <li>3. I disagree with the accuracy of that premise in your earlier argument because ...</li> </ol>
When asking for greater <b>PRECISION</b>	<ol style="list-style-type: none"> <li>1. Please help us to understand this/ your point better by elaborating on ...</li> <li>2. I need to know _____ in order to better understand what you have said.</li> <li>3. I believe a piece of detail is missing. Could you please tell us ...?</li> </ol>
When adding on an <b>AGREEMENT</b>	<ol style="list-style-type: none"> <li>1. I would like to add on to what X said about _____. I believe that not only is it true, but also ...</li> <li>2. I would like to support the point that X made earlier – when he said that _____. I not only agree, but think that ...</li> <li>3. I agree with C argument about _____ and I want to add an example to further support his point ...</li> </ol>
When presenting a <b>DISAGREEMENT</b>	<ol style="list-style-type: none"> <li>1. I do not concur with the point that X made earlier, when he said _____. I think that is untrue as ... (<i>you can give an exception as an example to show how at least one premise is untrue or show how the argument is invalid</i>)</li> <li>2. I beg to differ with Q's argument that _____. Instead of _____, I believe he meant that _____/ his point actually proves something else/ his point is inconsistent with something we have already established.</li> <li>3. I would like to present an counter-argument to the argument that C presented earlier...</li> </ol>
When pointing out a <b>DIGRESSION</b>	<ol style="list-style-type: none"> <li>1. I believe we might have made a wrong turn somewhere. Instead of focusing on _____, we seem to be wrongly focusing on _____.</li> <li>2. Have we digressed from the discussion question? We don't seem to be discussing about _____ anymore.</li> <li>3. Have we lost track of the discussion? We seem to be focusing more on _____ rather than _____.</li> </ol>



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## Dialogue Observation Assessment Rubric 2020

## Year 2

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**REPORTER'S ASSESSMENT**

**YEAR 2**

**Discussion Topic:**

<b>Name(s) &amp; Index No.(s) of Observed Speaker</b>	<b>Intellectual Disposition [Score]</b>	<b>Comments</b>
	Clarity & Precision [   ]	9. How did the participant make his clarifications and how successful were his attempts? Why do you think this is so?
	Accuracy [   ]	10. Did the participant look interested in the discussion and how did he show this?
	Relevance [   ]	11. How did the participant include others in his contributions/ encourage others to participate actively in the COI?
	Active Participation [   ]	12. What could the participant have done more or less of? How and why?
	Respect & Openness [   ]	

**Dialogue Observation Assessment Rubric 2020**

**Year 2**

<b>Intellectual Disposition</b>	<b>Need to put in more effort! Level 0-2</b>	<b>You're getting there! Level 3-4</b>	<b>You've got it! Level 5</b>
<b>Clarity &amp; Precision</b> Can the ideas contributed by the student be easily understood?  Is the student aware of the need for clarity?	Student's ideas are expressed in an ambiguous manner. Contributed ideas are not cohesive and there is no or a weak attempt at elaboration to clarify his points, when requested by the community.  Student uses mostly false or very weak assumptions to support his arguments.	Student's ideas are expressed in way that may not be clear initially, but effort is made to be understood. Able to respond well to requests for clarification from the community.  Student is able to correctly identify instances of vagueness or ambiguity in the ideas presented and seeks clarification in an appropriate manner.	Student's ideas are expressed in a clear manner that can be easily understood. Student is able to provide appropriate elaboration to clarify his point, without the need for prompting from the community.  Student is able to correctly identify instances of vagueness or ambiguity in the ideas presented and seeks clarification in an appropriate manner. Student is further able to help simplify the ideas presented to make it more easily understood by the community if the contributing student is unable to do so.
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# INFORMAL FALLACIES

The following pages list some common informal fallacies, some of which have appeared in. While the full list provided in this book are listed alphabetically according to their more commonly-known names below, together with the pages they appear on, you may want to consider if there are other ways to categorise these fallacies (e.g. fallacies that appeal to emotion, fallacies that involve ambiguity, etc):

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## 1. *Ad hominem*

“You say that I should do my homework, but you don’t do your own duties either!”

“We shouldn’t listen to what he says regarding increased GST because he won’t be affected much by it anyway. His family is filthy rich.”

“We can’t accept his reasons for why pets can’t be friends – he has never had a pet in his life!”

Can you think of another example from your own experiences?

Write it down here:

### Deconstructing the informal fallacy...

P1:	Person <i>X</i> says <i>p</i> .
P2:	Person <i>X</i> is not trustworthy.
C:	<i>p</i> is false.

### **What is the implicit premise in the above? Is the implicit premise plausible?**

Implicit premise: Anything an untrustworthy person says is false.

Those who use this fallacy choose to attack the character of a person making an argument, and paint them as an untrustworthy source of information, rather than evaluating the argument itself. The attack on character is often irrelevant and does not help others evaluate the argument itself. Some instances of *ad hominem* are worse than others.

The implicit premise, taken as a *universal* statement (*anything any* untrustworthy person says is false), is false. Sometimes untrustworthy people do tell the truth. After all, even a broken clock tells the time correctly twice a day. This is why, even if P2 is true, this only gives us reason to doubt *p*, not dismiss it entirely.

This fallacy is one of the few that is better known by its Latin name, perhaps because it is an error in reasoning commonly made. It can be translated to “attacking the person”.

## 2. Appeal to authority (*ad verecundiam*)

“If Fandi Ahmad said that Rolex watches are good, then Rolex watches are good.”

“Famous psychologist Dr. Frasier Crane is the ambassador for this brand of shoes.”

“My senior said that studying diligently in Year 1 is not necessary.”

Can you think of another example from your own experiences?

Write it down here:

### Deconstructing the informal fallacy...

P1:	Person $X$ says $p$ .
C:	$p$ is true.

**What is the implicit premise in the above? Is the implicit premise plausible?**

Implicit premise: Person  $X$  is a reliable and credible authority on  $p$ .

or

Whatever Person  $X$  says about  $p$  is true.

What determines whether the implicit premise is true is context/subject-dependent. Sometimes an authority is a credible one, and knowledgeable about the topic, even if it is not what they are known for.

### 3. Appeal to consequences (*ad consequentiam*)

“You can’t agree that evolution is true, because if it were, then we would be no better than monkeys and apes.”

“You must get married. Otherwise life would have no meaning.”

Can you think of another example from your own experiences?

Write it down here:

#### Deconstructing the informal fallacy...

P1:	If $p$ is true, then $a$ will happen.	If $p$ is true / false, then $a$ will happen.
C:	$p$ is true.	$p$ is false / true.

#### What is the implicit premise in the above? Is the implicit premise plausible?

Implicit premise:  $a$  is a desirable outcome or  $a$  is an undesirable outcome.

The author of such arguments points to the desired or disagreeable consequence or implications of holding (or not holding) a particular belief in order to show that this belief is not true (or true).

To properly respond, identify the consequence or implication offered by the author and show that the consequences or implications are not necessarily linked to the belief held (or not held).

#### 4. Appeal to popularity (*ad populum*)

“Everyone knows that the Earth is flat, so why do you persist in your outlandish claims?”

“Many people said that the movie ‘Mr Bean’ is superb, so it must be superb.”

“Most people don’t think that illegal downloading is wrong, so it should be alright.”

Can you think of another example from your own experiences?

Write it down here:

#### Deconstructing the informal fallacy...

P1: Many people say *p*.

C: *P* is true.

#### **What is the implicit premise in the above? Is the implicit premise plausible?**

Implicit premise: If many people claim that something is true, then that something must be true.

Just because most people believe something does not mean that it is true. There were some things that many people used to believe was true, which they no longer believe, such as the belief that the Earth is completely flat. There is no causal or logical relationship between belief and truth. Believing something does not make it true, nor do all true things have thoughts directed about them. Some things might exist or are true, without anyone having ever believed them.

Authors of such arguments sometimes phrase their criticisms in the form of “common sense says that...” or “we all know that...” but just because most people believe something, does not mean that it is true. Furthermore, the additional implicit premise in such phrasing is that it is true that “common says that...” or “we all know that...”. People might assert such things without most people necessarily believing in them, which is slightly different from the appeal to popularity fallacy.

## 5. Appeal to force (*ad baculum*)

“You had better agree that the new company policy is the best chance we have if you want to keep your job.”

“The Greens are wrong and if you back the Greens in this coming election, we will vote you out of office.”

Can you think of another example from your own experiences?

Write it down here:

### Deconstructing the informal fallacy...

P1:	If you do <i>a</i> or believe <i>p</i> , then I will do something bad to you.
C:	You should not do <i>a</i> or believe <i>p</i> .

### **What is the implicit premise in the above? Is the implicit premise plausible?**

Implicit premise: It is not in your interest to let me do something bad to you.

In most cases, such threats should not affect what you choose to believe, but in some cases, the threats to yourself are not just real but related to what you choose to believe or do. For example, if you are being robbed at gunpoint, you may want to just do as the robber says.

## 6. Appeal to pity (*ad misericordiam*)

“How can you give us a yellow card? It was so close and we are the losing team!”

“We hope you’ll accept our proposal. We spent the last three months working overtime on it.”

Can you think of another example from your own experiences?

Write it down here:

### Deconstructing the informal fallacy...

P1:	Person <i>X</i> is in a pitiful state.
C:	We must agree to what Person <i>X</i> says.

### What is the implicit premise in the above? Is the implicit premise plausible?

Implicit premise: If Person *X* is in a pitiful state, we must agree to what Person *X* says.

The truth and falsity of a proposition is usually unrelated to the emotional state of a person. While we can acknowledge that someone is unhappy or pitiful, and we can be kind to them in our choice of words, this does not mean we should accept whatever they claim to be true.

## 7. Argument from ignorance (*ad ignorantiam*)

“Since you cannot prove that ghosts do not exist, they must exist.”

“Since scientists cannot prove that global warming will occur, it probably won’t.”

“Fred said that he is smarter than Jill, but he didn’t prove it, so it must be false.”

Can you think of another example from your own experiences?

Write it down here:

### Deconstructing the informal fallacy...

P1:  $p$  has not been/ cannot be proven.

C:  $p$  is false.

### **What is the implicit premise in the above? Is the implicit premise plausible?**

Implicit premise: If something has not been or cannot be proven, then it cannot be true.

Some versions of this argument goes like this “If  $p$  has not been / cannot be proven *to be false*, then  $p$  must be true.”

This informal fallacy is a kind of false dilemma (see page 115), since it assumes that all propositions must be either known to be true or known to be false. However, some true things might remain unknown indefinitely, and some things which we might know to be false might not be something we can prove to others.



## 8. Begging the question / circular reasoning (*petition principii*)

**“Since I’m not lying, it follows that I’m telling the truth.”**

**“We know that God exists, since many religious texts says God exists. These religious texts must all be true, since God wrote it and God never lies.”**

**“The Transformer figures are toys because you can play with them, and any objects you can play with are toys.”**

Can you think of another example from your own experiences?

Write it down here:

### Deconstructing the informal fallacy...

P1:  $p$  is true.

C:  $p$  is true.

Arguments are meant to convince others of a conclusion, by supporting it with a reason. Hence, we should be more certain of the premise than the conclusion. If your conclusion or statement that you are trying to prove is “ $p$  is true”, you *cannot* use the same proposition as evidence, because that is precisely what you are trying to prove. Let’s look at the first and third example given above.

Another way to consider the fallacious nature of the above argument is to realise that the argument does not serve its purpose. Those who already believe it do not need to be persuaded – and those who do not believe it are not persuaded.

**“Since I’m not lying, it follows that I’m telling the truth.”**

The conclusion of the first argument is that the speaker is telling the truth, but the only evidence so far is that they are not lying, that is... that they are telling the truth. But this is what needs to be proven.

**“The Transformer figures are toys because you can play with them, and any objects you can play with are toys.”**

The third argument is not so obviously circular compared to the first argument. The two premises provided work hand in hand to give the conclusion, but in the first place, we need to prove that (i) Transformer figures can be played with and (ii) any objects that can be played with are toys. Without further evidence, the conclusion cannot be accepted.

## 9. Complex question (*plurium interrogationium*)

**“Did you stop bullying Classmate X?”**

**“Do you think Chuck should be courageous and jump off the cliff?”**

Can you think of another example from your own experiences?

Write it down here:

### Deconstructing the informal fallacy...

Question:	A is true (implicit) and B is true (explicit)?
-----------	--

#### **Why is this an informal fallacy?**

A complex question is a question that consists of two parts – an assumption which the person asking wants the respondent to take for granted, and the actual question based on that assumption. Let’s examine the two examples given:

**“Did you stop bullying Classmate X?”**

This assumes that the respondent had been bullying Classmate X. The choice of the word ‘*stop*’ implies that there was a point in time where the respondent had *started* bullying X. A more neutral question would be “Have you ever bullied Classmate X?”

**“Do you think Chuck should be courageous and jump off the cliff?”**

This question assumes that being courageous means to jump off the cliff, and then further asks if Chuck should be courageous, i.e. jump off the cliff.

## 10. Equivocation

“Criminal actions are illegal, and all murder trials are criminal actions, thus all murder trials are illegal.” (“criminal actions” refers to actions that are criminal in nature but also to legal proceedings against crimes)

“All child-murderers are inhuman, so no child-murderer is human.” (“inhuman” is an adjective to describe something inhumane or immoral, but it can also refer to something that is not-a-human)

“Dog lovers will enjoy Dogmeat Street. Peter just adores dogs. Thus, he will surely enjoy Dogmeat Street.” (Different kinds of enjoyment)

Can you think of another example from your own experiences?

Write it down here:

### Deconstructing the informal fallacy...

P1:	$p^1$ .
P2:	If $p^2$ , then $q$ .
C:	$q$ .

### What is the implicit premise in the above valid? Is the implicit premise plausible?

Implicit premise: A meaning of a word is applicable in all instances the word is used.

Words, especially English words, can have multiple meanings such that a word is only appropriately used in some contexts if a specific meaning is used, but not another meaning. To understand such arguments better, try to substitute the words used in the arguments with other words, to see if these substitutions are synonyms. If they are not, then it is likely that there has been equivocation.

We should also strive to be careful and consistent in the meaning of our statements when we make arguments. It is not enough to just use the same word to provide a valid argument.

## 11. Fallacy of composition

**“Every player of the national football team is outstanding. Therefore the national football team is outstanding.”**

**“Each feather in this pillow will float gently to the ground if you drop it. Therefore, this pillow will float gently to the ground if you drop it.”**

**“France in the 1780s was in a revolutionary mood. Therefore, the French King was in a revolutionary mood as well.”**

Can you think of another example from your own experiences?

Write it down here:

### Deconstructing the informal fallacy...

P1:	X is made up of Y.
P2:	Y has property Z.
C:	X has property Z.

**What is the implicit premise in the above? Is the implicit premise plausible?**

Implicit premise: If X is made up of Y, all properties of Y is something that X also has.

As the pillow example above shows, sometimes a thing may not have the qualities of its constituent components. Each atom may be light, but that does not make a large boulder, which is ultimately made up of atoms, light also. The properties of parts may not be transferred to the thing the parts make up.

## 12. Fallacy of division

**“My car is expensive. Therefore, every part of my car is expensive.”**

**“Since RoboHilary can identify himself as himself, each part of RoboHilary – his neck, elbow, legs – can also identify itself as RoboHilary.”**

Can you think of another example from your own experiences?

Write it down here:

### Deconstructing the informal fallacy...

P1:	X is made up of Y parts.
P2:	X has property Z.
C:	Each Y part has property Z.

### **What is the implicit premise in the above? Is the implicit premise plausible?**

Implicit premise: Each part of a thing has all the properties and characteristics that the thing has.

Sometimes a thing only has a property (sometimes called an emergent property, or a supervenient property) because of how its parts are arranged, or just from being made up of certain parts. Each part of the thing may not have all the qualities or properties of the whole thing, but all the parts together can make the whole have some qualities that none of the parts have. For example, none of the cells in our body are alive, but we are alive.

### 13. False analogy

**“A great man is like a prism. Just like a prism is typically made of clear glass, a great man must typically be transparent too.”**

**“Employees are like diamonds. Just like diamonds must go through high pressure in order to come out beautiful and of value, so must employees.”**

Can you think of another example from your own experiences?

Write it down here:

#### Deconstructing the informal fallacy...

P1:	A is similar to B in terms of possessing property x.
P2:	B has property y.
C:	A has property y.

**What is the implicit premise in the above? Is the implicit premise plausible?**

Implicit premise: If two things share a common property, then one of the things must share any other/ another property the other thing has.

The implicit premise is plausible if property x and property y are correlated with each other. For example, if anything that has property x will also have property y, then the analogy might be a fair one.

<p><b>14. False dilemma</b></p>
<p><b>“Either you are with me or you are against me.”</b></p> <p><b>“Every person is either good or evil.”</b></p> <p><b>“America – love it or leave it.”</b></p>
<p>Can you think of another example from your own experiences?</p> <p>Write it down here:</p>

**Deconstructing the informal fallacy...**

<p>P1:</p> <p>C:</p>	<p>Either only <i>A</i> or only <i>B</i>.</p> <p>Not <i>B</i>.</p>
<p><b><u>What is the implicit premise in the above? Is the implicit premise plausible?</u></b></p> <p>Implicit premise: Not <i>A</i>.</p> <p>Let’s look again at the disjunctive syllogism argument encountered in Year 1:</p> <p>P1. Either <i>A</i> or <i>B</i>.  P2. Not <i>A</i>.  C. <i>B</i>.</p> <p>The ‘or’ in the above argument is an inclusive ‘or’, which means that if you pick item / choice <i>A</i>, you can still pick item/ choice <i>B</i>. What makes the disjunctive syllogism a valid argument is that you eliminate one of the options, to leave you with only one choice left.</p> <p>However, in a false dilemma, the ‘or’ is an exclusive ‘or’, which has been represented above with the inclusion of the words ‘only’ before options <i>A</i> and <i>B</i>. What this means is that once you choose one option, you cannot choose the other option, which is not the case when the ‘or’ is inclusive. In the second example statement above, sometimes people are a mix of good and evil, and it is not a strict black or white scenario. In other words, that there is more than two choices to choose from.</p>	

<p><b>15. Hasty generalisation</b></p>
<p><b>“Jason, the Australian, is a thief. Thus, all Australians are thieves.”</b></p> <p><b>“I asked six of my friends what they thought of the new hike in GST and they all agreed it is a good idea. The hike in GST is therefore generally popular among residents.”</b></p>
<p>Can you think of another example from your own experiences?</p> <p>Write it down here:</p>

**Deconstructing the informal fallacy...**

P1:	Some things in Category A have property x.
C:	All things in Category A have property x.
<p><b><u>What is the implicit premise in the above? Is the implicit premise plausible?</u></b></p> <p>Implicit premise: If there is at least one instance where a thing in a category, for example a person in the category of “population of Singapore”, has a property, then all other things in the category, i.e. the entire population of Singapore, has the same property.</p> <p>In most cases, the sample size is too small to support the conclusion. It is very rare that a small sample size is representative of what is true. To show that the generalisation is really a hasty one, identify the size of the sample and total size of the population the conclusion is about, to show that the sample size is too small.</p> <p>Many hasty generalisations contain words such as <i>all</i>, <i>never</i>, and <i>every</i>. Such strong universal statements should be examined with extra scrutiny. Usually these statements can be corrected and made accurate by changing the qualifiers to <i>some</i>, or <i>sometimes</i>.</p>	



## 16. *Post hoc ergo propter hoc*

“Ong ate fried *kway teow* on Monday the next day. The fried *kway teow* must have caused his illness.”

“If a school institutes a dress code and late reporting to school decreases the next week, it must be that having a dress code makes students less likely to report late to school.”

Can you think of another example from your own experiences?

Write it down here:

### Deconstructing the informal fallacy...

P1:	A happened before B.
C:	A caused B.

#### **What is the implicit premise in the above? Is the implicit premise plausible?**

Implicit premise: If A happened before B, then A caused B.

The implicit premise may be plausible, if the sample size of B happening after A is large enough.

If the sample size is not large enough, we can show that A did not genuinely cause B just because A happened before B, that the correlation between the two events is coincidental, by showing that:

- (i) The effect would have occurred even if the cause did not occur, or
- (ii) That the effect was caused by something other than the suggested cause.

It is often easier to show using the second method than the first.

Like *ad hominem*, this fallacy is better known by its Latin name, which can be translated into English to mean “after this, therefore because of this”.

## 17. Slippery slope

**“If we pass laws against fully-automatic weapons, then it won’t be long before we pass laws on all weapons, and then we will begin to restrict other rights, and finally we will end up living in a communist state.”**

**“If I make an exception for you, then I have to make an exception for everyone.”**

Can you think of another example from your own experiences?

Write it down here:

### Deconstructing the informal fallacy...

P1:	If <i>a</i> , then most probably <i>b</i> .
P2:	If <i>b</i> , then most probably <i>c</i> .
Px:	If <i>x</i> , then most probably <i>y</i> .
C:	If <i>a</i> , then most probably <i>y</i> .

### What makes a slippery slope fallacious?

The cogency\* of a slippery slope argument depends on a) the number of causal/inferential links the argument contains, and b) for each premise, the conditional probability of the consequent, given its antecedent. Is “most probably that” defined as “99.95% probable that” or “80% probable that”? Sometimes, the conditional probability of “most probably that” differs from premise to premise in the argument, from a strong one at the beginning to hook the audience in, to increasingly weaker ones.

Some slippery slopes do not have a lot of premises, like the second example given above, but it immediately jumps to a conclusion which may not necessarily follow. The second example, however, must be distinguished from a *hasty generalisation*, because the speaker is not just making a summary based on a small sample size, but making an implied chain of reasoning of the things that are implied from the premise given.

\*A cogent argument is one with true premises and where the conclusion follows from the premises with high probability.