



Western Australian Certificate of Education Examination, 2012

Question/Answer Booklet

PHILOSOPHY AND ETHICS

Stage 3

Please place your student identification label in this box

Student Number: In figures

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In words

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Time allowed for this paper

Reading time before commencing work: ten minutes

Working time for paper: three hours

Materials required/recommended for this paper

To be provided by the supervisor

This Question/Answer Booklet

Number of additional
answer booklets used
(if applicable):

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To be provided by the candidate

Standard items: pens (blue/black preferred), pencils (including coloured), sharpener,
correction tape/fluid, eraser, ruler, highlighters

Special items: nil

Important note to candidates

No other items may be taken into the examination room. It is **your** responsibility to ensure that you do not have any unauthorised notes or other items of a non-personal nature in the examination room. If you have any unauthorised material with you, hand it to the supervisor **before** reading any further.

Structure of this paper

Section	Number of questions available	Number of questions to be answered	Suggested working time (minutes)	Marks available	Percentage of total exam
Section One: Reasoning and inquiry skills	8	8	50	30	30
Section Two: Philosophical analysis	2	2	80	40	40
Section Three: Extended argument	5	1	50	30	30
Total					100

Instructions to candidates

1. The rules for the conduct of Western Australian external examinations are detailed in the *Year 12 Information Handbook 2012*. Sitting this examination implies that you agree to abide by these rules.
2. Answer the questions according to the following instructions.
Write answers in this Question/Answer Booklet.
3. You must be careful to confine your responses to the specific questions asked and to follow any instructions that are specific to a particular question.
4. Spare pages are included at the end of this booklet. They can be used for planning your responses and/or as additional space if required to continue an answer.
 - Planning: If you use the spare pages for planning, indicate this clearly at the top of the page.
 - Continuing an answer: If you need to use the space to continue an answer, indicate in the original answer space where the answer is continued, i.e. give the page number. Fill in the number of the question(s) that you are continuing to answer at the top of the page.

Section One: Reasoning and inquiry skills**30% (30 Marks)**

This section contains **eight (8)** questions. Answer **all** questions in the spaces provided.

Suggested working time: 50 minutes.

Question 1**(2 marks)**

Are the following statements analytic or synthetic?

- (a) If Annie is older than Lucy and Lucy is older than James, then Annie is older than James.

(1 mark)

- (b) Every rose bush has a thorn.

(1 mark)

Question 2**(2 marks)**

Explain concisely why each of the following is a 'weasel' sentence.

- (a) Your daughter is not able to take Year 12 English. She did not fail her Year 11 English course, she was just unable to meet the expectations required to proceed to the next level.

(1 mark)

- (b) We are beginning the withdrawal of our troops from Afghanistan. A number of troops have already returned to Australia and more will follow next week.

(1 mark)

Question 3

(6 marks)

There can be no private languages. If there could be, then the words in that language would have to have a meaning. If a language is to be meaningful, then its speakers must follow rules. But, because a private individual could make anything she wanted right or wrong at any time, she could not be following rules. So, the words in a private language cannot be meaningful.

For the argument above:

- (a) write down and **number** the separate statements (both premises and conclusions) in the order in which they occur. (3 marks)

- (b) diagram the argument. (3 marks)



Question 4**(3 marks)**

Same-sex partnerships cannot be marriages, because marriage is the social institution under which a man and a woman establish their decision to live together as husband and wife by a religious rite or a secular legal commitment. If marriage is the social institution just described, then same-sex partnerships simply cannot be marriages.

For the argument above:

(a) underline the conclusion. (1 mark)

(b) evaluate the strength of the inference. (1 mark)

(c) justify your evaluation. (1 mark)

Question 5**(3 marks)**

People have a right to freedom of expression and speech is a form of expression, so people are entitled to free speech.

For the above argument:

(a) circle the word that best describes the strength of the inference. (1 mark)

WEAK

MODERATE

STRONG

(b) evaluate the cogency of the argument. (1 mark)

(c) justify your evaluation of the cogency of the argument. (1 mark)

Question 6**(3 marks)**

Construct the strongest possible argument that uses all (and only) the following statements.
Use a diagram to represent the argument you construct.

- (1) If it is possible for me to be deceived about the truth of $2 + 2 = 4$, then I cannot be certain of anything.
- (2) It is possible for me to be deceived about the truth of $2 + 2 = 4$.
- (3) I cannot be certain of anything.
- (4) If it is possible that there could be an evil demon of utmost power and cunning who wishes to deceive me, then it is possible for me to be deceived about the truth of $2 + 2 = 4$.
- (5) It is possible that there is an evil demon of utmost power and cunning who wishes to deceive me.

See next page

Question 7

(5 marks)

- (a) Name the fallacy committed in the following argument. (1 mark)

Asylum seekers should all be locked up as soon as they arrive in Australia, because if we don't lock them up they will take our jobs and ruin our economy.

- (b) Name the fallacy committed in the following argument. (1 mark)

Pretty much every time after Albert eats corn chips his eczema flares up. So, it must be corn causing the allergic reaction.

- (c) Name the fallacy committed in the following argument. (1 mark)

Different cultures have vastly different beliefs about the origins of human life, so there is no objective truth about the origins of human life.

- (d) Some people argue that renewable energy sources will play a key role in combatting climate change. But can't they see that if we abolished coal and gas-fired power plants we wouldn't even have the energy needed to make wind turbines. So, renewable energy is not the answer to everything.

For the argument above:

- (i) name the fallacy committed. (1 mark)

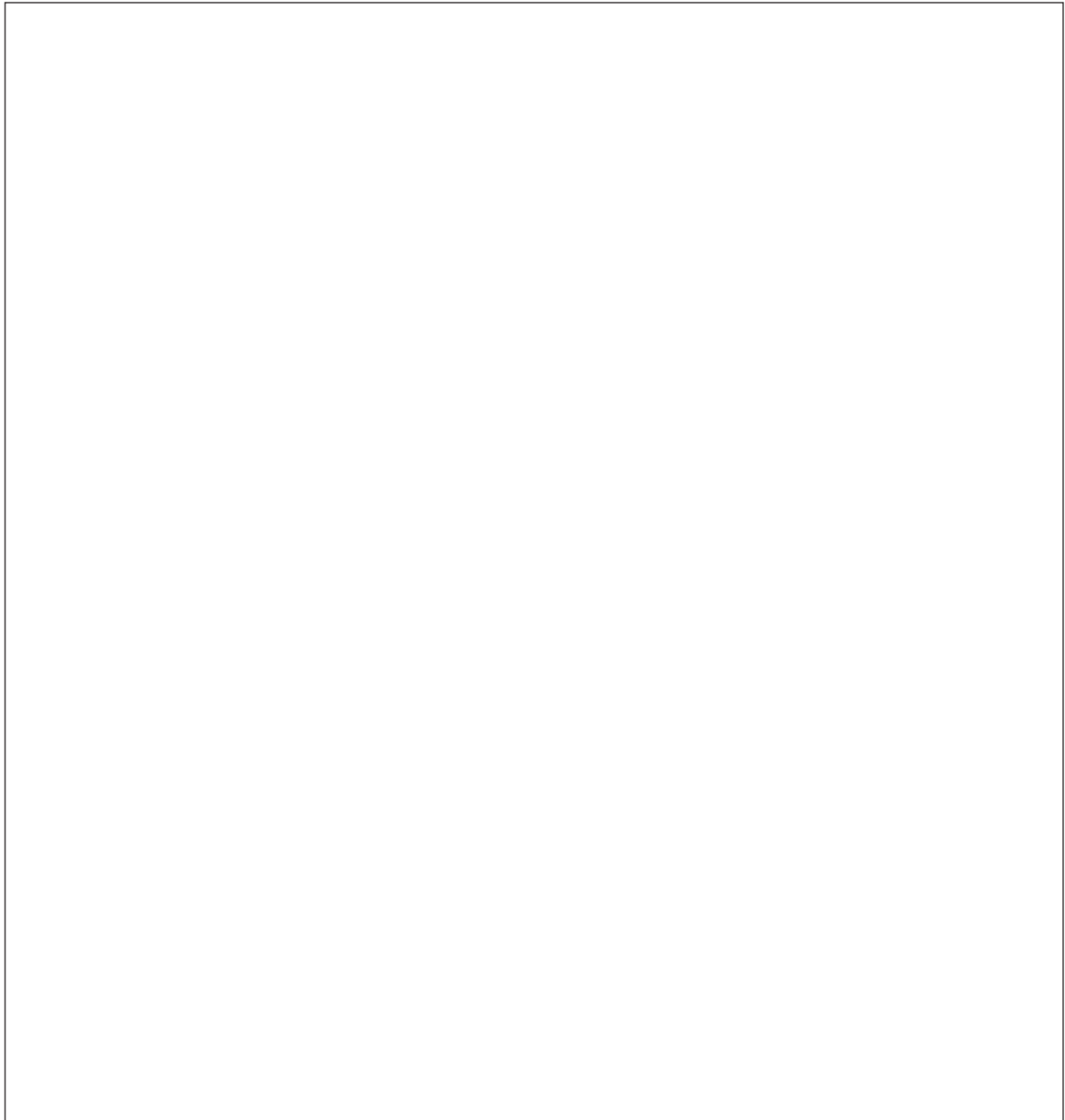
- (ii) explain why the argument is fallacious. (1 mark)

Question 8**(6 marks)**

The government must regulate more strongly to prevent monopolistic ownership and control of the media, because if the government does not regulate more strongly, then powerful corporations with special interests will be able to gain ownership of the media and use it to push their views onto the public. Powerful corporations must not be able to do this. In addition to this, government regulation against monopolistic ownership and control of the media is simply fundamental to a just and fair society.

For the above argument:

- (a) bracket and number all the propositions. (1 mark)
- (b) circle the inference indicator. (1 mark)
- (c) give a diagram of the argument. (1 mark)



- (d) evaluate the cogency of the argument. (1 mark)

- (e) justify your evaluation of the cogency of the argument. (2 marks)

End of Section One

See next page

Part A

Section Two: Philosophical analysis

40% (40 Marks)

This section contains **two (2)** questions. Answer **both** questions.

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Suggested working time: 80 minutes.

Question 9

(20 marks)

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

You are required to

- summarise (2 marks)
- clarify (6 marks)
- and critically evaluate the contributions of each participant. (12 marks)

Nemo: Hey, I just watched a film called 'The Matrix'. It made me wonder how we could possibly know that what we think is the real world really is the real world, when all we really have access to are our own thoughts.

Bruce: Don't be absurd. How could the world be different from how it actually is?

Nemo: I am not saying the world could be different from how it actually is. I am asking how we could ever *know* how it actually is in the first place. We only have access to the world through our perception of it. We could just be some kind of 'brain in a vat' getting fed all these sensory experiences by the stimulation of our brain. The real world might be completely different from how we perceive it to be.

Bruce: But that idea doesn't hold up against even the slightest scrutiny. If the world we live in is an illusion, why is it such a consistent illusion and one that we are all part of? If we were both looking at a banana, then we'd both be able to see and interact with it. You wouldn't see it as a phone or a piranha – our experiences cohere for the most part.

Nemo: But how can you possibly know whether I see the banana as a phone or not? Don't you see that if the world really is totally illusory, then you and the banana are both part of the illusion? If you try to argue against the view that everything you think you know is an illusion, based on the premise that your experiences cohere with those of others, then you have *already assumed* to a large extent that the world is not illusory.

Bruce: I see what you are getting at but I'm not all that convinced by it. Just because something is possible in some crazy thought experiment or weird movie doesn't mean that we don't know anything about the real world. I am pretty sure I know that I am sitting on this chair and holding up my two hands in front of me. In fact, I was utterly certain of it until you started introducing crazy possibilities. And my certainty that I have two hands and that I am sitting on this chair is much stronger than the doubt that you have introduced with your appeal to some remote possibility. The real world is just not an illusion and that is all there is to it.

See next page

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Part B

Question 10

(20 marks)

Choose **one (1)** of the following passages and

- summarise (2 marks)
- clarify (8 marks)
- and critically evaluate the passage. (10 marks)

(i)

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- (ii) Civic engagement is the ‘right thing to do’ because it goes to the heart of democratic governance and decision-making. It fosters a sense of collective agency and responsibility for the achievement of common goods or goals, and enables the development of shared understandings about the kind of society we wish to create and inhabit. There are reasons for community engagement other than the ethical imperatives of democracy and the promotion of a strong conception of citizenship. By engaging with citizens, governments can benefit from expert knowledge, expertise and advice, while creating at the same time opportunities to educate people about policy alternatives. Through engagement, governments cannot only develop a better appreciation of public opinion, but might also seize the occasion to challenge it, to inform and shape people’s preferences. Officials can also test the public’s likely reaction to a policy proposal. But the most important reason for genuine engagement with citizens remains that of *legitimising* the decisions and policies that governments finally settle upon.

[Brenton Holmes, ‘Citizens’ Engagement in Policymaking and the Design of the Public Services’.]

- (iii) There are two broadly different kinds of cultures throughout the world, shame cultures and guilt cultures. Shame cultures are those that are structured around shame, honour and esteem and in which social conformity is engendered by external sanctions for good behaviour. Significantly – and confusingly from the perspective of modern Western notions of the phenomenon – shame is not perceived or felt to be an internal psychological condition. If people offend against social mores, they are publicly shamed, ostracised and rejected by their social reference group as a main form of punishment. The emphasis is upon appearance and conformity in response to an external social view. In guilt cultures, on the other hand, the individual has an internalised sense of wrongdoing and a sense of conscience. Specific offences are dealt with by specific, often formally legal, mechanisms of punishment that do not depend on the loss of honour and a sense of global stigmatisation of the person. Shame is the main mechanism of social and individual control in less individualised, more group-oriented societies such as Japan. Guilt culture is more typical of Western societies where there is a high degree of individuation from the group.

[Stephen Pattison, 'Ruth Benedict', p. 54]

End of Section Two

Section Three begins on page 22

[illegible]

[illegible]

[illegible]

[illegible]

Section Three: Extended argument**30% (30 Marks)**

This section contains **five (5)** questions. Answer **one (1)** question only. Write your answer in the space provided. Argue for or against the statement in the question, giving clear definitions, examples and reasons.

For each of the questions, marks will be awarded for demonstration of

- | | |
|--------------------------------|-----------------|
| • philosophical understandings | 10 marks |
| • philosophical argument | 15 marks |
| • clarity and structure. | 5 marks |
| | <hr/> |
| | 30 marks |

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Suggested working time: 50 minutes.

Question 11**(30 marks)**

There is no such thing as a moral absolute.

Question 12**(30 marks)**

Ethical issues, such as killing in war, can be justified because the obligations to those in one's own society are different from the obligations to those outside one's own society.

Question 13**(30 marks)**

Religious belief is an essential part of a meaningful and fully human life.

Question 14**(30 marks)**

The amount of evil in the world makes the existence of an omniscient, omnipotent and omnibenevolent God unlikely.

Question 15**(30 marks)**

A good society is one that ensures maximum freedom for all individuals.

End of questions

Question number: _____

[illegible]

Question number: _____

Question number: _____

[illegible]

Question number: _____

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Question number: _____

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ACKNOWLEDGEMENTS

Section Two

- Question 10 (i)** Excerpt adapted from: Dawkins, R. (1988). *The blind watchmaker*. Harmondsworth, Middlesex: Penguin, pp. 316–18.
- Question 10 (ii)** Excerpt adapted from: Holmes, B. (2011, July 22). *Citizens' engagement in policymaking and the design of public services* (Research paper number 1, 2011–12). Canberra: Parliamentary Library. Licensed under a Creative Commons Attribution NonCommercial NoDerivs 3.0 Australia licence.
- Question 10 (iii)** Excerpt adapted from: Pattison, S. (2000). *Shame: Theory, therapy, theology*. Cambridge/New York: Cambridge University Press, p. 54.

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