Government of **Western Australia**
School Curriculum and Standards Authority

WACE
Western Australian Certificate of Education

Western Australian Certificate of Education Examination, 2013

Question/Answer Booklet

PHILOSOPHY AND ETHICS

Stage 3

Please place your student identification label in this box

Student Number: In figures

In words

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):

To be provided by the candidate
Standard items: pens (blue/black preferred), pencils (including coloured), sharpener, correction fluid/tape, 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.

Copyright © School Curriculum and Standards Authority 2013
Ref: 13-118

Structure of this paper

Section	Number of questions available	Number of questions to be answered	Suggested working time (minutes)	Marks available	Percentage of 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 2013*. Sitting this examination implies that you agree to abide by these rules.

2. Write your 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 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 **(3 marks)**

(a) Express the following sentence as a conditional (If X, then Y) statement.

Either the dog is barking or the car alarm has been activated. (1 mark)

(b) Express the following sentence as a conditional (If X, then Y) statement.

You cannot buy alcohol unless you are over eighteen years of age. (1 mark)

(c) The letter ‘y’ can function as a consonant, but it can also function as a vowel.

Underline the sentence below that is logically equivalent to the above sentence. (1 mark)

(i) The letter ‘y’ can function as a consonant or the letter ‘y’ can function as a vowel.

(ii) The letter ‘y’ can function as a consonant and the letter ‘y’ can function as a vowel.

Question 2 **(2 marks)**

Are the following statements analytic or synthetic?

(a) Triangles do not have three sides. (1 mark)

(b) Platypuses give birth to live young. (1 mark)

Question 3 **(3 marks)**

Either we can keep the legal drinking age at eighteen or we can change it to twenty-one.
We cannot change it to twenty-one, so we must keep it at eighteen.

For the above argument:

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

WEAK MODERATE STRONG COMPLETE

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

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

Question 4 **(6 marks)**

Hydraulic fracturing (fracking) should be very carefully regulated by the Environmental Protection Authority. This is because it is a natural gas extraction process that exposes vast amounts of groundwater to serious and irreversible contamination, and if a natural gas extraction process does this, then it should be very carefully regulated by the Environmental Protection Authority.

For the above argument:

(a) Underline the conclusion. (1 mark)

(b) Circle the inference indicator. (1 mark)

(c) Bracket and number the separable statements. (1 mark)

(d) Write **in full** and number the separable statements in the order in which they occur. (3 marks)

Question 5 **(4 marks)**

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

Any economic system in which both the means of production and the capital goods are privately owned just will not work, so capitalism is simply an unworkable economic system.

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

As the number of Nobel Prize winners in a country increases so too does the average annual per capita chocolate consumption, so eating chocolate makes you smarter.

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

If I drink an energy drink before an examination, then my concentration levels improve. My concentration levels have really improved, so I must have had an energy drink.

(d) Name the fallacy in the following argument. (1 mark)

People who deny climate change should themselves be denied the opportunity to speak at a prestigious university, because climate change deniers should not be permitted to give talks at such institutions.

Question 6 **(3 marks)**

Utopia is always going to be unachievable, because the very concept of a utopia is unrealistic. Firstly, it does not take into account the negative aspects of human nature and, secondly, there will always be a state more perfect than our actual state.

For the above argument:

(a) Bracket and number each proposition in the order it occurs in the argument. (1 mark)

(b) Using the numbers you have given each proposition, represent the argument in a diagram below. (2 marks)

Question 7 **(4 marks)**

Construct a deductively valid argument that uses **all** and **only** the following statements. Use a diagram to represent the argument you construct.

(1) If George goes to his examination revision session, then he will miss football practice.

(2) George will not go to his examination revision session.

(3) George will find his final examination very challenging.

(4) If George does not go to the examination revision session, then he will find his final examination very challenging.

(5) George will not miss his football practice.

Question 8 **(5 marks)**

Olivia Rogers, a speech therapist, claims that heavy and sustained use of hand-held electronic devices by young children might be a significant factor in the developmental delay of language. She claims that since children have used these devices, there has been a marked increase in the number of young children requiring speech therapy. Obviously, Olivia Rogers is wrong, because, by claiming that if young children use these devices they will never learn to talk, she has committed the correlation/causation fallacy. Furthermore, banning the use of hand-held electronic devices by young children would be a disaster and utterly impossible to enforce.

For the above argument:

(a) Write the conclusion. (1 mark)

(b) Name **two** fallacies committed. (2 marks)

(c) For each of the fallacies you named above, explain why it is fallacious. Refer to the argument given to support your explanation. (2 marks)

End of Section One

This page has been left blank intentionally

Section Two: Philosophical analysis **40% (40 Marks)**

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

Write your answers in the spaces provided.

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 that you are continuing to answer at the top of the page.

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)
- critically evaluate the contributions of each participant. (12 marks)

MICHAEL: I think doctors must be the most ethical group of people in society because they have real duties to their patients – to promote wellness, to treat the sick, to help their patients and show a sense of charity and compassion, to act justly and to respect the sanctity of life.

SAM: Maybe, but what about issues like abortion? If doctors have to respect the sanctity of life, then surely they should never perform an abortion. But then how do they treat a foetus that has a potentially fatal defect, especially when they can see that the future life of the foetus will have an immense amount of suffering? Performing an abortion would be the compassionate thing to do. It is far better to promote the greater happiness for everyone – not only for the foetus but also for the family who have to bear the sadness, stress and hopelessness.

MICHAEL: I disagree. Doctors shouldn't perform abortions. It simply doesn't respect the sanctity of life and, if there is one inviolable moral principle, then it's that. While it might be better in many cases to promote the greatest happiness, that's not even what you described. Killing something doesn't promote happiness or minimise suffering, it eliminates the possibility of happiness and suffering altogether.

SAM: But doctors have the goal of 'treating the sick', as you said. What if a foetus is untreatable? It's hardly compassionate to prolong its condition, nor is it just for the family. Depriving an animal of food would be seen as torture, so isn't depriving a woman of an abortion just the same?

MICHAEL: I hardly think the comparison between animal hunger and the desire for an abortion is appropriate, and there's an important difference between the foetus's right to life and the mother's right to have her suffering minimised. I maintain that the doctor's goal is to 'treat the sick', so the doctor should focus on finding a way to minimise the suffering of the foetus but never end its life.

SAM: I still don't think that the code of ethics of doctors means they can dodge the problem of prolonging a life that lacks quality. If you're allowing a child to be born when they will have a limited quality of life, you're just creating a drain on resources. A truly ethical profession would accept that respecting the sanctity of life means knowing when to end it too.

Question 10 **(20 marks)**

Choose **one** of the following texts and

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

Text 1

It is in the interests of the state that sanctions against euthanasia are maintained. Arguments in favour of legalising euthanasia and assisted suicide are built on the premise that some lives are not worth living. It is inevitable that lives so designated will be devalued. These will usually be the lives not only of the sick and dying but of the handicapped, the disabled, the aged, and infants or those on the margins of society, that is, the candidates for 'assistance' in dying. This is why the preservation of human life is, and has been, in the state's interest. To depreciate the state's interest in some of its citizens by sanctioning the deliberate ending of life is to give a message of unworthiness, despair, and abandonment to whole segments of our population. It also raises questions about their fitness for continued life when resources become scarce. In a society as obsessed with the costs of health care and the principle of utility, the dangers of the slippery slope – both logical and psychological – are far from fantasy.

Text 2

Human social relations are governed by an implicit contract. We refrain from doing various harmful things to each other because of an implicit understanding that we will refrain from harm in order to cooperate for the good of all. Certainly, people do generally act as if they were bound by such an understanding. It is important to see that the reasons why people might want to adhere to such an implicit contract are stronger than just the simple idea that by cooperating people can get results that individuals alone cannot. Many can do what one cannot. Two people are better off if they cooperate, so there is no rational motive for not cooperating. Furthermore, people are better off if they all cooperate than if they all refuse to cooperate. So, they have a strong motive to enter into some sort of contract with one another. And if, in spite of the reasons for defecting, people do cooperate with one another, it is very natural to say that there must be something like a contract governing their behaviour.

Text 3

It is obvious that we have some kind of cognitive rapport with the world by means of direct and indirect experience, and in ordinary usage we say that what we acquire in this way is knowledge of the real world. However, at this point there arises one of the most controversial and important issues in philosophy: do we or do we not have any knowledge of the real world that is in any degree independent of experience? This is the central problem of epistemology. Some philosophers hold that the human mind is capable of directly apprehending certain kinds of truth and that we do, in fact, have some knowledge of the real world that is independent of experience. Other philosophers deny this possibility and maintain that our knowledge of the real world arises entirely out of experience. With respect to this question, rationalism and empiricism are the only alternatives, and they are mutually exclusive. You can be a rationalist or you can be an empiricist, but you cannot be both and you cannot avoid being one or the other.

End of Section Two
Section Three begins on page 22

This page has been left blank intentionally

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

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

Marks will be awarded for demonstration of:

- philosophical understandings (10 marks)
- philosophical argument (15 marks)
- clarity and structure. (5 marks)

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 that you are continuing to answer at the top of the page.

Suggested working time: 50 minutes.

Question 11 **(30 marks)**

Justice is more than mere conformity to the law.

Question 12 **(30 marks)**

Life can only have meaning if death has meaning too.

Question 13 **(30 marks)**

The wellbeing of society is more important than individual liberty.

Question 14 **(30 marks)**

Inductive reasoning can never prove its conclusion.

Question 15 **(30 marks)**

Monotheism is more rationally defensible than any other form of theism.

End of questions

Question number: _____

Question number: _____

Question number: _____

Question number: _____

Question number: _____

Additional working space

Additional working space

Additional working space

Additional working space

Additional working space

Additional working space

Additional working space

Additional working space

ACKNOWLEDGEMENTS

Section Two

Question 10

Text 1	Excerpt adapted from: Emanuel, L. (Ed.). (1998). *Regulating how we die*. Cambridge, MA: Harvard University Press, p. 87.
Text 2	Excerpt adapted from: Morton, A. (1996). *Philosophy in practice*. Oxford: Blackwell Publishers, p. 375–376.
Text 3	Excerpt adapted from: Halverson, W.H. (1967). *A concise introduction to philosophy*. New York: Random House, p. 86.

This document – apart from any third party copyright material contained in it – may be freely copied, or communicated on an intranet, for non-commercial purposes in educational institutions, provided that it is not changed and that the School Curriculum and Standards Authority is acknowledged as the copyright owner, and that the Authority's moral rights are not infringed.

Copying or communication for any other purpose can be done only within the terms of the *Copyright Act 1968* or with prior written permission of the School Curriculum and Standards Authority. Copying or communication of any third party copyright material can be done only within the terms of the *Copyright Act 1968* or with permission of the copyright owners.

Any content in this document that has been derived from the Australian Curriculum may be used under the terms of the Creative Commons Attribution-NonCommercial 3.0 Australia licence.

Published by the School Curriculum and Standards Authority of Western Australia
27 Walters Drive
OSBORNE PARK WA 6017