



**Examination paper – Marking Key**

# **PHILOSOPHY AND ETHICS—UNIT 3**

## Structure of this paper

| Section                                   | Suggested working time | Number of items available | Number of items to be attempted | Marks available |
|---|------------------------|---------------------------|---------------------------------|-----------------|
| Section One: Reasoning and inquiry skills | 50 minutes             | 9                         | 9                               | 30              |
| Section Two: Philosophical analysis       | 80 minutes             | 2                         | 2                               | 40              |
| Section Three: Extended argument          | 50 minutes             | 5                         | 1                               | 30              |
| <b>Total</b>                              |                        |                           |                                 | 100             |

**Section One: Reasoning and Inquiry Skills**

**30 Marks**

Attempt all questions in this section.

Allow approximately 50 minutes for this section.

---

**Question 1 (1 mark)**

(a) Give an example of a weasel word.

(1 mark)

**Question 2 (6 marks)**

(2 marks)

(a) Name the fallacy committed in the following argument and explain why it is a fallacy.

There are only two sexes, male and female. This fact by itself shows that the idea that there is a third or more sexes is mistaken.

Answer: Begging the question (or circular argument). 1 mark

Answer: The conclusion assumes the truth of the premise. 1 mark

(2 marks)

(b) Name the fallacy committed in the following argument and explain why it is a fallacy.

Living things are either plants or animals. Consequently, whenever a new species is discovered, it will be either a kind of plant or a kind of animal.

Answer: False dichotomy or false alternatives

Answer: The premise is incorrect, since bacteria, fungi and other kinds of life are possible. 1 mark

(2 marks)

(c) Name the fallacy committed in the following argument and explain why it is a fallacy.

When we are thinking about justice, we really need to consider what is fair. Capitalists don't care about what's fair and only worry about making individuals as wealthy as possible. It's for this reason that no capitalist actually cares about justice.

Answer: The fallacy of straw man argument. 1 mark

---

Answer: Capitalism and its supporters do not, in general, only care about individual wealth as suggested in this argument. That proposition (the capitalists' straw-manned position) is used to strengthen the argument. 1 mark

---

**Question 3 (1 mark)**

Is the following statement true or false?

Every rational argument must contain an inference.

---

Answer: True. 1 mark

---

**Question 4 (1 mark)**

Is the following statement true or false?

An argument can be deductively valid but have a false conclusion.

---

Answer: True. 1 mark

---

**Question 5 (3 marks)**

In the following argument

- (a) number and bracket the separable statements and underline the final conclusion (1 mark)
- (b) diagram the argument (2 marks)

(1) Civil liberties are impossible to guarantee. For (2) {they can be protected adequately only if there is strong government.} But (3) {strong government requires big government.} And (4) {big government is by its very nature a threat to civil liberties.}

1 mark

(2) + (3) + (4)



(1)

Maps (1) as final conclusion = 1 mark

Maps (2), (3) and (4) as linked = 1 mark

**Question 6 (3 marks)**

In the following argument

- (a) number and bracket the separable statements and underline the final conclusion (1 mark)
- (b) diagram the argument (2 marks)

(1) {According to the Book of Kings in the Old Testament, Elijah was a man who did not die but rose up to heaven on a chariot of fire.} (2) {If we take this story as both reliable and literal, then it is not true that all men are mortal.} (3) {If on the other hand we take this story as either unreliable or non-literal, then Elijah is not a counter-instance to the belief that all men are mortal.} Thus, (4) {whether the story of Elijah is a reason for denying that all men are mortal depends upon whether that story is both reliable and literal.}

1 mark

(1) + (2) + (3)



(4)

Maps (4) as final conclusion = 1 mark

Maps (1), (2) and (3) as linked = 1 mark

**Question 7 (6 marks)**

In the following argument

- (a) number and bracket the separable statements and underline the final conclusion (1 mark)
- (b) diagram the argument (5 marks)

(1) {If you live in the city and have access to public transport then there is no point in owning a car}, for two distinct reasons. One is that (2) {the costs of car ownership exceed the costs of using public transport for short-distance travel.} This is because (3) {public transport is heavily subsidised by the government.} The other reason there is no point owning a car is that (4) {for long-distance travel it is nowadays cheaper to hire a car for the length of time required than to use a car one owns.} This is because (5) {competition in the gig economy has brought down the cost of car hire considerably}.

1 mark

|   |
|---|
| (3) (5)<br>↓ ↓<br>(2) (4)<br>↓ ↓<br>(1) |
| Maps (3) → (2) = 1 mark                 |
| Maps (5) → (4) = 1 mark                 |
| Maps (2) → (1) = 1 mark                 |
| Maps (4) → (1) = 1 mark                 |
| Maps (1) as final conclusion = 1 mark   |

**Question 8 (5 marks)**

In the following argument

- (a) number, bracket and diagram the argument (3 marks)
- (b) for each inference what evaluation best describes the inferential strength?

Weak or Moderate or Strong (1 mark)

- (c) justify your evaluation (1 mark).

(1) {Soccer is the most popular form of football in the world today.} (2) {It would only be so popular if it were the best form of football.} Therefore, (3) {it is the best form of football.}  
(1 mark)

(1) + (2)



(3)

Maps (3) as final conclusion = 1 mark

Maps (1) and (2) as linked = 1 mark

---

Inference is strong (deductively valid is also correct) = 1 mark

---

(3) follows from (1) and (2) with 100% certainty (or similar answer) = 1 mark

---



**Question 9 (4 marks)**

Diagram the following statements so that they form the strongest possible argument.

1. Whatever has eyes must be able to see.
2. Mammals, fish and birds are not the only creatures with consciousness.
3. Insects are able to see.
4. Being able to see requires a capacity for consciousness.
5. Insects have consciousness.
6. Insects possess eyes.

(1) + (6)



(3) + (4)



(5)



(2)

Maps (1) + (6) linked  $\rightarrow$  (3) = 1 mark

Maps (3) + (4) linked  $\rightarrow$  (5) = 1 mark

Maps (5)  $\rightarrow$  (2) = 1 mark

Maps (2) as final conclusion = 1 mark

**End of Section One**

**Section Two: Philosophical Analysis****40 Marks**This section contains **two** questions. Answer both questions.

Suggested working time for this section is 80 minutes.

**Question 10 – Community of Inquiry****(20 marks)**

| Description  | Marks      |
|--|------------|
| <b>Criterion 1: Summary (2 marks)</b>  |            |
| Identifies the main position of the first participant  | 1          |
| Identifies the main position of the second participant   | 1          |
| <b>Total</b>   | <b>2</b>   |
| <b>Criterion 2: Clarification (6 marks)</b>  |            |
| <b>Concepts</b>  |            |
| States clearly and engages critically with philosophical concepts in the dialogue                      | 2          |
| Refers to some philosophical concepts in the dialogue  | 1          |
| <b>Total</b>   | <b>0–2</b> |
| <b>Arguments</b>   |            |
| For each participant:  |            |
| Explains the arguments (e.g. by using relevant examples)   | 2          |
| Describes the arguments  | 1          |
| <b>Total</b>   | <b>0–4</b> |
| <b>Criterion 3: Evaluation (12 marks)</b>  |            |
| <b>Examples</b>  |            |
| Explains and engages critically with examples/counter examples in the dialogue                         | 2          |
| Refers to examples/counter examples in the dialogue  | 1          |
| <b>Total</b>   | <b>0–2</b> |
| <b>Premises</b>  |            |
| For each participant:  |            |
| Provides relevant reasons to justify their stated acceptability of the premises                        | 2          |
| States the acceptability of the premises   | 1          |
| <b>Total</b>   | <b>0–4</b> |
| <b>Inferences</b>  |            |
| For each participant:  |            |
| Provides relevant reasons to justify their stated strength of the inferential moves                    | 2          |
| States the strength of the inferential moves   | 1          |
| <b>Total</b>   | <b>0–4</b> |
| <b>Cogency</b>   |            |
| Provides a detailed and accurate assessment of the cogency of the arguments pointing out any fallacies | 2          |
| Makes assertions about cogency   | 1          |
| <b>Total</b>   | <b>0–2</b> |
| <b>Overall total</b>   | <b>20</b>  |

### Curriculum Dot Points:

- The idea of Social Responsibility;
- Obligations to the non-human world, including environmental ethics
- Moral theories in ethical decision making – Utilitarianism
- The concepts of rights and tolerance

Yasmin – The recent protests on Climate Change by young people have been hugely important for society. So many people protested, so they really must be on to something. It's great to see young people being so socially responsible.

**Introduces the discussion – proposes the topic of Social Responsibility. Advances the position that a public protest supports the idea of Social Responsibility. Commits the ad populum fallacy**

Shahir – I thought their actions were totally irresponsible. These students should have been in school, rather than disrupting the City. Their protest required a Police presence which subsequently removed the Police from fighting crime. The students will benefit society better by staying in school, passing their exams and gaining skills that will improve the Economy - not causing chaos.

**Puts forward the opposing position – that the public protest was not a Socially Responsible action. Supports his position with a view that Social responsibility is behaviour that adheres to the law in a stable manner that boosts the economy.**

Yasmin – Social responsibility is a question of bringing about what is best for society. We want to achieve the best for society, so we have to consider what is best for the people. In this instance, what is best for the people is protecting the planet by demanding action against climate change.

**Makes the argument that what is best for society is what is best for the people. Supports this with an environmental perspective that the planet should be protected to ensure the benefit of the people.**

Shahir – But their actions aren't what is best for society – these protests won't benefit people like me as I won't be here in twenty years time. Instead they inconvenienced me by making me late for work. By extension, this resulted in my production for that day being reduced. This did not benefit me. Do my views not matter?

**Makes the point that the concerns for the environment are valued above those of people – especially those who are of the older generation who won't benefit from longer term actions or movements.**

Yasmin – Your views do matter Shahir. However, in this instance, more people would have benefitted from a protest that ensures action against climate change than would have benefitted from your profits you gained at work. If they hadn't protested, the planet would die. So, they were being Socially responsible.

**Responds to Shahir's point with a Utilitarian justification of her position. Commits the fallacy of Scare tactics or appeal to adverse consequences.**

## Section Two: Philosophical Analysis (continued)

### Question 11 – Passage Analysis

(20 marks)

| Description  | Marks      |
|--|------------|
| <b>Criterion 1: Summary (2 marks)</b>  |            |
| Identifies the topic   | 1          |
| Identifies the main conclusions  | 1          |
| <b>Total</b>   | <b>2</b>   |
| <b>Criterion 2: Clarification (8 marks)</b>  |            |
| <b>Concepts</b>  |            |
| Explains and critically engages with core concepts   | 3          |
| Describes core concepts  | 2          |
| States core concepts   | 1          |
| <b>Total</b>   | <b>0–3</b> |
| <b>Arguments</b>   |            |
| Identifies the arguments in the texts and clarifies the premises and inferences                                    | 5          |
| Identifies the arguments in the texts and clarifies some of the premises and inferences                            | 4          |
| Identifies the arguments in the texts and refers to some of the premises and inferences                            | 3          |
| Identifies the arguments in the texts  | 2          |
| Identifies an argument or some arguments in the texts  | 1          |
| <b>Total</b>   | <b>0–5</b> |
| <b>Criterion 3: Evaluation (10 marks)</b>  |            |
| <b>Premises</b>  |            |
| Identifies the major premises and accurately critically evaluates their acceptability, giving relevant reasons     | 4          |
| Identifies the major premises and evaluates their acceptability  | 3          |
| Identifies the major premises and states their acceptability   | 2          |
| Identifies some of the major premises  | 1          |
| <b>Total</b>   | <b>0–4</b> |
| <b>Inferences</b>  |            |
| Identifies the inferential moves and accurately critically evaluates inferential strength, giving relevant reasons | 4          |
| Identifies the inferential moves and evaluates inferential strength  | 3          |
| Identifies some inferential moves and makes some assertions about inferential strength                             | 2          |
| Identifies some inferential moves  | 1          |
| <b>Total</b>   | <b>0–4</b> |
| <b>Cogency</b>   |            |
| Assesses the cogency of the argument based on their evaluation of premise acceptability and inferential strength   | 2          |
| Makes assertions about cogency   | 1          |
| <b>Total</b>   | <b>0–2</b> |
| <b>Overall total</b>   | <b>20</b>  |

## Passage One

The passage of time serves as a crash test for the quality and viability of societies. Many societies are idyllic utopias in theory but fail utterly in practice. As conflict, human error and competition pit different ideas against each other we have to acknowledge that the one that comes out on top is the best option we have. History has shown us the mass deaths that totalitarian societies lead to, the inequality of monarchies and the moral oppression of theocracies. Throughout all of this democracies based on liberal principles have endured. Not always thrived, but endured. When a people aren't free, they will always struggle for freedom. Liberal democracy may not be perfect, but it is the best option we have found so far.

1. Societies that succeed in reality are stronger than societies that are merely good in theory.

*Therefore*

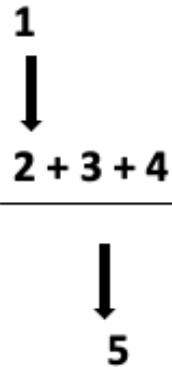
2. Application helps us test the viability of the society (implied)

*It is the case that*

3. Liberal democracies have succeeded in practice
4. Other societies may work in theory but in practice they fail

*This shows that*

5. [C] Liberal democracy may not be perfect, but it is the best option we have found so far.



## Governance

- the concept of liberal democracy and its forms
- the values of liberal democracy

## Passage Two

The most important criterion for a good society is that people must have a say in who they are governed by and also how they are governed. The only way to ensure this criterion is met by society is to have regular democratic elections. This is because all democratic systems allow everybody in a society to vote for people to represent their interests in parliament. It is also the case that societies that do not honour the result of democratic elections will generally fall victim to a despotic dictatorship. Evidence of this can be seen in Venezuela where Presidential elections were recently held that resulted in the election of Juan Guaido. Guaido is the elected leader of the country but has not been recognised as such. This has resulted in violent clashes and extreme instability. What all of this shows us is that a good society can only exist when fair and agreed upon decision making processes are present.

1. The most important criteria for a good society are that people must have a say in who they are governed by and also how they are governed.
2. The only way to ensure [that people have a say in who they are governed by and also how they are governed] is to have regular democratic elections.

### This is because

3. All democratic systems allow everybody in a society to vote for people to represent their interests in parliament. (hasty generalisation?)

### It is also the case that

4. Societies that do not honour the result of democratic elections will generally fall victim to a despotic dictatorship. (scare tactics or appeal to adverse consequences)

Evidence of this can be seen in Venezuela where elections were recently held that resulted in the election of Juan Guaido. Guaido is the elected leader of the country but has not been recognised as such. This has resulted in violent clashes and extreme instability.

### What all of this shows us is that

5. A good society can only exist when fair and agreed upon decision making processes are present.

3

↓

2+1     4

↓     ↓

5

## How do we know? Imagination and interpretation; Analysing, clarifying and evaluating concepts

- the idea of a good society; criteria for a good society; the concepts of justice, fairness, liberty, equality, rights and tolerance

## Passage Three

When we observe the world, it is always through the lens of a theory. While it might be true that sense data (e.g. the light bouncing off a tree) comes to us neutrally or 'objectively', the mind will grasp onto the sense data with a theory in order to understand it. For instance, in the previous example the light-data bouncing off a tree comes to us with no inherent 'treeness', it merely travels to us not formed or synthesized by any theory. It is our theory of treeness which allows us to understand that the light-data hitting our eyes represents that a tree is in our current visual field. It is as if we assume there is such a thing as a tree and use that assumption to understand the world around. In this way we are using mini-thought-experiments to understand sense data (i.e. If there is such a thing: 'tree' and the light-data I'm experiencing coheres to my idea of 'tree' then I am experiencing a tree). Therefore, thought-experiments are the foundation for all understanding of the world. An example of this is how Einstein used the thought-experiment of spacetime to understand the world via the theory of relativity.

P1: Sense data travels to us neutrally or 'objectively.'

*But*

P2: Theories are used to allow our mind to understand sense data.

*And*

P3: Theories are just thought-experiments.

*Therefore*

C(4): Thought-experiments are the foundation for all understanding of the world.

1 + 2 + 3 → 4

### How do we know?

#### Methods of inquiry

- the scientific method, including falsification, the role of thought-experiment, deduction, induction and the problem of induction
- the concept of phenomenology – reflection on the structure and meaning of conscious experience

**Section Three: Extended Argument****30 Marks**

This section contains **six** questions. Answer **one** question only. Write your answer in the spaces provided.

Suggested working time for this section is 50 minutes.

| Description   | Marks     |
|---|-----------|
| <b>Criterion 1: Philosophical understandings</b>  |           |
| Demonstrates a critical understanding of philosophical topics relevant to the question and uses sophisticated philosophical language and concepts   | 9–10      |
| Demonstrates understanding of philosophical topics relevant to the question and uses appropriate language and concepts  | 7–8       |
| Demonstrates an understanding of philosophical topics relevant to the question and uses some appropriate philosophical language and concepts  | 5–6       |
| Demonstrates some understanding of philosophical topics relevant to the question  | 3–4       |
| Demonstrates a limited understanding of philosophical topics relevant to the question   | 1–2       |
| Fails to demonstrate an understanding of philosophical topics relevant to the question  | 0         |
| <b>Total</b>  | <b>10</b> |
| <b>Criterion 2: Philosophical argument</b>  |           |
| Constructs a relevant, cogent argument, which demonstrates originality, and a deep understanding of philosophical method (e.g. relies on plausible assumptions, demonstrates logical insight, effectively uses examples and counter-examples where appropriate) | 14–15     |
| Constructs a relevant, cogent argument, which demonstrates a sound understanding of philosophical method  | 12–13     |
| Constructs a relevant, moderately cogent argument, which demonstrates some understanding of philosophical method  | 10–11     |
| Constructs a relevant, moderately cogent argument (e.g. may contain some errors in reasoning or fails to consider possible objections where appropriate)  | 8–9       |
| Constructs a relevant, weak argument (e.g. may make controversial assumptions, beg the question and/or commit some other serious errors of reasoning such as informal or formal fallacies)  | 6–7       |
| Constructs a weak argument that makes few relevant claims (e.g. commits several serious errors of reasoning, has tenuous/occasional links with the question)  | 4–5       |
| Makes some claims relevant to the question but fails to construct any argument (e.g. merely makes assertions, merely discusses the thoughts of others)  | 2–3       |
| No relevant argument (e.g. fails to address the question)   | 0–1       |
| <b>Total</b>  | <b>15</b> |
| <b>Criterion 3: Clarity and structure</b>   |           |
| Writes with structure and clarity (e.g. clarifies key terms, sign-post key steps of the argument, logical ordering of topics)   | 4–5       |
| Writes with some structure and some clarity   | 2–3       |
| Writing is poorly structured and lacks clarity (e.g. fails to clarify key terms, unclear argument structure)  | 0–1       |
| <b>Total</b>  | <b>5</b>  |
| <b>Overall total</b>  | <b>30</b> |



Choose **one** of the following six questions. Argue for or against the statement in the question, giving clear definitions, examples and reasons.

**(30 marks)**

**Question 12**

We have no obligations to those outside our society.

[How do we know?: Analysing, clarifying and evaluating; the idea of the common good, and of public good]

[What is real?: Conceptions of ultimate reality; the concepts of humanism, secular society, religion and ultimate values]

[How should we live?: Self and others; (all therein)]

or

**Question 13**

Attempts at utopia always end in dystopia.

[How do we know?: Imagination and interpretation; the concepts of utopia and dystopia in works of imagination]

or

**Question 14**

Utilitarianism is too flawed to be useful.

[How should we live?: Self and others; moral theories in ethical decision making, including utilitarianism and deontology]

or

**Question 15**

The principles of liberty can never result in equality.

[How should we live?: Governance; the concepts of socialism, liberalism and libertarianism; the concept of liberal democracy and its forms; the values of liberal democracy]

or

**Question 16**

The scientific method is the dominant paradigm upon which we should base our lives.

[What is real?: Scientific world view; various relationships between science and society, including the assumption that the scientific method is the dominant paradigm for knowing and understanding reality; the applicability of scientific studies for understanding human beings and their societies]