



APIS

ASSOCIATION FOR PHILOSOPHY IN SCHOOLS (WA)

Examination paper

PHILOSOPHY AND ETHICS - UNIT 3/4

Student Name: _____

Student Number: _____

Teacher: _____

Time allowed for this paper

Reading/planning time before commencing work: ten minutes

Working time for paper: three hours

Material required/recommended for this paper

To be provided by the supervisor

This Question/Answer Booklet

To be provided by the candidate

Standard materials: pens, pencil, eraser or correction fluid, highlighter and ruler.

Special materials: nil

Important note to candidates

No other materials may be taken into the examination room. It is **your** responsibility to ensure that you do not have any unauthorised notes or other material 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	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
Total				100

Instructions to candidates

1. Write your answers for section 1 in the spaces provided in this paper. Use a blue or black pen only.
2. You must confine your responses to the items and to follow all instructions specific to each item.
3. Spare answer pages may be found at the end of this booklet if you need more space to answer. Please indicate in the original answer space where the answer is continued.

Section One: Reasoning and Inquiry Skills**30 Marks**

Attempt all questions in this section.

Suggested working time for this section is 50 minutes.

Question 1**(2 marks)**

Are the following statements analytic or synthetic?

There is no afterlife

Synthetic (1 mark)

Nothing can be both red and not red at the same time

Analytic (1 mark)

Question 2**(3 marks)**

In the following argument:

- a) Number and bracket each statement in order of appearance (1 mark)
 b) Diagram the argument (2 marks)

(1) The current coronavirus pandemic will not be ended until a vaccine is found for the virus.
 (2) {Many laboratories around the world are searching for such a vaccine} and (3) {a vast amount of research funding is supporting these laboratories}. We can conclude, then, that (4) {a vaccine will be found}. And **so** we can also be sure that (5) {the pandemic will come to an end}.

1 mark

$(2) + (3)$ \downarrow $(4) + (1)$ \downarrow (5)	$(2)+(3)\rightarrow(4) = 1 \text{ mark}$ $(4)+(1)\rightarrow(5). = 1 \text{ mark}$ (5) as final conclusion = 1 mark
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3 marks

Question 3**(5 marks)**

For the following argument:

- a) Bracket and number all the statements that make up the argument (1 mark)
 b) Circle the inference indicator(s) (1 mark)
 c) Diagram the argument (3 marks)

(1) {Even today most people on earth believe in some form of **life after death**}. (2) {In Asia the dominant religions are Buddhism and Hinduism}, and (3) {both affirm the idea of reincarnation}. (4) {In much of the rest of the world the dominant religions are Christianity, Islam and Judaism}, and (5) {all three affirm the idea of an individual afterlife}. (6) {Both reincarnation and individual afterlife are denials that death is the end of life}. (7) This shows that {It is a mistake to think that death is the end of life}.

(a) As above. [1 mark]

(b) Circle "this shows that" [1 mark]

(c)

(2) + (3) + (4) + (5) + (6)	(2)+(3)+(4)+(5)+(6)→(1)
↓	
(1)	(1)→(7)
↓	
(7)	(7) as final conclusion

[3 marks]

Question 4**(2 marks)**

For the following argument:

My father only had sons and his father only had sons. Clearly the male line runs strongly in my family so my first child will be a son.

- a) **evaluate the strength of the inference to the final conclusion (deductively valid or strong or moderate or weak)**
 b) justify your evaluation.

(a) Weak (1 mark)

(b) Despite history there is no reason to confirm a predisposition towards having children of a particular biological sex. It is still essentially 50/50. (1 mark)

Question 5**(2 marks)**

For the following argument:

- a) evaluate the strength of the inference (deductively valid or strong or moderate or weak)
- b) justify your evaluation.

President Trump is a Republican, and the Republican nominee will win the next Presidential election. Therefore, President Trump will be the next President.

(a) Weak (1 mark)

(b) The argument needs to add that President Trump is standing as the Republican Party's candidate. Without that premise the inference is weak.

(1 mark)

Question 6**(5 marks)**

For the following argument:

- a) circle the word that best describes the strength of the inference
- b) circle the word that best describes the cogency of the argument
- c) justify your evaluation of the cogency of the argument.

If we did have a proven vaccine for coronavirus it would be made available rapidly around the world, and if that were so, the pandemic would soon be over. Luckily, we do have such a vaccine. So the pandemic will soon be over.

a) WEAK MODERATE STRONG {DEDUCTIVELY VALID} (1 mark)

b) {LACKS COGENCY} COGENT (1 mark)

The argument is a form of modus ponens. If A then B, and if B then C, and A, therefore C.

(1 mark for explaining why the inference is deductively valid)

The third premise is false, we do not have a proven vaccine at present. Hence the argument is not cogent.

(1 mark for stating that the third premise is generally accepted as false)

(1 mark for saying that the argument is lacks cogency because one premise is false.)

Question 7**(4 marks)**

Name the fallacy in the following argument and explain why it is a fallacy

- a) Swimming is just slightly controlled drowning. Drowning is an undesirable activity. It makes sense then that swimming is an undesirable activity.

Fallacy of definition (definist). [1 mark]

It is a fallacy because it uses an uncommon or unaccepted definition of 'swimming'. (1 mark)

- b) All actions either bring about pleasure or pain. Everything either brings pleasure and is good or brings pain and is bad.

Fallacy of false dichotomy. [1 mark]

It is a false dichotomy because there is a whole range of nuance between pleasure and pain, including indifference or neutrality. [1 mark]

Question 8**(3 marks)**

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

The only way to make aluminium is to mine for bauxite.

If we are to make aluminium then we have to mine for bauxite.

OR

If we do not mine for bauxite then we cannot make aluminium.

(1 mark for either of these answers)

- (b) Are the following two sentences logically equivalent? Answer YES or NO

If you study hard you will do well in your exams.

If you do well in your exams you did study hard.

No. (1 mark)

Explanation: "If A then B" does not entail "If B then A", nor does "If B then A" entail "If A then B". The two propositions are logically unrelated.

- (c) Are the following two sentences logically equivalent? Answer YES or NO.

The absence of brain activity in any animal is a sufficient condition of death.

If an animal's brain is no longer active then it is dead.

Yes (1 mark)

Explanation: Treat the second proposition as "If A then B". A is then a sufficient condition of B. The first proposition states that "A is a sufficient condition of B".

Question 9**(3 marks)**

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

- 1) All sisters are female
- 2) Stevie is female
- 3) Sophie is female
- 4) Sophie is a girl
- 5) All girls are female
- 6) Stevie is Sophie's sister

<p>(4) + (5) \downarrow (3) + (1) + (6) \downarrow (2)</p>	<p>$4)+(5)\rightarrow(3)$ $(3)+(1)+(6)\rightarrow(2)$ (2) as final conclusion</p>
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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)**

In the following dialogue, you are required to:

- summarise (2 marks)
- clarify (6 marks)
- and critically evaluate (12 marks)

the contributions of each participant

Rachael – You’ll never guess what happened to me last night – I had a really strange experience. I think I might have seen an angel or something. Now look - I know what you’re going to say. You won’t believe me.. you’ll say I’ve just imagined it – but I really did experience something out of the ordinary that I think had to be an angel.

Dave – You’re right. I don’t believe you. No - actually that’s not true. I do believe that you experienced something.. but I don’t believe that it was an angel I think that you’re mistaken about that. People have cases of mistaken identity all the time – for example I thought I saw Kylie at my local supermarket last week! But run me through it.. tell me what you experienced.

Rachael – Well.. its difficult to put into words. I was trying to write my Chem report.. I was sitting at my desk and I fell into a sort of trance. Next thing I know I’m hearing this voice from beyond telling me that I don’t need to worry any more; telling me that my ATAR will be all OK and that I’ll get the grades I need. It was somehow very comforting. And you know what? I’m not worried any more at all! I heard the voice of an angel – and then I breezed through my Chem report! I’m sure the rest of Year 12 will be just fine too as I’ve learnt that I shouldn’t worry about small things like exams.

Dave – OK – here’s the obvious question. How do you know that it was an angel? You said yourself that you heard a voice from beyond.. and as you admitted, could that have been your imagination? Or it could have been your conscience speaking to you? There are a whole bunch of other explanations. I’m sure that science can easily explain your experience without any need for anything supernatural such as angels.

Rachael – I know what it seems like. It was late at night.. I was in my room with just my study lamp on and I had very little sleep the night before. But I know what I heard. It was an angel. It reminded me of what I heard the Priest guy saying at my sister’s wedding last year – that

angels come to those in need. This was me! I was clearly in need – so an angel came to me. There is no other explanation. It just had to be an angel.

Syllabus Dot Point:

- religion as an interpretation of religious and mystical experiences
- The comparison between religious experience and scientific 'experience'

Rachael – You'll never guess what happened to me last night – I had a really strange experience. I think I might have seen an angel or something. Now look - I know what you're going to say. You won't believe me.. you'll say I've just imagined it – but I really did experience something out of the ordinary that I think had to be an angel.

Sets the scene by stating that she had a mystical experience that she interprets as being an angel. Recognises the possibility of imagining the experience – but dismisses the idea on the basis that she knows it was an angel. No evidence is given in support of this claim.

Dave – You're right. I don't believe you. No - actually that's not true. I do believe that you experienced something.. but I don't believe that it was an angel I think that you're mistaken about that. People have cases of mistaken identity all the time – for example I thought I saw Kylie at my local supermarket last week! But run me through it.. tell me what you experienced.

Begins by questioning the validity of the experience – but then corrects himself to recognise that Rachael clearly had a type of experience, but that she was mistaken as to the source of the experience. Claims that it was a case of mistaken identity, inferring that the experience was not an angel but he does not offer an alternative source of the experience.

Rachael – Well.. its difficult to put into words. I was trying to write my Chem report.. I was sitting at my desk and I fell into a sort of trance. Next thing I know I'm hearing this voice from beyond telling me that I don't need to worry any more; telling me that my ATAR will be all OK and that I'll get the grades I need. It was somehow very comforting. And you know what? I'm not worried any more at all! I heard the voice of an angel – and then I breezed through my Chem report! I'm sure the rest of Year 12 will be just fine too as I've learnt that I shouldn't worry about small things like exams.

Refers to each of William James' descriptors of a Religious Experience – Ineffability (can't be put into words), noetic (learns a lesson); transient (outside normal space and time) and passive (beyond the recipients control). Commits the Post hoc fallacy in declaring that her worries left her as a result of the experience.

Dave – OK – here's the obvious question. How do you know that it was an angel? You said yourself that you heard a voice from beyond.. and as you admitted, could that have been your imagination? Or it could have been your conscience speaking to you? There are a whole bunch of other explanations. I'm sure that science can easily explain your experience without any need for anything supernatural such as angels.

Tries to offer other explanations for the experience. Commits the argument from ignorance fallacy by invoking an answer from science but having no evidence to support the assertion

Rachael – I know what it seems like. It was late at night.. I was in my room with just my study lamp on and I had very little sleep the night before. But I know what I heard. It was an angel. It reminded me of what I heard the Priest guy saying at my sister's wedding last year – that angels come to those in need. This was me! I was clearly in need – so an angel came to me. There is no other explanation. It just had to be an angel.

Continues to maintain that the experience was an angel on the basis of what she had heard at her sister's wedding and refuses to entertain other possibilities. Commits the correlation and causation fallacy and shuts down the discussion.

Section Two: Philosophical Analysis (continued)**Question 11 – Passage Analysis****20 marks**Choose **one (1)** of the following three passages and

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

Passage 1:

It's difficult to see why everyone harps on about the value of the social contract. Most people can see that the social contract is just a way of reinforcing the status quo. This is because entering into a social contract requires one to make sacrifices and socially conform, even if this conformity is detrimental to them. This conformity means individuals are losing their individuality in order to meet the standards of society. This means that the same social standards and values are replicated whenever new citizens adhere to the social contract. These new citizens are then indoctrinated into these values before replicating and reinforcing them themselves. Worse still, people don't get a choice about it. In order to gain the benefits of a society someone must enter into a social contract and this is not always something they consent to; most people are born into a certain society and can't choose to leave it.

Governance

- The idea of a social contract and its forms.

1. In order to gain benefits of a society you must enter a social contract.
2. Entering a social contract requires people making sacrifices.
3. The standards of a society are self-replicating
Therefore
4. The social contract is just a way of reinforcing the status quo.
Also
5. Entering a social contract is often without consent.
Therefore
6. The social contract is not worthy of praise.

1+2+3

↓

4 5

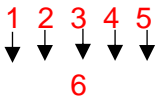
↓. ↓

6

Passage 2:

Most people would agree that living authentically in life is more important than having someone else's hopes and dreams thrust upon on you. However, the pursuit of authenticity faces some issues. Firstly, self-obsession is a modern epidemic caused by an increase of introspection as we desperately try and look within to find our 'authentic' selves. It also leads to increased levels of anxiety as individuals are never sure if they are pursuing their own goals or the dreams of others. It is also problematic because our genetics place serious limitations on our freedom and our ability to choose our destiny is largely carved out for us before we are born. It is also difficult to resolve disagreement between two individuals pursuing authenticity that conflict; perhaps I want to help the poor where another person might want to get rich by oppressing them. How do we resolve such conflict? Also, there is something strangely circular about pursuing authenticity after someone has told me to pursue authenticity. These problems demonstrate that living authentically faces as many issues as living inauthentically.

1. The pursuit of authenticity breeds self-obsession
and
2. The pursuit of authenticity breeds anxiety
and
3. The pursuit of authenticity doesn't factor in genetic and cultural limitations
and
4. Disagreement between individual's authentic life is difficult to reconcile
and
5. The pursuit of authenticity is circular
Therefore
6. Pursuing authenticity is as problematic as being inauthentic.



Dot points

- Types of inquiry: existentialism
- The concept of authenticity

Passage 3:

Relativism is pointless as an ethical theory. Relativism is the belief that the immorality or morality of an action depends on the context of that action. This means that what is morally right one minute might be morally wrong the next. If the point of an ethical theory is to give people moral rules to live by then relativism fails utterly. How are people supposed to create moral rules when the answer to any given question could change subjectively in every situation. Good rules require the ability to predict the outcomes of actions. They should also be easy to follow and clear, not to mention they should apply in as many situations as possible. You simply can't make reliable rules based on situational morality. And if you can't make rules based on an ethical theory then it doesn't function as an ethical theory.

Communities and cultures

- The absolutist claim that moral standards, values and rules apply in all cultures.
- The relativist claim that moral standards, values and rules are right for one culture, but not another.

1. Rules require the ability to predict the outcomes of actions.
2. Good rules are easy to follow and clear.
3. Good rules apply in every situation.
Therefore
4. You can't make rules based on situational morality.
And
5. The point of ethical theories is to give people rules to live by.
Therefore
6. Moral relativism is pointless as an ethical theory

$$\underline{1+2+3}$$

↓

$$\underline{4+5}$$

↓

$$6$$

Section Three: Extended Argument**30 Marks**

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

Suggested working time for this section is 50 minutes.

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

Question 12

Moral standards, values and rules are right for one culture but not another.

the absolutist claim that moral standards, values and rules apply in all cultures

the relativist claim that moral standards, values and rules are right for one culture, but not another

Question 13

Darwin's theory of evolution is incompatible with religion.

the relationship between evolution and religion

Darwin's theory of evolution as an example of scientific theorising

Question 14

Humans have no obligations to non-human things.

obligations to the non-human world, including environmental ethics and animal rights

Question 15

Life has no meaning unless there is an afterlife.

Religious and non-religious ideas of the meaning of life

Ideas of death and the meaning of life

Question 16

A good society is based on liberal ideals.

the concept of liberal democracy and its forms

the concepts of socialism, liberalism and libertarianism

the values of liberal democracy

the concepts of justice, fairness, liberty, equality, rights and tolerance

criteria for a good society

the idea of a good society

