



## ATAR course examination, 2022

### Question/Answer booklet

# PHILOSOPHY AND ETHICS

Please place your student identification label in this box

WA 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: 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 material. 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 examination
Section One Critical reasoning	9	9	50	30	30
Section Two Philosophical analysis and evaluation Part A	1	1	40	20	20
	1	1	40	20	20
Section Three Construction of argument	5	1	50	30	30
<b>Total</b>					<b>100</b>

## Instructions to candidates

1. The rules for the conduct of the Western Australian external examinations are detailed in the *Year 12 Information Handbook 2022: Part II Examinations*. Sitting this examination implies that you agree to abide by these rules.
2. Write your answers in this Question/Answer booklet preferably using a blue/black pen. Do not use erasable or gel pens.
3. You must be careful to confine your answers to the specific questions asked and to follow any instructions that are specific to a particular question.
4. Supplementary pages for planning/continuing your answers to questions are provided at the end of this Question/Answer booklet. If you use these pages to continue an answer, indicate at the original answer where the answer is continued, i.e. give the page number.

## **Section One: Critical reasoning**

**30% (30 Marks)**

This section contains **nine** questions. Answer **all** questions in the spaces provided.

Suggested working time: 50 minutes.

## Question 1

(3 marks)

Because consent is a necessary condition for justice, if I don't agree to abide by the government's laws, then those laws are unjust. It follows from this example that consent is required for justice.

For the above argument:

- (a) Underline the conclusion. (1 mark)

(b) Evaluate the cogency of the argument. Circle the correct answer. (1 mark)

Cogent

## Not cogent

- (c) Give **one** reason that justifies your evaluation of the cogency. (1 mark)

## Question 2

**(2 marks)**

People who are distrustful of medical experts are more likely to hold extreme political opinions than those who are more trusting. This shows that distrust of medical experts leads to political extremism.

For the above argument:

- (a) Circle the inference indicator. (1 mark)

(b) Name the fallacy. (1 mark)

## Question 3

(1 mark)

It's ridiculous that passengers should have to wear a seatbelt in the car. It won't be long before they will be forcing us all to wear crash helmets.

Name the fallacy in the above argument.

**Question 4****(5 marks)**

- (a) Is the following statement analytic or synthetic?

If Olivia is a female, then she is her mother's daughter.

(1 mark)

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- (b) Express the following sentence as a disjunction (X or Y) statement.

(1 mark)

If Tom eats animal products, then Tom is not a vegan.

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- (c) (i) It's not true that Callum and Vera can both sing well.

- (ii) Either Callum can't sing well or Vera can't sing well.

Do sentences (i) and (ii) mean the same thing? Circle the correct answer. (1 mark)

Yes

No

- (d) In order to join the Weld Club, you must be a man.

Underline the **two** sentences that mean the same as the above sentence.

(2 marks)

- (i) You can join the Weld Club only if you're a man.

- (ii) If you are a man, then you can join the Weld Club.

- (iii) Being a man is sufficient for joining the Weld Club.

- (iv) To join the Weld Club, it is necessary that you are a man.

**Question 5****(4 marks)**

If Australia is going to take the threat of climate change seriously, then we should start investing in nuclear power generation immediately. The first reason is that nuclear is the only serious alternative to fossil fuel in providing the necessary base load power consistently and reliably. This is because other energy sources not reliant on fossil fuel, such as wind and solar, are subject to the vagaries of the weather. Other reasons are that Australia has its own large deposits of uranium, and that it is a very geologically stable environment in which to safely dispose of nuclear waste.

- (a) Bracket and number the separable statements. (1 mark)
- (b) Using the numbers from part (a), draw a diagram of the argument. (3 marks)

**Question 6**

(3 marks)

Cigarettes are harmful because they contain arsenic, lead, and tar. Vaping products do not contain any of these ingredients, so they cannot be harmful.

- (a) Write out in full the conclusion.

(1 mark)

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- (b) Write out in full the premises.

(1 mark)

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- (c) Name the fallacy committed in the argument.

(1 mark)

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**Question 7**

(2 marks)

The editing and revision of Hollywood films prior to distribution in authoritarian countries should not be seen as state censorship and propaganda, rather it should be understood as the careful reframing of a narrative arc to ensure that it is culturally sensitive.

- (a) Underline the 'weasel' phrase from the above passage.

(1 mark)

- (b) Give a concise reason why the phrase you underlined is a 'weasel' phrase.

(1 mark)

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**Question 8**

(7 marks)

Stacy will probably not have an allergic reaction to Celephrex. Allergic reactions to Celephrex occur in only 0.05% of the general population. Studies also show that those who do have such reactions are usually diabetic with blood type A, and neither of these is true of Stacy. But even if an allergic reaction does occur, it will not be a severe one. So, Celephrex is safe for Stacy to take.

- (a) Bracket and number the separable statements. (1 mark)
- (b) Circle any inference indicators. (1 mark)
- (c) Circle the word that **best** describes the inferential strength of the argument. (1 mark)

Weak

Moderate

Strong

- (d) Using the numbers from part (a), draw a diagram of the argument. (4 marks)

**Question 9****(3 marks)**

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

- (1) Loving and supportive family environments are a source of inequality in society.
- (2) If loving and supportive family environments confer social advantages later in life, then they are a source of inequality in society.
- (3) Loving and supportive family environments should be eradicated.
- (4) Growing up in a loving and supportive family environment confers social advantages later in life.
- (5) All sources of inequality should be eradicated.

**End of Section One****See next page**

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**See next page**

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

This section has **two** parts: Part A and Part B. Each part contains **one** question. Answer **both** questions.

Write your answers on the lined pages following Question 10 and Question 11.

Supplementary pages for planning/continuing your answers to questions are provided at the end of this Question/Answer booklet. If you use these pages to continue an answer, indicate at the original answer where the answer is continued, i.e. give the page number.

Suggested working time: 80 minutes.

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**Part A** **20% (20 Marks)****Question 10** **(20 marks)**

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

You are required to:

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

**Angie:** The philosopher David Chalmers has written about how in the future we could live our daily lives with a device strapped to our face, immersed in a virtual world interacting with avatars of real people. Such a life would be as rich in meaning as life in the actual world. After all, the very definition of a meaningful life is that of a life replete with rich social interaction. As this would no doubt play out in the virtual world then it would be a meaningful life.

**Bob:** Such a life would not be meaningful. Let's agree for the sake of argument that life in the virtual world is filled with rich social interaction. In all likelihood, corrupt corporations in charge of the technology will be controlling this world for their financial gain. If they have these motivations, then we would end up being mere puppets in the virtual world, with no agency over what we say or do – and there can be no meaning in a life without agency.

**Angie:** Even if corporations did steal our agency and as you say turn us into 'puppets', this wouldn't drain our lives of meaning. The fact that we believe our rich social interactions to stem from real agency is enough to guarantee that our lives are meaningful. And just as we believe our lives to stem from real agency in the actual world, we would believe it to be so in the virtual world.

**Bob:** Well, regardless of what you say, life in the virtual world would not be meaningful. That's because life can only have meaning in the actual world.











**Part B****20% (20 Marks)****Question 11****(20 marks)**

Choose **one** of the following passages and:

- summarise the passage (2 marks)
- clarify its argument (8 marks)
- evaluate it critically. (10 marks)

**Passage One**

Deontological ethical theories are implausible because they are insufficiently attuned to the consequences of our actions. Such theories claim that there are certain things that simply cannot be done to another person because, as rational creatures, we are bound by the moral law to respect that same capacity for rationality in others. But it is all too easy to think of situations where such prohibitions actually prevent us from acting in ways that would bring about significantly more good. For instance, we know that the Earth cannot sustain a population of human beings that is continually growing. With almost eight billion people, we are getting close to the Earth's carrying capacity and something needs to be done to limit the extent of human reproduction. We should really consider implementing a policy of enforced sterilisation in parts of the world that don't seem to be able to use contraception effectively. But deontologists would regard this as immoral, on the grounds that it would violate the autonomy of those who are forcibly sterilised. It is a real problem for deontological theories that they cannot acknowledge that the consequences of a policy like this for all of humanity clearly outweigh any injury that might be done to individuals.

**Passage Two**

The ideal society is not a democracy. This is because democratic governance implies giving each citizen an equal say, and there are a number of reasons to be very wary of this proposition. Firstly, the issues of politics and governance are extremely complicated and most people are not intelligent enough to understand them. Allowing citizens to participate in decision-making on matters they do not understand would be like getting children to make decisions for themselves. It is sure to lead to bad results. Secondly, even for those citizens intelligent enough to understand, it is far too time consuming to keep up with all the issues and to stay informed about everything. A society that urged all its citizens to engage in this task in order to participate in decision-making would be vastly inefficient. We need our citizens engaged in other projects. Lastly, most people are far too self-interested to vote in ways that would promote the common good. They are more likely to vote so as to preserve or advance their own interests or the interests of a group that they belong to, to the detriment of other citizens.

**Passage Three**

The scientific method aims to provide us with knowledge about ourselves and our world which is objective and independent of the perspectives of individual humans. Because of this, some phenomenologists have argued that the scientific method cannot provide us with an adequate account of human experience. They argue that since any account derived from the scientific method will explicitly exclude subjective experiences, it will by necessity fail to account for some of the most important facets of human experience, such as culture, art, and religion. This is because culture, art and religion have subjective experience as their source and foundation. While all this may be true, there is no real knowledge about ourselves and the world to be found in culture, art, or religion, so it is no problem that a scientific account of human experience would ignore them. All we get from these sources are interpretations of reality that are based upon unreliable subjective accounts or inherited traditions. The reason that science is such a reliable and accurate method for the production of knowledge is that it is objective and independent of particular perspectives.

**End of Section Two****Section Three begins on page 22****See next page**

Passage number: \_\_\_\_\_









**Section Three: Construction of argument****30% (30 Marks)**

This section contains **five** questions. Answer **one** question. Write your answer on the lined pages provided following Question 16. 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)

Supplementary pages for planning/continuing your answers to questions are provided at the end of this Question/Answer booklet. If you use these pages to continue an answer, indicate at the original answer where the answer is continued, i.e. give the page number.

Suggested working time: 50 minutes.

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**Question 12 (30 marks)**

Liberal societies cannot be committed to equality of outcomes.

**Question 13 (30 marks)**

The material world exhibits features of design that are best explained by the existence of God.

**Question 14 (30 marks)**

Abortion is seriously ethically wrong.

**Question 15 (30 marks)**

The duty to care for the environment is grounded in our obligations to future generations.

**Question 16 (30 marks)**

Knowledge requires a foundation that is independent of sense experience.

Question number: \_\_\_\_\_









## Supplementary page

Question number: \_\_\_\_\_

## Supplementary page

Question number: \_\_\_\_\_

## Supplementary page

Question number: \_\_\_\_\_

## Supplementary page

Question number: \_\_\_\_\_

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