



ATAR course examination, 2024 **Question/Answer booklet**

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PHILOSOPHY AND ETHICS		Please place your student identification label in this box	
WA student number:	In figures		
	In words		
Time allowed for this particle Reading time before commenci Working time:	ng work:	ten minutes 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
Part B	1	1	40	20	20
Section Three Construction of argument	5	1	50	30	30
				Total	100

Instructions to candidates

- 1. The rules for the conduct of the Western Australian external examinations are detailed in the *Year 12 Information Handbook 2024: 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.

Ques	stion 1		(2 marks)
Are t	he follo	wing statements analytic or synthetic?	
(a)	I am	I am cleverer than everyone who is younger than I am.	
(b)	I am	younger than all of my ancestors.	(1 mark)
Ques	stion 2		(3 marks)
(a)	Expr	ess the following sentence as a conditional (If X then Y) statement.	(1 mark)
	Eithe	er you do not have the flu or you are ill.	
(b)	If Pa	m is a copywriter, then she is no longer a secretary.	(2 marks)
	Unde	erline the two sentences that mean the same as the above sentence.	
	(i)	If Pam is no longer a secretary, then she is a copywriter.	
	(ii)	Pam is a copywriter only if she is no longer a secretary.	
	(iii)	Pam's no longer being a secretary is necessary for her being a copy	vriter.
	(iv)	Pam is no longer a secretary only if she is a copywriter	

Questi	ion 3	(2 marks)
(a)	Name the fallacy committed in the following argument.	(1 mark)
	Strawberries are the most nutritious and flavourful fruit because no other fruit ca surpass them in terms of the quality of taste or dietary benefit that they provide.	n
(b)	Name the fallacy committed in the following argument.	(1 mark)
	We adopted a stray tabby cat who we called 'Mrs Poona'. Since then, everything gone well, from finance to fitness. This must be because of Mrs Poona's sweet a	-
Questi	ion 4	(2 marks)
the nur	e meta-study has shown that a person's expected lifespan increases significantly mber of years of education they have spent in primary school, high school and te ions. That gives you a great reason to not drop out of school. Staying in school mager.	rtiary
(a)	Circle the word that best describes the inferential strength of the argument.	(1 mark)
	Weak Moderate Strong	
(b)	Identify one reason for your selection in part (a) above.	(1 mark)
Questi	ion 5	(2 marks)
	ne current inflation rates, our company is struggling to meet its 10% profit margin. s that streamlining will be needed to help us meet our economic target.	It is
(a)	Underline the 'weasel' word or phrase in the above passage.	(1 mark)
(b)	Give a concise reason why the word or phrase you underlined is a 'weasel' word phrase.	d or (1 mark)

Question 6 (4 marks)

David has achieved the highest marks in Chemistry all year, but Mary is very close behind him. There is only one Chemistry test left, so, whoever scores higher in it will be the top student in Chemistry for the year. They are also each expected to top several other subjects. This means that this test may well determine which of them is selected as dux.

For th	e above argument:	
(a)	Bracket and number the separable statements.	(1 mark)
(b)	Write out the separable statements from part (a) in full.	(3 marks)

Question 7

(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. Jacques is not a member of the Falcon Club. (1) (2) Jacques was accompanied by both Latisha and Marco, and no-one else last night. (3) Latisha is a member of the Falcon club or Marco is a member of the Falcon Club. (4) Jacques was accompanied by a member of the Falcon Club last night. You cannot enter the Falcon Club unless you are either a member or you are (5) accompanied by a member. (6) Jacques entered the Falcon Club last night.

Question 8 (6 marks)

Synthetic truths can only be known *a posteriori*, because if there could be *a priori* knowledge of synthetic truths, then the scientific method would not be the only way to come to know truths about the world outside of our own minds. Since, clearly, the scientific method is the only way to come to know truths about the external world, synthetic truths cannot be known *a priori*. In addition, seeing as the scientific method allows us to discover synthetic truths through sensory experiences, these synthetic truths are known *a posteriori*.

	•	
For th	ne above argument:	
(a)	Circle any inference indicators.	(1 mark
(b)	Bracket and number the separable statements.	(1 mark
(c)	Using the numbers from part (b) above, draw a diagram of the argument.	(4 marks

Question 9 (6 marks)

Every organism must be capable of articulating its interests in seeking pleasure and avoiding pain, or it must be excluded from any utilitarian calculus. Cows are not capable of speech or any other form of complex communication and, thus, are not capable of articulating their interests. This means that cows cannot be included in a utilitarian calculus of pleasures and pains.

For	the	above	argument:
1 01	uic	above	ai qui i ci it.

(a)	Bracket and number the separable statements.	(1 mark)
(b)	Using the numbers from part (a) above, draw a diagram of the argument.	(3 marks)
(c)	Evaluate the cogency of the argument. Circle the correct answer.	(1 mark)
	Cogent Not cogent	
(d)	Identify one reason that justifies your evaluation of the cogency.	(1 mark)

This page has been left blank intentionally

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.

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) (6 marks)

clarify these contributions

(12 marks)

evaluate them critically.

Xander:

It seems to me that given the prevalence of evils in our world, no person can hold a rational belief in the existence of God as traditionally conceived. God is described as a being who is omnipotent, omniscient and omnibenevolent. Such a being would have the ability, knowledge and desire to create a world without evil, and yet evil exists in the world. The only rational conclusion is that no such being exists.

Yasmin:

The answer is simple. We are not omniscient; God is. A heart surgeon must cut into a person's chest to save their life. The harm they do by cutting the person open is mitigated by the good of saving a life. In the same way, the so-called evils which you have identified must be mitigated by some greater good that we, with our limited knowledge, don't understand.

Xander:

I'll concede that some evils may be mitigated in the way you claim, but surely that doesn't explain the sheer quantity of evil in the world. Wouldn't the world be a better place if just one less disease existed in the developing world, or just one less person died? Is this really the best possible world that an omniscient, omnibenevolent and omnipotent God could create?

Yasmin:

You can make all the arguments you like. Those who hold religious beliefs don't need to prove these beliefs are true. They have faith. Faith, by definition, is belief in the absence of proof.

Part B 20% (20 Marks)

Question 11 (20 marks)

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

summarise the passage
clarify the argument
(2 marks)
(8 marks)

• evaluate the argument critically. (10 marks)

Passage One

According to social contract theory, a government has authority over its citizens only because those citizens consent to give it that authority in exchange for protection of their life, liberties and property. The government's authority is, therefore, legitimate only so long as it continues to provide this protection. For this reason, the concept of a democratic society is fundamentally at odds with social contract theory. Democracy takes the authority of the government and puts it back in the hands of the masses, from whom the government was supposed to protect us. Democracy is, after all, the absolute subordination of the authority of the government to the will of the majority. If the majority want to harm you in some way, to take away your life, your liberties or your property, then not only must the government allow them to do so, but it must do so on their behalf. This means that, in a democratic society, you have less protection than if the social contract had never existed. The government not only fails to protect you from the violent masses, but it actively participates in their violence against you.

Passage Two

Cultural relativism is the view that there are no absolute or universal ethical truths, but only truths that apply in specific societies. According to relativists, 'right' and 'wrong' are relative to the culture one belongs to, much as 'near' and 'far' are relative to one's physical location. Cultural relativism is fashionable nowadays, but its falsity can easily be demonstrated. We need only consult the sacred texts of the great religions, all of which assert the existence of a universal morality that transcends time and place. If there are universal moral truths – and we know from these texts that there are – then the central claim of relativism is incorrect. The falsity of relativism can also be deduced on anthropological grounds. If there were a universal morality, then there should be substantial agreement about morality across cultures. And, indeed, there is. Ignoring differences of detail, prohibitions against lying, murder, cheating and theft can be found in virtually every human society. The argument, then, is simple: if the moral absolutist view is true, there should be significant cross-cultural agreement about morality; such agreement exists, so the absolutist view is vindicated.

Passage Three

It's our moral and social duty to always donate all of our surplus income to the trusted charity that saves the most human lives. This is supported by Peter Singer's drowning child analogy. Suppose you are running late to a concert and pass a child drowning in a pond. At the cost of missing the concert you can save the child's life. It would be morally wrong to let the child drown, even if it meant missing the concert. There is no relevant difference if the life to be saved is far away. Failing to donate to a trusted life-saving charity the income you would otherwise spend on an indulgence is like letting a child drown. And while the pond analogy proves with 100% logical necessity that we have this ongoing obligation to give away all our surplus income, the principle of utilitarianism independently demands of us the same thing. How can the pleasure you would immorally gain by purchasing indulgent items possibly outweigh the suffering and loss that is caused by people starving to death or dying of a disease? It is clear what you must do.

End of Section Two Section Three begins on page 22

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 understanding

(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.

Question 12 (30 marks)

Natural systems, like rivers and forests, deserve to have their rights and interests protected.

Question 13 (30 marks)

A good society is concerned more with the common good than with individual freedom.

Question 14 (30 marks)

The scientific method is the dominant paradigm through which we are able to know and understand our own underlying nature.

Question 15 (30 marks)

People can only have meaningful lives if there is some form of life after death.

Question 16 (30 marks)

Capital punishment is always morally wrong, regardless of the circumstances.

Question number:	

Supplementary page	
Question number:	

Supplementary page	
Question number:	

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