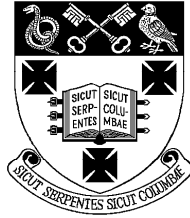


RADLEY COLLEGE
Entrance Scholarships



THE GENERAL PAPER

Wednesday 8th March 2000

Time allowed - 1 hour

Answer all questions.

You are not expected to have any experience of the subject matter in this paper.

***Write your answers to each section
on a separate sheet of paper.***

Spend about half an hour on each section.

SECTION A

The Right to Life and Animal Rights

Read the following passage carefully and answer the question which follow.

The right to life is invariably held to be a right of human beings and not of everything living. If this were not assumed, weeding the garden or killing cattle would be morally equivalent to, say, infanticide. In other words, we take for granted that human life is above all other forms of life and that the life of a man, being of greater value than that of any other animal, deserves special protection. While we do not object to killing animals in testing foodstuffs or cosmetics, the termination of a pregnancy is surrounded by a host of moral and legal difficulties; and while it took Karen Quinlan's father many court appearances to get his daughter taken off a respirator we know that there would be no such judicial qualms about slaughtering a number of monkeys to investigate drug addiction. Non-human life is thus considered inferior to human life and this allows us to use animals as we think fit, even to the point of killing them. In recent years, however, this position has been vigorously denied by a number of philosophers, who, because they do not see any morally relevant difference between human and animal life, see no reason why the life of a man should be accorded special protection. This in turn has led some activists to conduct a campaign of violence against butcher's shops, furriers, factory farms, and scientific establishments. For these people, the same arguments that forbid research on humans or eating infants forbid this being done to non-humans. Bombing the home of a vivisectionist is none the less illegal but it is not, therefore, ethically wrong: all that one is doing is intimidating a murderer.

For the philosopher Peter Singer the crucial question in this debate is: 'Is it ever right to treat one kind of thing in the way that we would not treat another kind?' His answer is that, if one entity shares an equal capacity with another to be harmed or benefited - particularly in the capacity to experience pleasure or pain - then, whatever other differences may exist between them, this equality requires us to treat them equally. This explains why we do not teach dogs to read just because we teach children to or extend to giraffes the right to vote or the more general right of freedom from having pain inflicted on them: they do not share with humans an equal capacity to benefit or derive pleasure or pain from these things.

On the other hand, if we denied other human beings these rights, simply because they were black and not white, we would be accused of racial discrimination, of denying them things from which they *could* benefit purely on the grounds of racial origin. But what, asks Singer, if the comparison is between a monkey and a severely retarded infant? Drawing the line here is not so easy since the capacities of the monkey - his ability to act, to solve problems, to communicate, not to mention his capacity to feel pleasure and pain - will almost certainly equal and probably surpass those of the child. Does this mean we would select the child rather than the monkey for our experiments? We would not.

Despite its evident superiority in capacity, the monkey would still be chosen because *it is not biologically a member of our own species*. To do this, however, is morally unacceptable since it flouts the rights of the monkey to equal treatment. The monkey, indeed, is the victim of another form of discrimination - not racism but **speciesism** - which is widely practised by all those who, while protecting the right to life of senile humans or human foetuses or brain-damaged humans, see no reason to stop the wholesale and wanton slaughter of non-human animals.

Adapted from Moral Problems by Michael Palmer.

Using only the evidence presented in Palmer's essay above, write a summary of the arguments proposing that animals have rights.

You should write approximately half a page.

(50 marks)

SECTION A

AZTEC ANTICS

The following words are all taken from an Aztec dialect of Vera Cruz in Central America. This language is made up of series of separate meaningful elements, called **morphemes**, which are put together to form words. You are a linguist who is trying to analyse this language. Your interpreter can tell you what the words mean but is no linguist; he is not interested in the individual morphemes and cannot identify them.

• As an example, look at the following three words:

- (a) *nicoka* 'I cry'
- (b) *nicokah* 'I cried'
- (c) *tacokas* 'you (singular) will cry'

From this we can extract the following morphemes:

- ni* 'I' (first singular)
- ta* 'you (singular)'

| | |
|------------|---------------------|
| <i>cok</i> | ‘cry’ |
| <i>-h</i> | past tense marker |
| <i>-s</i> | future tense marker |

What would you want to say about the present tense?

A linguist would say that it is **unmarked** for tense (i.e. there is no morpheme which marks the present tense; in other words, a verb is assumed to be in the present tense unless it is marked otherwise).

Make sure you understand the examples above.

- Now work through the following material. At each stage you should be prepared to use all the information you have already been given. At various points new information will be given to you; it will be printed in **bold** and you should make sure you understand it before going on.

- Look at the following group of verb forms from this language. Apart from the morphemes given above, what other morphemes can you identify and translate? You should be able to find five other elements including some which give the meaning of the verb.

| | | |
|--------|-------------------|-------------------------------|
| (A) 1. | <i>nimayana</i> | ‘I am hungry’ |
| 2. | <i>nimayanah</i> | ‘I was hungry’ |
| 3. | <i>nimayanaya</i> | ‘I was hungry (and still am)’ |
| 4. | <i>tamayana</i> | ‘you (singular) are hungry’ |
| 5. | <i>nimayanas</i> | ‘I shall be hungry’ |
| 6. | <i>tacoka</i> | ‘you (singular) cry’ |
| 7. | <i>nicokaya</i> | ‘I was crying (and still am)’ |
| 8. | <i>nicokas</i> | ‘I shall cry’ |
| 9. | <i>anmayana</i> | ‘you (plural) are hungry’ |
| 10. | <i>nikwakeya</i> | ‘I was eating (and still am)’ |
| 11. | <i>tatehkawis</i> | ‘you (singular) will climb’ |
| 12. | <i>ankwake</i> | ‘you (plural) eat |

(10 marks)

- Using all the information gained so far, now translate the following into Aztec (a few extra words are given underneath):

- (B) 1. 'I cook'
 2. 'I came'
 3. 'you (plural) will climb'
 4. 'I was cooking (and still am)'
 5. You (plural) shall come'

(10 marks)

kmana 'cook'
wi 'come'

- **A third person singular verb is unmarked for person.** (make sure you understand what 'unmarked' means; check the examples given above, if you are not sure)

How would you translate the following into Aztec?

- (C) 1. 'he climbs'
 2. 'he cried'
 3. 'he was hungry (and still is)'
 4. he came'

(8 marks)

- Now let us switch to nouns and adjectives. You now have the skills to be able to identify and translate all the morphemes in the following set of Aztec forms. You should be able to find at least six morphemes.

[N.B. in this dialect of Aztec nouns and adjectives which go together are written as one word]

- (D) 1. ikalwewe 'his big house'
 2. komitwewe 'a big cooking-pot'
 3. ikalcin 'his little house'
 4. komitosol 'an old cooking-pot'
 5. koyameilawewe 'a big female pig'
 6. ikalmeh 'his houses'
 7. komitmeh 'cooking-pots'

- | | | | |
|-----|------------|------------------------|-------------------|
| 8. | kalmeh | 'houses' | |
| 9. | koyamecin | 'a little pig' | |
| 10. | koyamewewe | 'a big male pig' | |
| 11. | ikalsosol | 'his old house' | |
| 12. | komitcin | 'a little cooking-pot' | |
| 13. | koyamemeh | 'pigs' | (12 marks) |

• **A third person plural is marked in exactly the same way as a plural noun.**

How would you translate the following?

- (E) 1. 'they will be hungry'
2. 'they came to* the big houses'
3. 'they were cooking (and still are) a small female pig' **(10 marks)**

* for 'to' add *ok* to the end of the word for 'house'