

**Victorian Certificate of Education**  
**Year**

SUPERVISOR TO ATTACH PROCESSING LABEL HERE

STUDENT NUMBER           Letter

**PHILOSOPHY**  
**Written examination**

Day Date

Reading time: \*.\*.\* to \*.\*.\* (15 minutes)

Writing time: \*.\*.\* to \*.\*.\* (2 hours)

**QUESTION AND ANSWER BOOK**

**Structure of book**

<i>Section</i>	<i>Number of questions</i>	<i>Number of questions to be answered</i>	<i>Number of marks</i>
A	5	5	30
B	2	2	20
C	2	1	20
			Total 70

- Students are permitted to bring into the examination room: pens, pencils, highlighters, erasers, sharpeners and rulers.
- Students are NOT permitted to bring into the examination room: blank sheets of paper and/or correction fluid/tape.
- No calculator is allowed in this examination.

**Materials supplied**

- Question and answer book of 24 pages, including **assessment criteria for Section C** on page 24
- Additional space is available at the end of the book if you need extra paper to complete an answer.

**Instructions**

- Write your **student number** in the space provided above on this page.
- All written responses must be in English.

**Students are NOT permitted to bring mobile phones and/or any other unauthorised electronic devices into the examination room.**

**SECTION A**

**Instructions for Section A**  
Answer **all** questions in the spaces provided.

**Question 1** (5 marks)

- a. According to Descartes, given that I could be dreaming or being deceived by an evil demon, how can I know I have a mind? 2 marks

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- b. Evaluate the argument identified in **part a.** 3 marks

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**Question 2** (2 marks)

Smart anticipates the objection that ‘any illiterate peasant’ can talk about their sensations while knowing nothing about neuroscience. Therefore, the things we talk about when we describe our sensations cannot be the processes in the brain described by neuroscience.

Outline **one** reply Smart offers to refute this objection.

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**Question 3** (8 marks)

**a.** To what extent does Hume agree with Locke on the nature of personal identity?

2 marks

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**b.** What is Hume’s disagreement with Locke on the nature of personal identity?

2 marks

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**Question 5** (8 marks)

**a.** Wolf claims that the pursuit of meaningfulness is a response to particular human needs.

Describe **one** of these needs.

2 marks

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**b.** How plausible is the account of human nature described in **part a.**? Give reasons for your response.

3 marks

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c. How might Nietzsche respond to the account of human nature described in **part a.** and why? 3 marks

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## SECTION C

### Instructions for Section C

Write an essay on **one** of the following questions in the space provided.

Your response will be assessed according to the assessment criteria set out on page 24.

#### Question 1 (20 marks)

Not so long ago, technology was held up as the great liberator, which would free us from the tyranny of our daily working lives and deliver us the supreme gift of personal time ... Of course, that has failed to happen. On the contrary, technology has simply ramped up the pace, enslaving a workforce by creating greater demands for increased productivity in ever-decreasing timeframes. What's worse, technology increasingly disconnects us from the task at hand, reducing our connection and stripping the 'soul' from our working practice. We progressively work in an environment that extols the virtue of immediacy. We communicate at greater speed, more frequently, and with more and more people, but often, with less depth and personal connection.

Source: M Donohue, 'Reversing into Tomorrow', *New Philosopher*, issue 8, May–July 2015, p. 116

Critically discuss how **either** Nietzsche **or** Wolf might respond to this perspective on the interplay between technological development and the good life. In your response, draw on **at least one** of the following philosophical concepts: progress, reality, control, dependency, freedom, creativity. You may also draw on other sources.

OR

#### Question 2 (20 marks)

Modern technology provides us with many means to cause our downfall, and our natural moral psychology does not provide us with the means to prevent it. The moral enhancement of humankind is necessary for there to be a way out of this predicament. If we are to avoid catastrophe by misguided employment of our power, we need to be morally motivated to a higher degree ... A stronger focus on moral education could go some way to achieving this, but as already remarked, this method has had only modest success during the last couple of millennia. Our growing knowledge of biology, especially genetics and neurobiology, could deliver additional moral enhancement, such as drugs or genetic modifications, or devices to augment moral education.

The development and application of such techniques is risky – it is after all humans in their current morally-inept state who must apply them – but we think that our present situation is so desperate that this course of action must be investigated.

We have radically transformed our social and natural environments by technology, while our moral dispositions have remained virtually unchanged. We must now consider applying technology to our own nature, supporting our efforts to cope with the external environment that we have created.

Source: J Savulescu and I Persson, 'Moral Enhancement', in *Philosophy Now*, issue 91, <[https://philosophynow.org/issues/91/Moral\\_Enhancement](https://philosophynow.org/issues/91/Moral_Enhancement)>

How might Aristotle respond to this perspective on the relationship between technological development, morality and the good life? To what extent would you agree with Aristotle's views? In your response, you may also draw on other philosophical concepts and sources.





















### **Assessment criteria for Section C**

The essay in Section C will be assessed against the following criteria:

- knowledge and understanding of philosophical concepts, viewpoints, arguments and debates relevant to the topic
- critical evaluation of ideas and arguments relevant to the topic
- selection and use of relevant material and appropriate examples to support the response
- development of a coherent and well-reasoned response that addresses the specific demands of the topic
- use of clear and precise language appropriate to philosophy

**END OF QUESTION AND ANSWER BOOK**

