

Victorian Certificate of Education 2021

SUPERVISOR TO ATTACH PROCESSING LABEL HERE

					Letter
STUDENT NUMBER					

PHILOSOPHY

Written examination

Monday 8 November 2021

Reading time: 11.45 am to 12.00 noon (15 minutes) Writing time: 12.00 noon to 2.00 pm (2 hours)

QUESTION AND ANSWER BOOK

Structure of book

Section	Number of questions	Number of questions to be answered	Number of marks
A	7	7	30
В	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 space 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.

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SECTION A

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Answer all questions in the spaces provided.

Question 1 (2 marks)
Outline one reason why Descartes believes he is not his body.
Question 2 (2 marks) According to Descartes, how does his awareness of his own mind compare with his awareness of a physical object, such as a piece of wax?
object, such as a piece of wax:

	estion 3 (3 marks)	
Exp	lain how Smart's analogy of lightning supports his physicalist theory of the mind.	
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Qu	estion 4 (8 marks)	
a.	Outline Locke's thought experiment of the prince and the cobbler.	2 marks
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b.	Outline Michaels's Schwanda thought experiment.	2 marks
υ•	Outime Whenders & Sentimental thought experiment.	2 marks
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Compare how the two thought experiments outlined in part a. and part b. are used to justi different theories of personal identity.	4 1

Question 5 (6 marks)

According to Aristotle, why are young people generally not well suited to the study of mophilosophy (or 'political science')?	2 n
Why does Callicles see value in young people studying philosophy but not in older people studying philosophy?	e 2 r
Do you agree with Aristotle or Callicles on the right age to study moral philosophy? Why?	? 2 r

Question	6 (5	marks)
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ine	hy does Nietzsche think that we can discover the good life through the model of a noble, dividual commander rather than through 'the herd instinct of obedience'?	3 r
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Ho the	ow might Socrates respond to Nietzsche's view that the superior individual shows the way to e good life?	2 1

Question 7 (4 marks)

	Tom leading a meaningful life according to Wolf? Why or why not?	2 n
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D	o you agree with Wolf's view, as outlined in part a. ? Why or why not? Give one reason.	2 r
_	o you agree with works them, as callined in part are why of why how one reason.	
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SECTION B

Instructions for Section B

Answer all questions in the spaces provided.

Question 1 (10 marks)

If you were asking how the heart works, you'd be turning to anatomy and molecular biology, and I see no reason things should be different in the case of consciousness.

But once you have answered the how and the why of consciousness, what else is there to say? 'Ah!' exclaim ... Nagel and others, 'You still have not told us what it is like to be a bat (or a human being, or a zombie), so there!' But what it is like is an *experience* – which means that it makes no sense to ask how and why it is possible in any other senses ... Of course an explanation isn't the same as an experience, but that's because the two are completely independent categories, like colors and triangles. It is obvious that I cannot experience what it is like to be you, but I can potentially have a complete explanation of how and why it is possible to be you.

Source: Massimo Pigliucci, 'What Hard Problem?', *Philosophy Now*, Issue 99, 2013, https://philosophynow.org/issues/99/What Hard Problem>

Must an account of the mind tell us what it is like to be conscious?

In answering this question, you should:

- consider the argument suggested by Pigliucci in the passage above in response to this question
- · consider how Nagel would respond to this question
- consider how Smart would respond to this questiongive your own justified response to this question.

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Question 2 (10 marks)

Imagine what things are going to be like in 30 years. In 30 years there's going to be a person around who you might normally think of as you, but that person is actually going to be really, really different from you in a lot of ways. Chances are a lot of the values you have, a lot of the emotions, a lot of the beliefs, a lot of the goals are not going to be shared by that person. So, in some sense you might think that person is you, but is that person really you? That person is like you in certain respects, but ... you might think that person is kind of not me anymore.

Once you start to reflect on that, you might start to have a really different feeling about that person – the person you're going to turn into. You might even start to feel a little bit competitive with that person. Suppose you start saving money right now. You are losing money and he or she is the one gaining the money. The money is being taken away from the person who has the values, the emotions, and the goals that you really care about and going to this other person.

Source: HeadCon '13 – What's New in Social Science? (Part VIII), 'Joshua Knobe: Experimental Philosophy and the Notion of the Self', Edge, 2013, <www.edge.org/panel/josh-knobe-experimental-philosophy-and-the-notion-of-the-self-headcon-13-part-viii>

Should we care about, and take responsibility for, our future selves?

In answering this question, you should:

- consider the argument suggested by Knobe in the passage above in response to this question
- consider Hume's theory of the self
- consider Locke's theory of the self

• give your own justified response to this question.			

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)

Virtual reality will dramatically transform movies and gaming, but some see an even loftier goal for the burgeoning technology: Providing the world's poor and underprivileged with a better life. Palmer Luckey, the founder of Oculus Rift, and his chief technology officer, John Carmack, even speak of a 'moral imperative' to bring virtual reality to the masses.

'Everyone wants to have a happy life,' as Luckey likes to say, 'but it's going to be impossible to give everyone everything they want.' But [virtual reality] can provide billions of people with virtual versions of everything the wealthy take for granted: touring the Louvre², sailing the sun-dappled coast of California, or simply sitting in a meadow beneath a clear blue sky free of smog and pollution. 'Virtual reality can make it so anyone, anywhere can have these experiences,' Luckey says.

Source: Wagner James Au, 'VR Will Make Life Better – Or Just Be an Opiate for the Masses', *Wired*, 25 February 2016, <www.wired.com/2016/02/vr-moral-imperative-or-opiate-of-masses/>

¹moral imperative – something we have a duty to do because it is morally right

²Louvre – famous museum in Paris

Critically discuss this perspective on the interplay between technological development and the good life. In your response, draw on the viewpoints and arguments of **either** Nietzsche **or** Aristotle. You may also draw on other philosophical concepts and sources.

OR

Question 2 (20 marks)

Narcissism is defined as excessive self-love or self-centredness. In Greek mythology, Narcissus fell in love when he saw his reflection in water: he gazed so long, he eventually died. Today, the quintessential image is not someone staring at his reflection but into his mobile phone ...

But people have long used media to see reflections of themselves. Long before mobile phones or even photography, diaries were kept as a way to understand oneself and the world one inhabits ...

. . .

... Scrapbooks, photo albums, baby books and even slide shows are all ways in which we have done this in the past, to various audiences. Together, they suggest that we have long used media as a means of creating traces of our lives. We do this to understand ourselves, to see trends in our behaviour that we can't in lived experiences. We create traces as part of our identity work and as part of our memory work. Sharing mundane and everyday life events can reinforce social connection and intimacy ...

. . .

... We share our everyday experiences because it helps us to feel connected to others, and it always has. The urge to be present on social media is much more complex than simply narcissism. Social media of all kinds not only enable people to see their reflections, but to feel their connections as well.

Source: Lee Humphreys, 'The urge to share news of our lives is neither new nor narcissistic', *Aeon*, 21 September 2018, https://aeon.co/ideas/the-urge-to-share-news-of-our-lives-is-neither-new-nor-narcissistic

Critically discuss this perspective on the interplay between technological development, social connectedness and the good life. In your response, draw on viewpoints and arguments from **either** Wolf **or** Plato's *Gorgias*. You may also draw on other philosophical concepts and sources.

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Question no.

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Extra space for responses

Clearly number all responses in this space.			

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An answer book is available from the supervisor if you need extra space to complete an answer. Please ensure you write your **student number** in the space provided on the front cover of the answer book. **At the end of the examination, place the answer book inside the front cover of this question and answer book.**

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

