

Victorian Certificate of Education
2022

SUPERVISOR TO ATTACH PROCESSING LABEL HERE

STUDENT NUMBER Letter

PHILOSOPHY
Written examination

Monday 7 November 2022

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

<i>Section</i>	<i>Number of questions</i>	<i>Number of questions to be answered</i>	<i>Number of marks</i>
A	6	6	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 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

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

Question 1 (6 marks)

a. Callicles claims that self-discipline is not compatible with the good life.

Outline **one** reason he gives for this claim.

2 marks

b. Socrates believes that self-discipline is essential to the good life.

Outline **one** reason he gives for this claim.

2 marks

c. Whose view on the role of self-discipline in the good life – Callicles’s or Socrates’s – do you prefer? Give **one** reason in support of your response.

2 marks

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Question 2 (5 marks)

- a. Why does Aristotle reject the idea that honour is the good for humans? Outline **one** of his reasons. 2 marks

- b. Does the idea of honour have a place in a 21st-century conception of the good life? Give **one** argument in support of your response. 3 marks

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Question 3 (4 marks)

a. How does Wolf define meaningfulness?

2 marks

b. Give your own example of an activity that would satisfy Wolf's definition of meaningfulness and explain why it satisfies this definition.

2 marks

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Question 4 (8 marks)

Consider the following two claims:

- 1. Alex feels happy.
- 2. Alex is two metres tall.

a. According to Nagel, which of these two claims is more subjective and why? 3 marks

b. According to Nagel, which of these two claims must a physicalist reject and why? 2 marks

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c. How might Smart respond to Nagel's view about these two claims?

3 marks

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Question 5 (5 marks)

a. According to Hume, how is the self like a theatre?

2 marks

b. Do you agree with Hume’s view of personal identity? Why or why not?

3 marks

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Question 6 (2 marks)

John Locke would claim that Schwanda is Wanda, assuming that Schwanda's memories really are Wanda's memories. (Remember, Schwanda is your body plus Wanda's brain.)

Explain how, according to Michaels, this claim that Locke would make highlights a problem with his theory of personal identity.

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**END OF SECTION A
TURN OVER**

SECTION B

Instructions for Section B

Answer **all** questions in the spaces provided.

Question 1 (10 marks)

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this material is not supplied.

Source: S Parnia, 'What Can Science Tell Us About Death?', The New York Academy of Sciences, 30 September 2019, <www.nyas.org/news-articles/academy-news/is-there-life-after-death/>

¹**synaptic** – involving the transmission of electric nerve impulses between neurons

Is it possible that consciousness is an as-yet-undiscovered scientific entity produced by something other than synaptic brain activity?

In answering this question, you should:

- consider the argument suggested by Parnia in the passage above in response to this question
- consider how Smart would respond to this question
- consider how Descartes would respond to this question
- give your own justified response to this question.

Question 2 (10 marks)

The rational and cognitive understanding of the person binds the conditions for personhood to intentional, conscious acts of remembering. A patient with high-grade dementia¹ would then no longer be a person as he would no longer be able to remember his earlier states of being, maybe not even his name. However, this understanding of person separates selfhood from the body. The foundational continuity of a person does not depend on a stock of explicit knowledge and memories or his own biography. It depends, on the one hand, on the subject's bodily self-familiarity: the pre-reflective awareness of self that never fully leaves us. And it is based furthermore on body memory, in other words, on *a history accumulated, sedimented in the body and, as such, implicitly always present*.

...

The concept of embodied personhood and history is able to change our image of dementia. In the place of a brain- and cognition-centered perspective, we may adopt the view of the patients in their own individual embodiment which, for its part, is embedded in social and environmental contexts. Even when dementia robs the patients of their explicit memories, they still retain their body memory, that means, their familiarity with environments, habits, sensory and motor memories. And instead of relying merely on rationality and autonomy, their self is seen as being primarily based on intercorporeality² and interaffectivity³, which remain in place despite the progress of the illness.

Source: T Fuchs, 'Embodiment and personal identity in dementia', *Medicine, Health Care and Philosophy*, December 2020, vol. 23(4), pp. 669, 673 and 674; © the author (published Springer); article licensed CC-BY 4.0, <<https://creativecommons.org/licenses/by/4.0/>>

¹**dementia** – progressive loss of brain function, particularly memory and reasoning

²**intercorporeality** – social interactions between bodies, especially through touch, gesture and facial expression

³**interaffectivity** – emotional interactions between people

Does the example of dementia show that too much emphasis is placed on memory as a criterion for personal identity?

In answering this question, you should:

- consider the argument suggested by Fuchs in the passage above in response to this question
- consider how Locke would respond to this question
- consider how Michaels would respond to this question
- give your own justified response to this question.

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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)**The use of AI reduces individuals' control over their lives**

...

... For years, code-based tools in robots and other systems have performed repetitive tasks like factory-floor assembly activities. Today, these tools are quickly evolving to master human traits such as reason, logic, learning, task-performance and creativity. Today's smart, networked, software-equipped devices, cars, digital assistants and platforms, such as Google search and Facebook social mapping, accomplish extremely complex tasks. The systems underpinning today's global financial markets, businesses, militaries, police forces, and medical, energy and industrial operations are all dependent upon networked AI of one type or another.

What is the future of humans in an age of accelerating technological change?

... Individuals who function in this digital world sacrifice, to varying degrees, their independence, right to privacy and power over choice. Many of the experts who worry about this say humans accede¹ to this in order to stay competitive, to participate socially and professionally in the world, to be entertained and to get things done. They say people hand over some control of their lives because of the perceived advantages they gain via digital tools – efficiency, convenience and superior pattern recognition, data storage, and search-and-find capabilities ...

An anonymous respondent summed up the concerns of many, writing, 'The most-feared reversal in human fortune of the AI age is loss of agency. The trade-off for the near-instant, low-friction convenience of digital life is the loss of context about and control over its processes. People's blind dependence on digital tools is deepening as automated systems become more complex and ownership of those systems is by the elite.'

Source: J Anderson et al., 'Artificial Intelligence and the Future of Humans',
Pew Research Center, 10 December 2018, pp. 11 and 12,
<www.pewresearch.org/internet/2018/12/10/artificial-intelligence-and-the-future-of-humans/>

¹**accede** – agree

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

OR

Question 2 (20 marks)

‘We are drowning in information, while starving for wisdom.’ Those were the words of the American biologist EO Wilson at the turn of the century. Fast-forward to the smartphone era, and it’s easy to believe that our mental lives are now more fragmentary and scattered than ever. The ‘attention economy’ is a phrase that’s often used to make sense of what’s going on: it puts our attention as a limited resource at the centre of the informational ecosystem, with our various alerts and notifications locked in a constant battle to capture it.

That’s a helpful narrative in a world of information overload, and one in which our devices and apps are intentionally designed to get us hooked ...

... Talk of the attention economy relies on the notion of *attention-as-resource*: our attention is to be applied in the service of some goal, which social media and other ills are bent on diverting us from. Our attention, when we fail to put it to use for our own objectives, becomes a tool to be used and exploited by others.

However, conceiving of attention as a resource misses the fact that attention is not *just* useful. It’s more fundamental than that: attention is what joins us with the outside world. ‘Instrumentally’ attending¹ is important, sure. But we also have the capacity to attend in a more ‘exploratory’ way: to be truly open to whatever we find before us, without any particular agenda.

Source: D Nixon, ‘Attention is not a resource but a way of being alive to the world’, *Aeon*, 7 December 2018, <<https://aeon.co/ideas/attention-is-not-a-resource-but-a-way-of-being-alive-to-the-world?>>

¹‘instrumentally’ attending – paying attention for a specific purpose

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

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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.**

TURN OVER

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