

Victorian Certificate of Education
2019

SUPERVISOR TO ATTACH PROCESSING LABEL HERE

STUDENT NUMBER Letter

PHILOSOPHY
Written examination

Thursday 7 November 2019

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	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 (7 marks)

- a. Briefly outline **one** of the reasons Descartes uses to support his claim that ‘there is not one of my former beliefs about which a doubt may not properly be raised’. 2 marks

- b. What does Descartes conclude cannot be doubted and why? 2 marks

c. Evaluate the argument outlined in **part b.**

3 marks

Question 2 (8 marks)

- a. Explain the problem with Locke’s theory of personal identity, which Michaels refers to as the ‘Lockean circle’. 2 marks

- b. Outline the relationships between memory and causality, and between memory and resemblance in creating the illusion of personal identity according to Hume. 3 marks

c. Why does Locke’s account of personal identity provide a basis for personal responsibility, whereas Hume’s does not? Use an example to support your response.

3 marks

Question 3 (2 marks)

According to Socrates, what is the distinction between knacks and expertise?

Question 5 (9 marks)

Suppose that Sisyphus engages in deep philosophical reflection while he pushes his rock uphill. He loves philosophical reflection and pushing the rock focuses his thoughts.

- a. Would Aristotle think that Sisyphus is living the good life? Why or why not? 3 marks

- b. Would Wolf think that Sisyphus is living the good life? Why or why not? 3 marks

c. Which answer – Aristotle’s or Wolf’s – is more plausible and why?

3 marks

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 greatest of America's homegrown religions [...] experimentation, exploration, adventure.'

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Source: Nicholas Carr, *Utopia Is Creepy and Other Provocations*, WW Norton & Company, Inc., New York, 2016, pp. xvi–xviii

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)

Transhumanism is the philosophical view that humans should take advantage of technologies to improve themselves physically and intellectually. The following passage reports an interview with transhumanist Nick Bostrom.

... in [Bostrom's] view, human life extension and enhancement will allow us not simply to live longer, but to *enjoy* living much more. When I ask, 'What inspires and motivates you?' [Bostrom] cites his reading, his colleagues, but also states 'I guess through feeling and experiencing something in this life and thinking "why can't it always be as good as that?"'

... For him, and many other transhumanists it's not just 'better than human,' it's also 'have a better time than humans.' And if you're going to have a better time, why stop at seventy or eighty years?

Source: Mark Stevenson, *An Optimist's Tour of the Future*, Profile Books Ltd, London, 2012, p. 26

Critically discuss the interplay between technological development, pleasure and the good life, as described in the passage above. In your response, draw on viewpoints and arguments from Plato's *Gorgias*. 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

