

**Victorian Certificate of Education
2020**

SUPERVISOR TO ATTACH PROCESSING LABEL HERE

STUDENT NUMBER Letter

PHILOSOPHY
Written examination

Wednesday 25 November 2020

Reading time: 3.00 pm to 3.15 pm (15 minutes)

Writing time: 3.15 pm to 5.15 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 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 (4 marks)

- a.** Outline the analogy of the leaky jars as put forward by Socrates. 2 marks

- b.** Explain how this analogy responds to Callicles's analogy of 'a stone or a corpse'. 2 marks

Question 2 (6 marks)

a. According to Nietzsche, what role does ‘fear of the neighbour’ play in herd morality? 3 marks

b. Evaluate Nietzsche’s view as described in **part a.** Use an example to support your response. 3 marks

- c. How does Descartes argue for the conclusion that he is distinct from his body? 2 marks

- d. How might Smart criticise Descartes's argument as outlined in **part c.**? 2 marks

Question 5 (7 marks)

‘... the understanding never observes any real connexion among objects, and ... even the union of cause and effect, when strictly examin’d, resolves itself into a customary association of ideas.’

Source: David Hume, *A Treatise of Human Nature*, Penguin Classics, 1985, p. 307

- a.** What does Hume mean in this quotation? 2 marks

- b.** How does Hume use this idea to argue for his theory of personal identity? 3 marks

c. Outline an objection to Hume's theory of personal identity.

2 marks

**END OF SECTION A
TURN OVER**

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)

Einstein was right: It's not the technology itself that determines our happiness, but rather how we use it. In a 2005 study by happiness researchers ... happiness was explained as a direct result of genetics (explaining 50 percent of a person's long-term happiness), circumstances (10 percent), and activities and practices (40 percent).

That 40 percent includes our habits and rituals around technology. Do we know when to turn off the smartphone and engage in mini-media fasts? Do we use technology to reconnect and build relationships, or just passively lurk as a virtual voyeur? [The 2005 study of happiness] concluded that 'only life changes involving intentional activity can be expected to lead to sustainable changes in well-being.' In other words, happiness is a dynamic process – an act of becoming as opposed to a state of existence ...

...

... Some people argue for periodic 'media fasts,' a sort of technology cleanse where one refrains from using as much technology as possible for a set period of time ... One student cut himself off from Facebook for 24 hours and nearly had a panic attack. What is the value of this sort of disconnecting? In solitude, we find stillness. Disconnection can create an 'in-between' place – a sacred space – that fuels creativity and identity construction, and ultimately makes our re-immersion into the connected life that much richer.

Source: Anna Akbari, 'A Personal Guide to Digital Happiness', *The Atlantic*, 7 November 2011, <www.theatlantic.com/technology/archive/2011/11/a-personal-guide-to-digital-happiness/247981/>

Drawing on Aristotle's viewpoints and arguments, critically discuss this perspective on how our use of technology affects our happiness. You may draw on other philosophical concepts and sources if you wish.

OR

Question 2 (20 marks)

The following is an extract from an interview by the writer Sean Illing with well-known media theorist Douglas Rushkoff.

Due to copyright restrictions,
this material is not supplied.

Source: Sean Illing, 'How digital technology is destroying our freedom', Vox, 6 April 2019, <www.vox.com/technology/2019/4/2/18256419/technology-team-human-douglas-rushkoff>

¹**behavioral finance** – manipulating people to spend more money

²**reptilian impulses** – our most basic, primal and hedonistic desires

Drawing on viewpoints and arguments from Plato's *Gorgias*, critically discuss this perspective on the interplay between technology, human nature and the good life. You may draw on other philosophical concepts and sources if you wish.

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

