

Victorian Certificate of Education
2021

SUPERVISOR TO ATTACH PROCESSING LABEL HERE

STUDENT NUMBER Letter

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**

<i>Section</i>	<i>Number of questions</i>	<i>Number of questions to be answered</i>	<i>Number of marks</i>
A	7	7	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 (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?

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Question 3 (3 marks)

Explain how Smart’s analogy of lightning supports his physicalist theory of the mind.

Question 4 (8 marks)

a. Outline Locke’s thought experiment of the prince and the cobbler.

2 marks

b. Outline Michaels’s Schwanda thought experiment.

2 marks

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Question 5 (6 marks)

- a. According to Aristotle, why are young people generally not well suited to the study of moral philosophy (or ‘political science’)? 2 marks

- b. Why does Callicles see value in young people studying philosophy but not in older people studying philosophy? 2 marks

- c. Do you agree with Aristotle or Callicles on the right age to study moral philosophy? Why? 2 marks

Question 6 (5 marks)

- a. Why does Nietzsche think that we can discover the good life through the model of a noble, individual commander rather than through ‘the herd instinct of obedience’? 3 marks

- b. How might Socrates respond to Nietzsche’s view that the superior individual shows the way to the good life? 2 marks

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Question 7 (4 marks)

- a.** Tom gains great satisfaction from spending his days playing computer games.

Is Tom leading a meaningful life according to Wolf? Why or why not?

2 marks

- b.** Do you agree with Wolf’s view, as outlined in **part a.**? Why or why not? Give **one** reason.

2 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)

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'¹ 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/>

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

²**Louvre** – 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

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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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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