



**PHILOSOPHY AND THEOLOGY**

**9774/03**

Paper 3 Key Texts and Topics in Philosophy and Theology 2

**May/June 2012**

**2 hours**

Additional Materials: Answer Booklet/Paper

**READ THESE INSTRUCTIONS FIRST**

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.

Write your Centre number, candidate number and name on the work you hand in.

Write in dark blue or black pen.

Do not use staples, paper clips, highlighters, glue or correction fluid.

Choose **one** of Topics 1 to 3.

Answer **two** questions.

You must answer **both** parts of the question in Section A and **one** question from Section B for the Topic you have chosen.

You should divide your time equally between the questions you attempt.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.



This document consists of 4 printed pages.



Choose **one** of Topics 1 to 3.

Answer **two** questions.

You must answer **both** parts of the question in Section A and **one** question from Section B for the Topic you have chosen.

You should divide your time equally between the questions you attempt.

### Topic 1 Philosophy of Mind

Answer Question 1 **and** either Question 2 **or** Question 3.

#### Section A

In the previous chapter, I provided at least the outlines of a solution to the so-called 'mind-body problem'. Though we do not know in detail how the brain functions, we do know enough to have an idea of the general relationships between brain processes and mental processes. Mental processes are caused by the behaviour of elements of the brain. At the same time, they are realised in the structure that is made up of those elements. I think this answer is consistent with the standard biological approaches to biological phenomena. Indeed, it is a kind of commonsense answer to the question, given what we know about how the world works. However, it is very much a minority point of view. The prevailing view in philosophy, psychology, and artificial intelligence is one which emphasises the analogies between the functioning of the human brain and the functioning of digital computers. According to the most extreme version of this view, the brain is just a digital computer and the mind is just a computer program. One could summarise this view – I call it 'strong artificial intelligence', or 'strong AI' – by saying that the mind is to the brain, as the program is to the computer hardware.

[Extract from **John Searle**: *Minds, Brains and Science*: 28]

- 1 (a) Explain why Searle insists that no computer program can ever be a mind. [10]
- (b) Evaluate Searle's claim that mental states are biological phenomena. [15]

#### Section B

- 2 Evaluate the claim that the 'hard problem' of consciousness has no solution. [25]

OR

- 3 Critically assess the problem of personal identity. [25]

## Topic 2 Ethics

Answer Question 4 **and** either Question 5 **or** Question 6.

### Section A

But to consider the rules of morality as improvable, is one thing; to pass over the intermediate generalizations entirely, and endeavour to test each individual action directly by the first principle, is another. It is a strange notion that the acknowledgement of a first principle is inconsistent with the admission of secondary ones. To inform a traveller respecting the place of his ultimate destination, is not to forbid the use of landmarks and direction-posts on the way. The proposition that happiness is the end and aim of morality, does not mean that no road ought to be laid down to that goal, or that persons going thither should not be advised to take one direction rather than another. Men really ought to leave off talking a kind of nonsense on this subject, which they would neither talk nor listen to on other matters of practical concernment. Nobody argues that the art of navigation is not founded on astronomy, because sailors cannot wait to calculate the Nautical Almanac. Being rational creatures, they go to sea with it ready calculated; and all rational creatures go out upon the sea of life with their minds made up on the common questions of right and wrong, as well as on many of the far more difficult questions of wise and foolish.

[Extract from **John Stuart Mill**: *Utilitarianism*: 277-278]

- 4 (a) Examine Mill's understanding of the relationship between the principle of utility and moral rules. [10]
- (b) Critically examine the claim that utilitarians should always obey the law. [15]

### Section B

- 5 Critically examine the claim that Christian Ethics cannot successfully defend embryo research and genetic engineering. [25]

OR

- 6 Critically examine modern developments of virtue ethics. [25]

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#### Copyright Acknowledgements:

Question 1 © John Searle; *Minds, Brains and Science*; Oxford University Press; 1989.

Question 4 © John Stuart Mill; *Utilitarianism*; Fontana; 1972.

Question 7 © New Revised Standard Version of the Bible; Division of Christian Education of the National Council of the Churches of Christ in the USA; 1989.

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### Topic 3 Old Testament: Prophecy

Answer Question 7 **and** either Question 8 **or** Question 9.

#### Section A

<sup>4</sup>Now the word of the LORD came to me saying,  
<sup>5</sup> 'Before I formed you in the womb I knew you,  
 and before you were born I consecrated you;  
 I appointed you a prophet to the nations.'  
<sup>6</sup>Then I said, 'Ah, Lord God! Truly I do not know how to speak, for I am only a boy.'<sup>7</sup>But the LORD said to me,  
 'Do not say, "I am only a boy";  
 for you shall go to all to whom I send you,  
 and you shall speak whatever I command you.  
<sup>8</sup> Do not be afraid of them,  
 for I am with you to deliver you, says the LORD.'  
<sup>9</sup>Then the LORD put out his hand and touched my mouth; and the LORD said to me,  
 'Now I have put my words in your mouth.  
<sup>10</sup> See, today I appoint you over nations and over kingdoms,  
 to pluck up and to pull down,  
 to destroy and to overthrow,  
 to build and to plant.'  
<sup>11</sup>The word of the LORD came to me, saying, 'Jeremiah, what do you see?' And I said, 'I see a branch of an almond tree.'  
<sup>12</sup>Then the LORD said to me, 'You have seen well, for I am watching over my word to perform it.'<sup>13</sup>The word of the LORD came to me a second time, saying, 'What do you see?' And I said, 'I see a boiling pot, tilted away from the north.'  
<sup>14</sup>Then the LORD said to me: Out of the north disaster shall break out on all the inhabitants of the land.<sup>15</sup>For now I am calling all the tribes of the kingdoms of the north, says the LORD; and they shall come and all of them shall set their thrones at the entrance of the gates of Jerusalem, against all its surrounding walls and against all the cities of Judah.<sup>16</sup>And I will utter my judgements against them, for all their wickedness in forsaking me; they have made offerings to other gods, and worshipped the works of their own hands.<sup>17</sup>But you, gird up your loins; stand up and tell them everything that I command you. Do not break down before them, or I will break you before them.<sup>18</sup>And I for my part have made you today a fortified city, an iron pillar, and a bronze wall, against the whole land – against the kings of Judah, its princes, its priests, and the people of the land.<sup>19</sup>They will fight against you; but they shall not prevail against you, for I am with you, says the LORD, to deliver you.

[Jeremiah 1: 4-19]

- 7 (a)** Examine the content, structure and meaning of Jeremiah's call to be a prophet. [10]
- (b)** 'To understand the call of Jeremiah is to understand the whole of Jeremiah's message.'  
 Evaluate this claim. [15]

#### Section B

- 8** Critically examine the relationship between prophets and the cult. [25]

**OR**

- 9** Critically examine the view that Moses was more significant than Samuel in the development of Old Testament prophecy. [25]