



**PHILOSOPHY AND THEOLOGY**

**9774/03**

Paper 3 Key Texts and Topics in Philosophy and Theology 2

**May/June 2010**

**2 hours**

Candidates must answer on the enclosed Answer Booklet.

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 on both sides of the paper.

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

For thousands of years, people have been trying to understand their relationship to the rest of the universe ... At the moment, the biggest problem is this: We have a certain commonsense picture of ourselves as human beings which is very hard to square with our overall 'scientific' conception of the physical world. We think of ourselves as *conscious, free, mindful, rational* agents in a world that science tells us consists entirely of mindless, meaningless physical particles. Now, how can we square these two conceptions? How, for example, can it be the case that the world contains nothing but unconscious physical particles, and yet that it also contains consciousness? How can a mechanical universe contain intentionalistic human beings – that is, human beings that can represent the world to themselves? How, in short, can an essentially meaningless world contain meanings?

[Extract from **John Searle**: *Minds, Brains and Science*: 13]

- 1 (a) With reference to this passage, how does Searle explain the two different conceptions that human beings have of themselves? [10]
- (b) Critically examine Searle's argument that human brains *do not* function as digital computers. [15]

#### Section B

- 2 'We cannot know that other people have minds.' Consider whether this a sensible claim. [25]

OR

- 3 Critically assess mind-brain identity theory. [25]

## Topic 2 Ethics

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

### Section A

Man is conceived by Bentham as a being susceptible of pleasures and pains, and governed in all his conduct partly by the different modifications of self-interest, and the passions commonly classed as selfish, partly by sympathies, or occasionally antipathies, towards other beings. And here Bentham's conception of human nature stops. He does not exclude religion; the prospect of divine rewards and punishments he includes under the head of 'self-regarding interest', and the devotional feeling under that of sympathy with God. But the whole of the impelling or restraining principles, whether of this or of another world, which he recognizes, are either self-love, or love or hatred towards other sentient beings. That there might be no doubt of what he thought on the subject, he has not left us to the general evidence of his writings, but has drawn out a 'Table of the Springs of Action', an express enumeration and classification of human motives, with their various names, laudatory, vituperative, and neutral: and this table, to be found in Part I of his collected works, we recommend to the study of those who would understand his philosophy.

Man is never recognized by him as a being capable of pursuing spiritual perfection as an end; of desiring, for its own sake, the conformity of his own character to his standard of excellence, without hope of good or fear of evil from other source than his own inward consciousness. Even in the more limited form of Conscience, this great fact in human nature escapes him. Nothing is more curious than the absence of recognition in any of his writings of the existence of conscience, as a thing distinct from philanthropy, from affection for God or man, and from self-interest in this world or in the next. There is a studied abstinence from any of the phrases which, in the mouths of others, import the acknowledgment of such a fact. If we find the words 'Conscience', 'Principle', 'Moral Rectitude', 'Moral Duty', in his Table of the Springs of Action, it is among the synonyms of the 'love of reputation;' with an intimation as to the two former phrases, that they are also sometimes synonymous with the *religious* motive, or the motive of *sympathy*. The feeling of moral approbation or disapprobation properly so called, either towards ourselves or our fellow-creatures, he seems unaware of the existence of; and neither the word *self-respect*, nor the idea to which that word is appropriated, occurs even once, so far as our recollection serves us, in his whole writings.

[Extract from **John Stuart Mill**: *Essay on Bentham* in *Utilitarianism*: 99-100]

- 4 (a) Examine the ideas about Bentham's philosophy which Mill addresses in this passage. [10]  
 (b) 'Mill's Utilitarianism is preferable to that of Bentham.' Critically assess this claim. [15]

### Section B

- 5 Consider the view that Fletcher's Situation Ethics is not a Christian ethical system. [25]

OR

- 6 Critically examine religious approaches to environmental ethics. [25]

### Topic 3 Old Testament: Prophecy

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

#### Section A

<sup>10</sup> Then Amaziah, the priest of Bethel, sent to King Jeroboam of Israel, saying, ‘Amos has conspired against you in the very centre of the house of Israel; the land is not able to bear all his words.

<sup>11</sup> For thus Amos has said,  
 “Jeroboam shall die by the sword,  
 and Israel must go into exile  
 away from his land.”

<sup>12</sup> And Amaziah said to Amos, ‘O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there; <sup>13</sup> but never again prophesy at Bethel, for it is the king’s sanctuary, and it is a temple of the kingdom.’

<sup>14</sup> Then Amos answered Amaziah, ‘I am no prophet, nor a prophet’s son; but I am a herdsman, and a dresser of sycamore trees, <sup>15</sup> and the LORD took me from following the flock, and the LORD said to me, “Go, prophesy to my people Israel.”

<sup>16</sup> ‘Now therefore hear the word of the LORD.  
 You say, “Do not prophesy against Israel,  
 and do not preach against the house of Isaac.”

<sup>17</sup> Therefore, thus says the LORD:  
 “Your wife shall become a prostitute in the city,  
 and your sons and your daughters shall fall by the sword,  
 and your land shall be parcelled out by line;  
 you yourself shall die in an unclean land,  
 and Israel shall surely go into exile away from its land.”

[Amos 7: 10–17]

**7 (a)** Consider what this passage contributes to our understanding of Amos’ message. [10]

**(b)** ‘Amos spoke only words of doom.’ Critically assess this claim. [15]

#### Section B

**8** Critically examine the theme of messianic hope in Second Isaiah, Micah and Malachi. [25]

**OR**

**9** ‘There is nothing ‘new’ about the New Covenant of Jeremiah 31.’ Discuss. [25]

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 Question 4 © ed Warnock; Mill; *Utilitarianism*; Fontana; 1972.

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