



UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS  
Cambridge International Level 3 Pre-U Certificate  
Principal Subject

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**PHILOSOPHY AND THEOLOGY**

**9774/03**

Paper 3 Key Texts and Topics in Philosophy and Theology 2

**May/June 2013**

**2 hours**

Additional Materials: Answer Booklet/Paper

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**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.

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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 these pages, I have tried to answer what to me are some of the most worrisome questions about how we as human beings fit into the rest of the universe. Our conception of ourselves as free agents is fundamental to our overall self-conception. Now, ideally, I would like to be able to keep both my commonsense conceptions and my scientific beliefs. In the case of the relation between mind and body, for example, I was able to do that. But when it comes to the question of freedom and determinism, I am – like a lot of other philosophers – unable to reconcile the two.

One would think that after over 2000 years of worrying about it, the problem of the freedom of the will would by now have been finally solved. Well, actually most philosophers think it has been solved. They think it was solved by Thomas Hobbes and David Hume and various other empirically-minded philosophers whose solutions have been repeated and improved right into the twentieth century. I think it has not been solved. In this lecture I want to give you an account of what the problem is, and why the contemporary solution is not a solution, and then conclude by trying to explain why the problem is likely to stay with us.

On the one hand we are inclined to say that since nature consists of particles and their relations with each other, and since everything can be accounted for in terms of those particles and their relations, there is simply no room for freedom of the will. As far as human freedom is concerned, it doesn't matter whether physics is deterministic, as Newtonian physics was, or whether it allows for an indeterminacy at the level of particle physics, as contemporary quantum mechanics does. Indeterminism at the level of particles in physics is really no support at all to any doctrine of the freedom of the will; because first, the statistical indeterminacy at the level of particles does not show any indeterminacy at the level of the objects that matter to us – human bodies, for example.

[Extract from **John Searle**: *Minds, Brains & Science*: 86–87]

- 1 (a) (i) Searle talks about the “question of freedom and determinism”. Outline what he means by this. [10]
- (ii) Explain why both determinism and indeterminism, according to Searle, allow no room for freedom of the will. [10]
- (b) Examine critically Searle's view that compatibilism does not really solve the problem of freedom of the will. [15]

#### Section B

- 2 Evaluate Cartesian substance dualism as a theory of mind. [25]

OR

- 3 Critically assess the claim that there is no satisfactory solution to the hard problem of consciousness. [25]

## Topic 2 Ethics

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

### Section A

When we think of God as the creator, we are thinking of him, most of the time, as a supernal artisan. Whatever doctrine we may be considering, whether it be a doctrine like that of Descartes, or of Leibnitz himself, we always imply that the will follows, more or less, from the understanding or at least accompanies it, so that when God creates he knows precisely what he is creating. Thus, the conception of man in the mind of God is comparable to that of the paper-knife in the mind of the artisan: God makes man according to a procedure and a conception, exactly as the artisan manufactures a paper-knife, following a definition and a formula. Thus each individual man is the realisation of a certain conception which dwells in the divine understanding. In the philosophic atheism of the eighteenth century, the notion of God is suppressed, but not, for all that, the idea that essence is prior to existence; something of that idea we still find everywhere, in Diderot, in Voltaire and even in Kant. Man possesses a human nature; that "human nature," which is the conception of human being, is found in every man; which means that each man is a particular example of an universal conception, the conception of Man. In Kant, this universality goes so far that the wild man of the woods, man in the state of nature and the bourgeois are all contained in the same definition and have the same fundamental qualities. Here again, the essence of man precedes that historic existence which we confront in experience.

Atheistic existentialism, of which I am a representative, declares with greater consistency that if God does not exist there is at least one being whose existence comes before its essence, a being which exists before it can be defined by any conception of it. That being is man or, as Heidegger has it, the human reality.

[Extract from **John-Paul Sartre**: *Existentialism and Humanism*: 27–28]

- 4 (a) With reference to the passage above, examine the key features of Jean Paul Sartre's existentialism. [10]
- (b) Examine Sartre's claim that whether God exists or not is irrelevant to existentialism. [15]

### Section B

- 5 'The Bible contributes nothing to modern ethical debates.' Evaluate this claim with particular reference to the Sermon on the Mount and Paul's Letter to the Romans. [25]

OR

- 6 Examine which ethical theory is best equipped to deal with the issue of war and peace. [25]

### Topic 3 Old Testament: Prophecy

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

#### Section A

<sup>1</sup>This is what the LORD GOD showed me – a basket of summer fruit. <sup>2</sup>He said, ‘Amos, what do you see?’ And I said, ‘A basket of summer fruit.’ Then the LORD said to me,

‘The end has come upon my people Israel;  
I will never again pass them by.

<sup>3</sup>The songs of the temple shall become wailings on that day,’ says the LORD GOD;  
‘the dead bodies shall be many,  
cast out in every place. Be silent!’

<sup>4</sup>Hear this, you that trample on the needy,  
and bring to ruin the poor of the land,

<sup>5</sup>saying, ‘When will the new moon be over  
so that we may sell grain;

and the sabbath,  
so that we may offer wheat for sale?

We will make the ephah small and the shekel great,  
and practise deceit with false balances,

<sup>6</sup>buying the poor for silver  
and the needy for a pair of sandals,  
and selling the sweepings of the wheat.’

[Amos 8: 1–6]

7 (a) Examine the content and meaning of the passage above. [10]

(b) ‘The prophets were only concerned with proclaiming doom.’

Examine how far this is true. [15]

#### Section B

8 Discuss how prophetic writings were collected and preserved. [25]

OR

9 Critically examine the influence of the call of Isaiah of Jerusalem on his work and message. [25]

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Question 4 © John Paul Sartre; *Existentialism and Humanism*; Methuen Publishing Ltd.; 1974.

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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