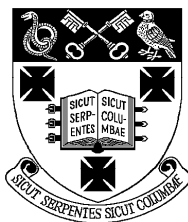


RADLEY COLLEGE
Entrance Scholarships

THE GENERAL, RELIGIOUS AND ETHICAL ISSUES PAPER



Wednesday 7th March 2001

Time allowed - 1 hour

Answer all questions.

*You are not expected to have any experience of
the subject matter in this paper.*

***Write your answers to each section
on a separate sheet of paper.***

Spend about 30 minutes on each section.

SECTION A

General and Ethical Issues

Read the following passage carefully and answer the questions which follow.

Aids Alert

The statistics are horrifying, the consequences, are devastating, and the worst is yet to come. Since the Aids epidemic broke in the late 1970s, at least 22m people have died as a result. Today 36m around the world are either HIV positive or have Aids. While the epidemic is growing at an explosive rate in Russia, Africa remains the hardest hit. The UN appeal this week for extra funds to combat the scourge deserves a generous response.

But more than new money is needed. Unless Africa's capacity to make more efficient use of existing funds improves, and political and religious leaders do more to inform and alert their populations, the extra \$3bn a year the UN seeks will fail to have enough impact.

The UN report makes grim reading, wherever you live. In rich countries, prevention efforts have stalled. About 30,000 adults and children are estimated to have acquired HIV in western Europe and 45,000 in North America this year alone. Antiviral therapy is keeping HIV positive people alive longer, and complacency is growing.

In countries that either denied reality or underestimated the risk, alarm bells should be ringing. More new HIV infections were registered in Russia last year than in all previous years combined. Nobody knows how many there are in China. The number of Aids victims in eastern Europe and central Asia is now 700,000 compared with 420,000 just a year ago.

But it is Africa, where 15m have already died and another 25m are infected, where the crisis is at its most acute. There is an

overwhelming case for allowing the supply of drugs at little more than cost to the region. This is something that the manufacturers, in theory at least, are prepared to back. There are hazards. Resistance to Aids drugs could develop if they are poorly used, jeopardising treatment elsewhere. And even lower cost treatment remains unaffordable for most victims. But a cut in price could nevertheless extend the lives of several million people.

Africa's first priority, however, should be to overhaul its health delivery system. The World Bank estimates that out of every \$100 spent on medicine, only \$12 reaches the patient. At the same time, Africa must follow the example of a handful of countries such as Uganda and Senegal, where good leadership and frank discussion has checked the spread of Aids.

Ensuring more effective delivery, overhauling crumbling health systems, and naming and 'shaming' political leaders who do not lead the anti-Aids campaign, should go hand in hand with raising more money.

from the *Financial Times* editorial, December 2000.

1. Briefly summarise from the passage the scale of the "Aids alert" as the journalist reports it.
2. How does the journalist emphasise the seriousness of the message?

(50 marks)

SECTION B

Religious and Ethical Issues

Read the following passage carefully and answer the questions which follow.

The Road

Two men are travelling together along a road. One of them believes that it will lead to the Celestial City, the other that it leads nowhere; but since this is the only road there is, both must travel it. Neither has been this way before; therefore, neither is able to say what they will find around each corner. During their journey, they meet with moments of refreshment and delight, and with moments of hardship and danger. All the time, one of them thinks of his journey as a pilgrimage to the Celestial City. He interprets the pleasant parts as encouragements and the obstacles as trials of his purpose and lessons in endurance, prepared by the king of that city and designed to make of him a worthy citizen of the place when at last he arrives. The other, however, believes none of this and sees their journey as an unavoidable and aimless ramble. Since he has no choice in the matter, he enjoys the good and endures the bad. For him there is no Celestial City to be reached, no all-encompassing purpose ordaining their journey; there is only the road itself and the luck of the road in good weather and bad.

During the course of the journey, the issue between them is not an experimental one. They do not entertain different expectations about the coming details of the road, but only about its ultimate destination. Yet, when they turn the last corner, it will be apparent that one of them has been right all the time and the other wrong. Thus, although the issue between them has not been experimental, it has, nevertheless, been a real issue. They have not merely felt differently

about the road, for one was feeling appropriately and the other inappropriately in relation to the actual state of affairs.

from John Hick, *Philosophy of Religion*.

1. What does the writer mean when he says that to one man this journey is a “pilgrimage”, while to the other it is an “aimless ramble”?
2. Why does the writer say that, “...when they turn the last corner, it will be apparent that one of them has been right all the time, and the other wrong.”?

(50 marks)