



Cambridge Pre-U

PHILOSOPHY AND THEOLOGY**9774/03**

Paper 3 Topics and Key Texts in Philosophy and Theology 2

October/November 2020**2 hours**

You must answer on the answer booklet/paper.

You will need: Answer booklet/paper

INSTRUCTIONS

- Answer **two** questions on **one** topic only.
For your chosen topic:
Answer **both parts** of the question in Section A.
Answer **one** question from Section B.
- If you have been given an answer booklet, follow the instructions on the front cover of the answer booklet.
- Use a black or dark blue pen.
- Write your name, centre number and candidate number on all the work you hand in.
- Do **not** use an erasable pen or correction fluid.
- At the end of the examination, fasten all your work together. Do **not** use staples, paper clips or glue.

INFORMATION

- The total mark for this paper is 50.
- The number of marks for each question or part question is shown in brackets [].

This syllabus is regulated for use in England, Wales and Northern Ireland as a Cambridge International Level 3 Pre-U Certificate.

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2

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

To illustrate this point I have designed a certain thought experiment.

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On the basis of the situation as I have described it, there is no way you could learn any Chinese simply by manipulating these formal symbols.

[Extract from **John Searle**: *Minds, Brains and Science*, Chapter 2]

- 1 (a) With reference to this passage, explain the point of Searle's argument. [10]
- (b) Critically assess Searle's view that there is more to understanding Chinese than 'the implementing of a formal computer program'. [15]

Section B

- 2 'Identity consists in psychological continuity through time.' Critically assess this claim. [25]

OR

- 3 Evaluate the 'hard problem' of consciousness. [25]

Topic 2 Ethics

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

Section A

When thus attacked, the Epicureans have always answered, that it is not they, but their accusers, who represent human nature in a degrading light; since the accusation supposes human beings to be capable of no pleasures except those of which swine are capable. If this supposition were true, the charge could not be gainsaid, but would then be no longer an imputation; for if the sources of pleasure were precisely the same to human beings and to swine, the rule of life which is good enough for the one would be good enough for the other. The comparison of the Epicurean life to that of beasts is felt as degrading, precisely because a beast's pleasures do not satisfy a human being's conception of happiness ... It is quite compatible with the principle of utility to recognise the fact, that some *kinds* of pleasure are more desirable and more valuable than others. It would be absurd that while, in estimating all other things, quality is considered as well as quantity, the estimation of pleasures should be supposed to depend on quantity alone.

[Extract from **John Stuart Mill**: *Utilitarianism*, Chapter II]

- 4 (a) With reference to this passage, explain Mill's argument that it would be absurd if the value of pleasures were supposed to depend on 'quantity alone'. [10]
- (b) 'Mental pleasures are better than bodily ones.' Critically assess this view. [15]

Section B

- 5 Evaluate virtue ethics. [25]

OR

- 6 'Natural Law is successful in helping us make decisions about environmental ethics.' Critically assess this claim. [25]

Topic 3 Old Testament: Prophecy

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

Section A

¹¹ On that day I will raise up
the booth of David that is fallen,
and repair its breaches,
and raise up its ruins,

and rebuild it as in the days of old;
¹² in order that they may possess the remnant of Edom
and all the nations who are called by my name,
says the LORD who does this.

¹³ The time is surely coming, says the LORD,
when the one who ploughs shall overtake the one who reaps,
and the treader of grapes the one who sows the seed;
the mountains shall drip sweet wine,
and all the hills shall flow with it.

¹⁴ I will restore the fortunes of my people Israel,
and they shall rebuild the ruined cities and inhabit them;
they shall plant vineyards and drink their wine,
and they shall make gardens and eat their fruit.

¹⁵ I will plant them upon their land,
and they shall never again be plucked up
out of the land that I have given them,
says the LORD your God.

[Amos 9: 11–15]

- 7 (a) Examine the meaning and purpose of this passage in relation to the Book of Amos as a whole. [10]
- (b) 'The Book of Amos goes too far in its prophecies of doom.' Evaluate this claim. [15]

Section B

- 8 'Elijah had no significant influence on the development of Old Testament prophecy.' Critically assess this claim. [25]

OR

- 9 Critically examine the claim that all Israelite prophets operated within the cult. [25]

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