



Cambridge Pre-U

PHILOSOPHY AND THEOLOGY

9774/02

Paper 2 Topics and Key Texts in Philosophy and Theology 1

May/June 2022

2 hours



You must answer on the enclosed answer booklet.

You will need: Answer booklet (enclosed)

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.
- Follow the instructions on the front cover of the answer booklet. If you need additional answer paper, ask the invigilator for a continuation booklet.

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.

This document has **8** pages. Any blank pages are indicated.

Choose **one** of Topics 1 to 4.

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 Epistemology

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

Section A

It is an old debate among philosophers whether deduction ever gives *new* knowledge. We can now see that in certain cases, at least, it does do so. If we already know that two and two always make four, and we know that Brown and Jones are two, and so are Robinson and Smith, we can deduce that Brown and Jones and Robinson and Smith are four. This is new knowledge, not contained in our premisses, because the general proposition, 'two and two are four', never told us there were such people as Brown and Jones and Robinson and Smith, and the particular premisses do not tell us that there were four of them, whereas the particular proposition deduced does tell us both these things.

But the newness of the knowledge is much less certain if we take the stock instance of deduction that is always given in books on logic, namely, 'All men are mortal; Socrates is a man, therefore Socrates is mortal.' In this case, what we really know beyond reasonable doubt is that certain men, A, B, C, were mortal, since, in fact, they have died. If Socrates is one of these men, it is foolish to go the roundabout way through 'all men are mortal' to arrive at the conclusion that *probably* Socrates is mortal. If Socrates is not one of the men on whom our induction is based, we shall still do better to argue straight from our A, B, C, to Socrates, than to go round by the general proposition, 'all men are mortal'. For the probability that Socrates is mortal is greater, on our data, than the probability that all men are mortal.

[Extract from **Bertrand Russell**: *Problems of Philosophy*, Chapter VII
'On our knowledge of general principles']

- 1 (a) With reference to the passage, explain Russell's account of the difference between general propositions known *a priori* and empirical generalisations. [10]
- (b) Critically examine Russell's treatment of the problem of induction. [15]

Section B

- 2 Evaluate idealism. [25]

OR

- 3 'A belief is justified if it coheres with other beliefs in an individual's belief system.' Critically examine this view. [25]

Topic 2 Philosophical and Theological Language

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

Section A

One has only to consider the importance to contemporary physics of Einstein's definition of simultaneity, in order to realise how necessary it is for the experimental physicist to be furnished with clear and definitive analyses of the concepts which he employs. And the need for such analyses is even greater in the less advanced sciences. For example, the failure of psychologists at the present time to emancipate themselves from metaphysics, and to coordinate their enquiries, is principally due to the use of symbols such as 'intelligence' or 'empathy' or 'subconscious self', which are not precisely defined. The theories of psycho-analysts are particularly full of metaphysical elements which a philosophical elucidation of their symbols would remove. It would be the philosopher's business to make clear what was the real empirical content of the propositions of psycho-analysts, and what was their logical relationship to the propositions of behaviourists or *Gestalt* psychologists, a relationship at present obscured by unanalysed differences of terminology.

[Extract from **A J Ayer**: *Language, Truth and Logic*, Chapter 8
'Solutions of outstanding philosophical disputes']

- 4 (a) With reference to the passage, explain Ayer's view of the proper relationship between philosophy and science. [10]
- (b) Evaluate Ayer's claim that all utterances about the nature of God are nonsensical. [15]

Section B

- 5 'The term "good" refers to a simple, unanalysable and non-natural property which cannot be identified with any natural property.' Evaluate ethical non-naturalism. [25]

OR

- 6 'The concept of divine simplicity provides a fully coherent understanding of God's essential nature.' Critically assess this claim. [25]

Topic 3 Philosophy of Religion

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

Section A

It may be that the very mysteriousness of this life is an important aspect of its character as a sphere of soul-making. Perhaps, as the Cambridge Platonist Ralph Cudworth thought, 'it is in itself fit, that there should be somewhere a doubtful and cloudy state of things, for the better exercise of virtue and faith'.

To test this possibility let us employ once again the method of counter-factual hypothesis, and try to imagine a world which, although not entirely free from pain and suffering, nevertheless contained no unjust and undeserved or excessive and apparently dysteleological misery. Although there would be sufficient hardships and dangers and problems to give spice to life, there would be no utterly destructive and apparently vindictive evil. On the contrary, men's sufferings would always be seen either to be justly deserved punishments or else to serve a constructive purpose of moral training.

In such a world human misery would not evoke deep personal sympathy or call forth organised relief and sacrificial help and service. For it is presupposed in these compassionate reactions both that the suffering is not deserved and that it is *bad* for the sufferer.

[Extract from **John Hick**: *Evil and the God of Love*, Chapter XV
'Suffering: Soul-making and mystery']

- 7 (a) With reference to the passage, explain Hick's view that some human suffering must appear to be unmerited, pointless and morally irrational. [10]
- (b) Evaluate Hick's account of why God did not create humans that would always freely act rightly. [15]

Section B

- 8 Evaluate psychological accounts of why religious belief may be compelling. [25]

OR

- 9 'Different cosmological arguments for the existence of God are equally unconvincing.' Critically examine this claim. [25]

Topic 4 New Testament: The Four Gospels

Answer Question 10 **and** either Question 11 **or** Question 12.

Section A

³¹ He put before them another parable: 'The kingdom of heaven is like a mustard seed that someone took and sowed in his field; ³² it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.'

³³ He told them another parable: 'The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.'

³⁴ Jesus told the crowds all these things in parables; without a parable he told them nothing. ³⁵ This was to fulfil what had been spoken through the prophet:

'I will open my mouth to speak in parables;
I will proclaim what has been hidden from the foundation of the world.'

[Matthew 13:31–35]

- 10 (a)** With reference to the passage, explain Jesus' use of parables as a form of teaching. [10]
- (b)** 'The gospel teachings on the kingdom of God are totally clear.' Critically evaluate this claim. [15]

Section B

- 11** Critically examine Jesus' relationship with the Zealots. [25]

OR

- 12** 'In the gospels, the resurrection accounts have less significance than the crucifixion narratives.' Critically assess this claim. [25]

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