



Cambridge Pre-U

PHILOSOPHY AND THEOLOGY

9774/02

Paper 2 Topics and Key Texts in Philosophy and Theology 1

May/June 2023

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

HYLAS: And now I warrant you think you have made the point very clear, little suspecting that what you advance leads directly to a contradiction. Is it not an absurdity to imagine any imperfection in God?

PHILONOUS: Without doubt.

HYLAS: To suffer pain is an imperfection.

PHILONOUS: It is.

HYLAS: Are we not sometimes affected with pain and uneasiness by some other being?

PHILONOUS: We are.

HYLAS: And have you not said that being is a spirit, and is not that spirit God?

PHILONOUS: I grant it.

HYLAS: But you have asserted that whatever ideas we perceive from without are in the mind which affects us. The ideas, therefore, of pain and uneasiness are in God; or in other words, God suffers pain – that is to say, there is an imperfection in the divine nature, which you acknowledged was absurd. So you are caught in a plain contradiction.

PHILONOUS: That God knows or understands all things and that he knows among other things what pain is, even every sort of painful sensation, and what it is for his creatures to suffer pain, I make no question. But that God, though he knows and sometimes causes painful sensations in us, can himself suffer pain, I positively deny.

[Extract from **George Berkeley**: *Three Dialogues between Hylas and Philonous*,
Third Dialogue]

- 1 (a) With reference to the passage, explain Berkeley's view that Philonous' position is **not** contradictory. [10]
- (b) Critically examine Berkeley's claim that Hylas is a sceptic. [15]

Section B

2 'Physical objects may be defined as permanent possibilities of sensation.' Critically examine Mill's phenomenalism. [25]

OR

3 Evaluate foundationalism. [25]

Topic 2 Philosophical and Theological Language

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

Section A

In time of war in an occupied country, a member of the resistance meets one night a stranger who deeply impresses him. They spend that night together in conversation. The Stranger tells the partisan that he himself is on the side of the resistance – indeed that he is in command of it, and urges the partisan to have faith in him no matter what happens. The partisan is utterly convinced at that meeting of the Stranger’s sincerity and constancy and undertakes to trust him.

They never meet in conditions of intimacy again. But sometimes the Stranger is seen helping members of the resistance, and the partisan is grateful and says to his friends, ‘He is on our side.’

Sometimes he is seen in the uniform of the police handing over patriots to the occupying power. On these occasions his friends murmur against him; but the partisan still says, ‘He is on our side.’ He still believes that, in spite of appearances, the Stranger did not deceive him. Sometimes he asks the Stranger for help and receives it. He is then thankful. Sometimes he asks and does not receive it. Then he says, ‘The Stranger knows best.’ Sometimes his friends, in exasperation, say, ‘Well, what would he have to do for you to admit that you were wrong and that he is not on our side?’ But the partisan refuses to answer.

[Extract from **Basil Mitchell**: *The Philosophy of Religion*, Chapter 1
‘Theology and Falsification’]

- 4 (a) With reference to the passage, explain why the partisan does not allow anything to count decisively against ‘the Stranger is on our side’. [10]
- (b) Evaluate Mitchell’s claim that the partisan’s trust in the Stranger is not a ‘blik’. [15]

Section B

- 5 Critically examine the claim that moral language is emotive. [25]

OR

- 6 ‘Religious language does not express truth.’ Evaluate this claim. [25]

Topic 3 Philosophy of Religion

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

Section A

If you take me apart, you will find that all you get will be matter – in all the elusive subtlety that quantum mechanics has taught us to attribute to the material – matter ultimately found to be constituted of the quarks, gluons and electrons which compose all the rest of the physical universe. Neither soul nor entelechy will be found as a separate part of the residue. Yet if you want to encounter me, you will have to refrain from that act of decomposition and accept me in my complex and delicately organised totality. That almost infinitely complex information-carrying pattern, which persists through all the changes of material constituents as nutrition and wear-and-tear ceaselessly replace the individual atoms of my body, and which by its very persistence expresses the true continuity of my person – that pattern is the meaning of the soul.

[Extract from **John Polkinghorne**: *Science and Creation: The Search for Understanding*, Chapter 5 'The Nature of Reality']

- 7 (a) With reference to the passage, explain Polkinghorne's understanding of personal identity. [10]
- (b) Evaluate Polkinghorne's claim that some contrasts between science and theology are 'ill-founded'. [15]

Section B

- 8 'Evidence of apparent design, order and purpose in the world strongly supports the existence of God.' Evaluate this claim. [25]

OR

- 9 Critically examine the concept of resurrection. [25]

Topic 4 New Testament: The Four Gospels

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

Section A

³⁸ Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. ³⁹ Jesus said, 'Take away the stone.' Martha, the sister of the dead man, said to him, 'Lord, already there is a stench because he has been dead for four days.' ⁴⁰ Jesus said to her, 'Did I not tell you that if you believed, you would see the glory of God?' ⁴¹ So they took away the stone. And Jesus looked upwards and said, 'Father, I thank you for having heard me. ⁴² I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.' ⁴³ When he had said this, he cried with a loud voice, 'Lazarus, come out!' ⁴⁴ The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, 'Unbind him, and let him go.'

[John 11: 38–44]

- 10 (a)** With reference to the passage, explain the nature of miracles in John's Gospel. [10]
- (b)** 'John's Gospel has a different purpose from that of the Synoptic Gospels.' Critically examine this claim. [15]

Section B

- 11** Critically discuss Jesus' apocalyptic teaching. [25]

OR

- 12** 'The Synoptic Gospels successfully demonstrate that Jesus was the Messiah.' Critically assess this view. [25]

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