



Cambridge Pre-U

PHILOSOPHY AND THEOLOGY

9774/03

Paper 3 Topics and Key Texts in Philosophy and Theology 2

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 **4** 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

To summarise: on my view, the mind and the body interact, but they are not two different things, since mental phenomena just are features of the brain. One way to characterise this position is to see it as an assertion of both physicalism and mentalism. Suppose we define 'naïve physicalism' to be the view that all that exists in the world are physical particles with their properties and relations. The power of the physical model of reality is so great that it is hard to see how we can seriously challenge naïve physicalism. And let us define 'naïve mentalism' to be the view that mental phenomena really exist. There really are mental states; some of them are conscious; many have intentionality; they all have subjectivity; and many of them function causally in determining physical events in the world.

[Extract from **John Searle**: *Minds, Brains and Science*, Chapter 1 'The Mind-Body Problem']

- 1 (a) With reference to this passage, explain how Searle argues that 'naïve mentalism' and 'naïve physicalism' are consistent with each other. [10]
- (b) 'Searle's biological naturalism solves the mind-body problem.' Critically discuss this claim. [15]

Section B

- 2 Critically assess the computational theory of mind. [25]

OR

- 3 Critically examine the problem of other minds. [25]

Topic 2 Ethics

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

Section A

Our responsibility is thus much greater than we had supposed, for it concerns mankind as a whole. If I am a worker, for instance, I may choose to join a Christian rather than a Communist trade union. And if, by that membership, I choose to signify that resignation is, after all, the attitude that best becomes a man, that man's kingdom is not upon this earth, I do not commit myself alone to that view. Resignation is my will for everyone, and my action is, in consequence, a commitment on behalf of all mankind. Or if, to take a more personal case, I decide to marry and to have children, even though this decision proceeds simply from my situation, from my passion or my desire, I am thereby committing not only myself, but humanity as a whole, to the practice of monogamy. I am thus responsible for myself and for all men, and I am creating a certain image of man as I would have him to be. In fashioning myself I fashion man.

[Extract from **Jean-Paul Sartre**: *Existentialism and Humanism*]

- 4 (a) With reference to this passage, explain Sartre's claim that moral responsibility 'concerns mankind as a whole'. [10]
- (b) Critically examine how Sartre's account of individual morality affects mankind as a whole. [15]

Section B

- 5 'Fletcher's situation ethics and traditional Christian ethics are incompatible.' Evaluate this view. [25]

OR

- 6 Assess the extent to which utilitarianism can help make decisions about environmental ethics. [25]

Topic 3 Old Testament: Prophecy

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

Section A

¹⁷After this the son of the woman, the mistress of the house, became ill; his illness was so severe that there was no breath left in him. ¹⁸She then said to Elijah, 'What have you against me, O man of God? You have come to me to bring my sin to remembrance, and to cause the death of my son!' ¹⁹But he said to her, 'Give me your son.' He took him from her bosom, carried him up into the upper chamber where he was lodging, and laid him on his own bed. ²⁰He cried out to the LORD, 'O LORD my God, have you brought calamity even upon the widow with whom I am staying, by killing her son?' ²¹Then he stretched himself upon the child three times and cried out to the LORD, 'O LORD my God, let this child's life come into him again.' ²²The LORD listened to the voice of Elijah; the life of the child came into him again, and he revived. ²³Elijah took the child, brought him down from the upper chamber into the house, and gave him to his mother; then Elijah said, 'See, your son is alive.' ²⁴So the woman said to Elijah, 'Now I know that you are a man of God, and that the word of the LORD in your mouth is truth.'

[1 Kings 17: 17–24]

- 7 (a) With reference to this passage, examine the importance of miracles in the work of Elijah. [10]
- (b) 'The miracles of Elijah are a literary creation rather than historical fact.' How far do you agree? [15]

Section B

- 8 Critically examine the use of symbolic acts in the work of the prophets. [25]

OR

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

Permission to reproduce items where third-party owned material protected by copyright is included has been sought and cleared where possible. Every reasonable effort has been made by the publisher (UCLES) to trace copyright holders, but if any items requiring clearance have unwittingly been included, the publisher will be pleased to make amends at the earliest possible opportunity.

To avoid the issue of disclosure of answer-related information to candidates, all copyright acknowledgements are reproduced online in the Cambridge Assessment International Education Copyright Acknowledgements Booklet. This is produced for each series of examinations and is freely available to download at www.cambridgeinternational.org after the live examination series.

Cambridge Assessment International Education is part of Cambridge Assessment. Cambridge Assessment is the brand name of the University of Cambridge Local Examinations Syndicate (UCLES), which is a department of the University of Cambridge.