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**PHILOSOPHY AND THEOLOGY (PRINCIPAL)**

**9774/03**

Paper 3 Topics and Key Texts in Philosophy and Theology 2

**May/June 2016**

**2 hours**

Additional Materials: Answer Booklet/Paper

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**READ THESE INSTRUCTIONS FIRST**

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.

Write your Centre number, candidate number and name on the work you hand in.

Write in dark blue or black pen.

Do not use staples, paper clips, glue or correction fluid.

**DO NOT WRITE IN ANY BARCODES.**

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.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.

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

This document consists of **4** printed 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

... this feature of programs, that they are defined purely formally or syntactically, is fatal to the view that mental processes and program processes are identical. And the reason can be stated quite simply. There is more to having a mind than having formal or syntactical processes. Our internal mental states, by definition, have certain sorts of contents. If I am thinking about Kansas City or wishing that I had a cold beer to drink or wondering if there will be a fall in interest rates, in each case my mental state has a certain mental content in addition to whatever formal features it might have. That is, even if my thoughts occur to me in strings of symbols, there must be more to the thought than the abstract strings, because strings by themselves can't have any meaning. If my thoughts are to be *about* anything, then the strings must have a *meaning* which makes the thoughts about those things. In a word, the mind has more than a syntax, it has a semantics. The reason that no computer program can ever be a mind is simply that a computer program is only syntactical, and minds are more than syntactical. Minds are semantical, in the sense that they have more than a formal structure, they have a content.

To illustrate this point I have designed a certain thought-experiment. Imagine that a bunch of computer programmers have written a program that will enable a computer to simulate the understanding of Chinese.

[Extract from **John Searle**: *Minds, Brains & Science*: 31–32]

- 1 (a) Explain the meaning of this passage in terms of Searle's thought-experiment of the Chinese room. [10]
- (b) Examine critically Searle's rejection of the view of cognitive science that the mind works like a computer. [15]

#### Section B

- 2 'States and processes of the mind are identical to states and processes of the brain.' Discuss. [25]

OR

- 3 'There is no such thing as personal *identity*.' Evaluate this claim. [25]

## Topic 2 Ethics

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

### Section A

Against this doctrine, however, arises another class of objectors, who say that happiness, in any form, cannot be the rational purpose of human life and action; because, in the first place, it is unattainable: and they contemptuously ask, what right hast thou to be happy? a question which Mr. Carlyle clenches by the addition, What right, a short time ago, hast thou even *to be*? Next, they say, that men can do *without* happiness; that all noble human beings have felt this, and could not have become noble but by learning the lesson of Entsaegen, or renunciation; which lesson, thoroughly learnt and submitted to, they affirm to be the beginning and necessary condition of all virtue.

The first of these objections would go to the root of the matter were it well founded; for if no happiness is to be had at all by human beings, the attainment of it cannot be the end of morality, or of any rational conduct. Though, even in that case, something might still be said for the utilitarian theory; since utility includes not solely the pursuit of happiness, but the prevention or mitigation of unhappiness; and if the former aim be chimerical, there will be all the greater scope and more imperative need for the latter, so long at least as mankind think fit to live, and do not take refuge in the simultaneous act of suicide recommended under certain conditions by Novalis. When, however, it is thus positively asserted to be impossible that human life should be happy, the assertion, if not something like a verbal quibble, is at least an exaggeration. If by happiness be meant a continuity of highly pleasurable excitement, it is evident enough that this is impossible. A state of exalted pleasure lasts only moments, or in some cases, and with some intermissions, hours or days, and is the occasional brilliant flash of enjoyment, not its permanent and steady flame. Of this the philosophers who have taught that happiness is the end of life were as fully aware as those who taunt them. The happiness which they meant was not a life of rapture; but moments of such, in an existence made up of few and transitory pains, many and various pleasures, with a decided predominance of the active over the passive, and having as the foundation of the whole, not to expect more from life than it is capable of bestowing. A life thus composed, to those who have been fortunate enough to obtain it, has always appeared worthy of the name of happiness. And such an existence is even now the lot of many, during some considerable portion of their lives. The present wretched education, and wretched social arrangements, are the only real hindrance to its being attainable by almost all.

[Extract from **J S Mill**: *Utilitarianism*: Chapter 2]

- 4 (a) With reference to this passage, explore what J S Mill means by 'happiness'. [10]
- (b) Evaluate the claim that happiness can be the sole 'rational purpose of human life and action'. [15]

### Section B

- 5 Discuss whether Natural Law ethics are to be discovered or invented. [25]
- OR**
- 6 With reference to ethical theories you have studied, analyse whether all killing ought to be thought of as 'murder'. [25]

### Topic 3 Old Testament: Prophecy

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

#### Section A

... O priests, who despise my name. You say, 'How have we despised your name?' <sup>7</sup> By offering polluted food on my altar. And you say, 'How have we polluted it?' By thinking that the LORD's table may be despised. <sup>8</sup> When you offer blind animals in sacrifice, is that not wrong? And when you offer those that are lame or sick, is that not wrong? Try presenting that to your governor; will he be pleased with you or show you favour? says the LORD of hosts. <sup>9</sup> And now implore the favour of God, that he may be gracious to us. The fault is yours. Will he show favour to any of you? says the LORD of hosts. <sup>10</sup> O that someone among you would shut the temple doors, so that you would not kindle fire on my altar in vain! I have no pleasure in you, says the LORD of hosts, and I will not accept an offering from your hands. <sup>11</sup> For from the rising of the sun to its setting my name is great among the nations, and in every place incense is offered to my name, and a pure offering; for my name is great among the nations, says the LORD of hosts. <sup>12</sup> But you profane it when you say that the Lord's table is polluted, and the food for it may be despised. <sup>13</sup> 'What a weariness this is,' you say, and you sniff at me, says the LORD of hosts. You bring what has been taken by violence or is lame or sick, and this you bring as your offering! Shall I accept that from your hand? says the LORD. <sup>14</sup> Cursed be the cheat who has a male in the flock and vows to give it, and yet sacrifices to the Lord what is blemished; for I am a great King, says the LORD of hosts, and my name is revered among the nations.

[Malachi 1: 6b–14]

- 7 (a) With reference to this passage, discuss the historical background to the book of Malachi. [10]
- (b) 'The prophets absolutely rejected the need for sacrifice and the cult.' Evaluate this claim. [15]

#### Section B

8 Discuss the nature and meaning of symbolic acts in pre-exilic prophecy. [25]

OR

9 Examine the nature and value of Jeremiah's confessions. [25]

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