



Cambridge International Examinations
Cambridge Pre-U Certificate

PHILOSOPHY AND THEOLOGY (PRINCIPAL)

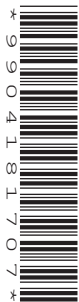
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Paper 2 Topics and Key Texts in Philosophy and Theology 1

May/June 2017

2 hours

Additional Materials: Answer Booklet/Paper



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 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.

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.

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 **6** printed pages and **2** blank pages.

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 true; if men attempt the discussion of questions, which lie entirely beyond the reach of human capacity, such as those concerning the origin of worlds, or the economy of the intellectual system or region of spirits, they may long beat the air in their fruitless contests, and never arrive at any determinate conclusion. But if the question regard any subject of common life and experience; nothing, one would think, could preserve the dispute so long undecided, but some ambiguous expressions, which keep the antagonists still at a distance, and hinder them from grappling with each other.

This has been the case in the long disputed question concerning liberty and necessity; and to so remarkable a degree, that, if I be not much mistaken, we shall find, that all mankind, both learned and ignorant, have always been of the same opinion with regard to this subject, and that a few intelligible definitions would immediately have put an end to the whole controversy. I own, that this dispute has been so much canvassed on all hands, and has led philosophers into such a labyrinth of obscure sophistry, that it is no wonder, if a sensible reader indulge his ease so far as to turn a deaf ear to the proposal of such a question, from which he can expect neither instruction nor entertainment. But the state of the argument here proposed may, perhaps, serve to renew his attention; as it has more novelty, promises at least some decision of the controversy, and will not much disturb his ease by any intricate or obscure reasoning.

I hope, therefore, to make it appear, that all men have ever agreed in the doctrine both of necessity and of liberty, according to any reasonable sense, which can be put on these terms; and that the whole controversy has hitherto turned merely upon words. We shall begin with examining the doctrine of necessity.

[Extract from **David Hume**: *An Enquiry Concerning Human Understanding*: Section VIII, 'Of Liberty and Necessity']

1 With reference to this passage and to Hume's views on free will:

(a) Explain Hume's argument concerning the compatibility of free will ('liberty') and determinism ('necessity'). [10]

(b) Critically assess Hume's compatibilist argument. [15]

Section B

2 'Global scepticism is the only reasonable answer to our lack of understanding of the world.' Discuss. [25]

OR

3 'The only thing whose existence we deny is that which philosophers call matter or corporeal substance. And in doing of this there is no damage done to the rest of mankind, who, I dare say, will never miss it.' (Berkeley: 'Principles of Knowledge'.)

Critically examine Berkeley's idealist philosophy that material objects are simply ideas in the mind. [25]

Topic 2 Philosophical and Theological Language

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

Section A

The problem of evil, in the sense in which I shall be using the phrase, is a problem only for someone who believes that there is a God who is both omnipotent and wholly good. And it is a logical problem, the problem of clarifying and reconciling a number of beliefs: it is not a scientific problem that might be solved by further observations, or a practical problem that might be solved by a decision or an action. These points are obvious; I mention them only because they are sometimes ignored by theologians, who sometimes parry a statement of the problem with such remarks as 'Well, can you solve the problem yourself?' or 'This is a mystery which may be revealed to us later' or 'Evil is something to be faced and overcome, not to be merely discussed.'

In its simplest form the problem is this: God is omnipotent; God is wholly good; and yet evil exists. There seems to be some contradiction between these three propositions, so that if any two of them were true the third would be false. But at the same time all three are essential parts of most theological positions: the theologian, it seems, at once *must* adhere and *cannot consistently* adhere to all three. (The problem does not arise only for theists, but I shall discuss it in the form in which it presents itself for ordinary theism.)

However, the contradiction does not arise immediately; to show it we need some additional premises, or perhaps some quasi-logical rules connecting the terms 'good', 'evil', and 'omnipotent'. These additional principles are that good is opposed to evil, in such a way that a good thing always eliminates evil as far as it can, and that there are no limits to what an omnipotent thing can do. From these it follows that a good omnipotent thing eliminates evil completely, and then the propositions that a good omnipotent thing exists, and that evil exists, are incompatible.

[Extract from **J.L. Mackie**: 'Evil and Omnipotence': Ch.V in Basil Mitchell: *The Philosophy of Religion*]

4 With reference to this passage and to Mackie's views on evil and omnipotence:

- (a) Explain Mackie's views about the problem of evil and omnipotence. [10]
- (b) Critically assess Mackie's objections to solutions to the problem of evil. [15]

Section B

5 Critically assess the claim that a sentence is factually significant if, and only if, there is some form of evidence which could falsify it. [25]

OR

6 Consider the claim that to describe God we must use the language of analogy. [25]

Topic 3 Philosophy of Religion

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

Section A

The presence [in the world] of physical evils (earthquakes, genetically induced malformations, disease) reflects the untidiness of disorder, just as the presence in it of physical goods (healthy conscious beings, a rich variety of plant and animal life) reflects the organizing power of order. Each is the inescapable complement of the other in the process of the world. 'However perplexing may be the existence of moral evil (the chosen cruelties of men) the problem of physical evil is solved by its being made intelligible as a by-product of the evolving interaction of chance and necessity.' So speak those who subscribe to a view that Cowburn characterizes as 'evolutionary optimism'. Teilhard de Chardin saw things that way, so that he could write: 'In this new setting [that of evolutionary process], while evil loses nothing of its poignancy or horror, it ceases to be an incomprehensible element in the structure of the world and becomes a *natural feature*.' Such a view is endorsed by Lonergan, who goes even further by asserting:

But the proper criterion of the good is intelligibility and in the universe everything but basic sin [which is what we have called moral evil] can be understood and so is good. For the imperfection of the lower is the potentiality for the higher . . . So it is that a generalized emergent probability [Lonergan's phrase for the interactive process of chance and necessity] can be grasped even by our limited understanding as an immanently and highly intelligible order embracing everything in our universe.

It would be difficult to put that to someone dying of a painful cancer. Lonergan's creed of *tout comprendre c'est tout accepter* may satisfy the philosopher but will it really satisfy the theologian? What are we to make of the Creator of this strange world governed by both chance and necessity, being and becoming? The old image of the divine Clockmaker presiding over a steadily ticking universe has been replaced by One responsible for a world at once more open to innovation in its process and more dangerously precarious in its possible outcome.

[Extract from **John Polkinghorne**: *Science and Creation: The Search for Understanding*:
Ch.3: 'Order and Disorder']

- 7 With reference to this passage and to Polkinghorne's views on order and disorder:
- (a) Explain Polkinghorne's view that the world is 'more open to innovation in its process and more dangerously precarious in its possible outcome'. [10]
- (b) Critically assess Polkinghorne's view that order and disorder being entwined in the universe shows that God is upholding the universe. [15]

Section B

- 8 Critically assess the view that the ontological argument is only a matter for faith. [25]

OR

- 9 Examine critically the effectiveness of the free will defence as a theodicy. [25]

Topic 4 New Testament: The Four Gospels

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

Section A

³⁷ While he was speaking, a Pharisee invited him to dine with him; so he went in and took his place at the table. ³⁸ The Pharisee was amazed to see that he did not first wash before dinner. ³⁹ Then the Lord said to him, 'Now you Pharisees clean the outside of the cup and of the dish, but inside you are full of greed and wickedness. ⁴⁰ You fools! Did not the one who made the outside make the inside also? ⁴¹ So give for alms those things that are within; and see, everything will be clean for you.

⁴² 'But woe to you Pharisees! For you tithe mint and rue and herbs of all kinds, and neglect justice and the love of God; it is these you ought to have practised, without neglecting the others. ⁴³ Woe to you Pharisees! For you love to have the seat of honour in the synagogues and to be greeted with respect in the market-places. ⁴⁴ Woe to you! For you are like unmarked graves, and people walk over them without realizing it.'

⁴⁵ One of the lawyers answered him, 'Teacher, when you say these things, you insult us too.' ⁴⁶ And he said, 'Woe also to you lawyers! For you load people with burdens hard to bear, and you yourselves do not lift a finger to ease them. ⁴⁷ Woe to you! For you build the tombs of the prophets whom your ancestors killed. ⁴⁸ So you are witnesses and approve of the deeds of your ancestors; for they killed them, and you build their tombs....' ⁵² Woe to you lawyers! For you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering.'

⁵³ When he went outside, the scribes and the Pharisees began to be very hostile towards him and to cross-examine him about many things, ⁵⁴ lying in wait for him, to catch him in something he might say.

[Luke 11:37–48, 52–54 NRSV]

- 10 (a)** With reference to this passage, explain Jesus' criticisms of the Pharisees and the scribes (lawyers). [10]
- (b)** Critically assess the importance of the Sadducees in Palestine at the time of Jesus, and their importance in the events surrounding Jesus' death. [15]

Section B

- 11** Critically assess the effectiveness of the parables in Jesus' teaching about the Kingdom of God. [25]

OR

- 12** 'The accounts of the resurrection appearances in the Synoptic Gospels have only symbolic, not historical, value.' Critically assess this claim. [25]

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