



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

The truth is very different from what we are inclined to believe. Even if we are not aware of this, most of us are Non-Reductionists. If we considered my imagined cases, we would be strongly inclined to believe that our continued existence is a deep further fact, distinct from physical and psychological continuity, and a fact that must be all-or-nothing. This is not true.

Is the truth depressing? Some may find it so. But I find it liberating, and consoling. When I believed that my existence was such a further fact, I seemed imprisoned in myself. My life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air. There is still a difference between my life and the lives of other people. But the difference is less. Other people are closer. I am less concerned about the rest of my own life, and more concerned about the lives of others.

When I believed the Non-Reductionist View, I also cared more about my inevitable death. After my death, there will be no one living who will be me. But I can now redescribe this fact. Though there will later be many experiences, none of these experiences will be connected to my present experiences by chains of such direct connections as those involved in experience-memory, or in the carrying out of an earlier intention. Some of these future experiences may be related to my present experiences in less direct ways. There will later be some memories about my life. And there may later be thoughts that are influenced by mine, or things done as the result of my advice. My death will break the more direct relations between my present experiences and future experiences, but it will not break various other relations. This is all there is to the fact that there will be no one living who will be me. Now that I have seen this, my death seems to me less bad.

[Extract from **Derek Parfit**: *Reasons and Persons*: 281]

1 (a) Parfit rejects the Non-Reductionist View of persons.

With reference to this passage, explain Parfit's ideas about persons. [10]

(b) Evaluate Parfit's ideas about the nature of personal identity. [15]

#### Section B

2 Critically examine property dualism as a theory of mind. [25]

**OR**

3 Critically assess the view that mental states are identical with brain states. [25]

**Topic 2 Ethics**

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

**Section A**

Human beings have faculties more elevated than the animal appetites and, when once made conscious of them, do not regard anything as happiness which does not include their gratification. I do not, indeed, consider the Epicureans to have been by any means faultless in drawing out their scheme of consequences from the utilitarian principle. To do this in any sufficient manner, many Stoic, as well as Christian elements require to be included. But there is no known Epicurean theory of life which does not assign to the pleasures of the intellect, of the feelings and imagination, and of the moral sentiments, a much higher value as pleasures than to those of mere sensation. It must be admitted, however, that utilitarian writers in general have placed the superiority of mental over bodily pleasures chiefly in the greater permanency, safety, uncostliness, etc., of the former – that is, in their circumstantial advantages rather than in their intrinsic nature. And on all these points utilitarians have fully proved their case; but they might have taken the other, and, as it may be called, higher ground, with entire consistency. It is quite compatible with the principle of utility to recognise the fact, that some *kinds* of pleasure are more desirable and more valuable than others. It would be absurd that while, in estimating all other things, quality is considered as well as quantity, the estimation of pleasures should be supposed to depend on quantity alone.

[Extract from **John Stuart Mill**: *Utilitarianism*: 258]

- 4 (a) Examine how in this passage John Stuart Mill defends Utilitarianism against the accusation that it 'is a doctrine worthy only of swine.' [10]
- (b) Examine the Utilitarian claim that morality should only be about the pursuit of pleasure and the prevention of pain. [15]

**Section B**

- 5 Critically assess the challenge made to traditional Christian ethics by Fletcher's situation ethics. [25]

**OR**

- 6 'If there is a right to life there should also be a right to die.'

Evaluate how far 'rights' should be considered in decisions relating to abortion and euthanasia. [25]

**Topic 3 Old Testament: Prophecy**

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

**Section A**

<sup>6</sup>Then Elijah said to him, 'Stay here; for the LORD has sent me to the Jordan.' But he said, 'As the LORD lives, and as you yourself live, I will not leave you.' So the two of them went on. <sup>7</sup>Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. <sup>8</sup>Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.

<sup>9</sup>When they had crossed, Elijah said to Elisha, 'Tell me what I may do for you, before I am taken from you.' Elisha said, 'Please let me inherit a double share of your spirit.' <sup>10</sup>He responded, 'You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not.'

<sup>11</sup>As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. <sup>12</sup>Elisha kept watching and crying out, 'Father, father! The chariots of Israel and its horsemen!' But when he could no longer see him, he grasped his own clothes and tore them in two pieces.

<sup>13</sup>He picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. <sup>14</sup>He took the mantle of Elijah that had fallen from him, and struck the water, saying, 'Where is the LORD, the God of Elijah?' When he had struck the water, the water was parted to the one side and to the other, and Elisha went over.

[NRSV 2 Kings 2: 6–14]

- 7 (a) Examine prophetic phenomena with close reference to  
 i) content **and**  
 ii) meaning. [10]
- (b) Examine the significance of Elijah in the development of Old Testament prophecy. [15]

**Section B**

- 8 Examine the nature and meaning of the 'Servant Songs' in Isaiah 40–55. [25]

**OR**

- 9 'All pre-exilic prophecy depends on the authority of Moses.'  
 Critically examine this claim. [25]

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