



Cambridge International Examinations  
Cambridge Pre-U Certificate

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**PHILOSOPHY AND THEOLOGY (PRINCIPAL)**

**9774/02**

Paper 2 Topics and Key Texts in Philosophy and Theology 1

**May/June 2018**

**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 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.

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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 **5** printed pages and **3** blank pages.

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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

In the preceding chapter we agreed, though without being able to find demonstrative reasons, that it is rational to believe that our sense-data – for example, those which we regard as associated with my table – are really signs of the existence of something independent of us and our perceptions. That is to say, over and above the sensations of colour, hardness, noise, and so on, which make up the appearance of the table to me, I assume that there is something else, of which these things are appearances. The colour ceases to exist if I shut my eyes, the sensation of hardness ceases to exist if I remove my arm from contact with the table, the sound ceases to exist if I cease to rap the table with my knuckles. But I do not believe that when all these things cease the table ceases. On the contrary, I believe that it is because the table exists continuously that all these sense-data will reappear when I open my eyes, replace my arm, and begin again to rap with my knuckles. The question we have to consider in this chapter is: What is the nature of this real table, which persists independently of my perception of it?

[Extract from **Bertrand Russell**: *The Problems of Philosophy*: 13]

- 1 (a) Explain the questions raised by Russell in his analysis of the nature of the real table. [10]  
(b) Evaluate Russell's underlying assumption that the physical world really does exist. [15]

#### Section B

- 2 'There are no secure foundations for knowledge.' Critically assess this claim. [25]

**OR**

- 3 Critically assess phenomenalism as a theory of perception. [25]

**Topic 2 Philosophical and Theological Language**

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

**Section A**

In the first place, it is necessary to draw a distinction between practical verifiability, and verifiability in principle. Plainly we all understand, in many cases believe, propositions which we have not in fact taken steps to verify. Many of these are propositions which we could verify if we took enough trouble. But there remain a number of significant propositions, concerning matters of fact, which we could not verify even if we chose; simply because we lack the practical means of placing ourselves in the situation where the relevant observations could be made. A simple and familiar example of such a proposition is the proposition that there are mountains on the farther side of the moon.

[Extract from **A. J. Ayer**: *Language, Truth, and Logic*: 36]

- 4 (a) Explain the distinction that Ayer makes between practical verifiability and verifiability in principle, and between strong and weak verification. [10]
- (b) Critically examine the extent to which religious language can be said to be true. [15]

**Section B**

- 5 Examine the implications of meta-ethics for normative ethics. [25]

**OR**

- 6 'The beliefs that God is transcendent, immanent and perfect, are coherent.' Evaluate this claim. [25]

### Topic 3 Philosophy of Religion

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

#### Section A

The preceding chapter surveyed the process of the world as it is discerned by science. Its unfolding is characterized by both order and disorder, subtly intertwined. Theology asserts that world to be a creation, so that its process is the expression of a Creator's purpose. Theology also proclaims that Creator to be good and almighty. Can such a claim be sustained in the face of the way things actually are?

In Christian theology the Creator is said to be free in the exercise of his will, so that there is no ineluctable constraint upon his act of creation. There is no world of Platonic forms imposing upon him an inescapably necessary order within which he must operate, nor is there independent brute matter (*hyle*) resisting and frustrating his purpose, as the Greeks had supposed. Everything in the world – its form and its substance, the nature of law and the nature of matter – is contingent upon his will alone.

The freedom thus asserted is the exterior freedom of God. He is not acted upon by any external agency in a way that limits his power or perturbs his will. He is neither thwarted by the opposition of an antigod (as dualism supposes) nor is he to be manipulated in his purpose (as magic claims). Yet the God who is eternally free is not an imperious dictator exercising an arbitrary will. He is *internally* constrained by the consistency of his own nature. His omnipotence is rightly understood as the ability to do what he wills, but he can only will what is in accord with his character. The rational God must respect reason .... It is also necessary to note that there are other self-consistent constraints upon God's action. The one who is faithful must show reliability in his relationship with his world.

[Extract from **John Polkinghorne**: *Science and Creation: The Search for Understanding*: 51]

- 7 (a) With reference to the passage above, explain Polkinghorne's understanding of the character of God. [10]
- (b) Evaluate Polkinghorne's view of the relationship between Creation and Creator. [15]

#### Section B

- 8 'The moral argument proves the existence of God; the cosmological argument does not.' Assess this claim. [25]

OR

- 9 Critically examine the argument that religious experiences are real experiences of God. [25]

**Topic 4 New Testament: The Four Gospels**

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

**Section A**

13 As he came out of the temple, one of his disciples said to him, 'Look, Teacher, what large stones and what large buildings!' <sup>2</sup>Then Jesus asked him, 'Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down.'

<sup>3</sup>When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, <sup>4</sup> 'Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?' <sup>5</sup>Then Jesus began to say to them, 'Beware that no one leads you astray. <sup>6</sup>Many will come in my name and say, "I am he!" and they will lead many astray. <sup>7</sup>When you hear of wars and rumours of wars, do not be alarmed; this must take place, but the end is still to come. <sup>8</sup>For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birth pangs.'

[NRSV Mark 13: 1–8]

- 10 (a)** With reference to the passage above, examine Jesus' apocalyptic teaching. [10]
- (b)** 'Jesus did not make predictions about the future but taught people how to live their lives now.' Critically examine this claim. [15]

**Section B**

- 11** Examine Jesus' parables with reference to
- i) purpose
  - ii) meaning. [25]

**OR**

- 12** Examine why there is more than one Gospel. [25]





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