



Cambridge Assessment International Education
Cambridge Pre-U Certificate

PHILOSOPHY AND THEOLOGY (PRINCIPAL)

9774/03

Paper 3 Topics and Key Texts in Philosophy and Theology 2

May/June 2019

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 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.

This syllabus is regulated 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

I enter the Teletransporter. I have been to Mars before, but only by the old method, a space-ship journey taking several weeks. This machine will send me at the speed of light. I merely have to press the green button. Like others, I am nervous. Will it work? I remind myself what I have been told to expect. When I press the button, I shall lose consciousness, and then wake up at what seems a moment later. In fact I shall have been unconscious for about an hour. The Scanner here on Earth will destroy my brain and body, while recording the exact states of all of my cells. It will then transmit this information by radio. Travelling at the speed of light, the message will take three minutes to reach the Replicator on Mars. This will then create, out of new matter, a brain and body exactly like mine. It will be in this body that I shall wake up.

Though I believe that this is what will happen, I still hesitate. But then I remember seeing my wife grin when, at breakfast today, I revealed my nervousness. As she reminded me, she has been often teletransported, and there is nothing wrong with *her*. I press the button. As predicted, I lose and seem at once to regain consciousness, but in a different cubicle. Examining my new body, I find no change at all. Even the cut on my upper lip, from this morning's shave, is still there.

[Extract from **Derek Parfit**, *Reasons and Persons*: Chapter 10]

- 1 (a) With reference to the above passage, explain Parfit's view that physical continuity is not a necessary condition of personal identity. [10]
- (b) Assess Parfit's view that survival rather than identity through time is 'what matters'. [15]

Section B

- 2 Critically assess functionalism. [25]

OR

- 3 'Others have minds.' Evaluate this claim. [25]

Topic 2 Ethics

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

Section A

If, moreover, existence precedes essence and we will to exist at the same time as we fashion our image, that image is valid for all and for the entire epoch in which we find ourselves. 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 the above passage, explain what Sartre means when he claims:
'In fashioning myself I fashion man.' [10]
- (b) 'Sartre's existentialist ethics is unconvincing.' Evaluate this claim. [15]

Section B

- 5 'Kant's theory of duty is too rigid to guide moral action.' Discuss the extent to which you agree with this claim. [25]

OR

- 6 'There is no such thing as a just war.' Discuss this claim with reference to ethical theories you have studied. [25]

Topic 3 Old Testament: Prophecy

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

Section A

²When the LORD first spoke through Hosea, the LORD said to Hosea, ‘Go, take for yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the LORD.’³ So he went and took Gomer daughter of Diblaim, and she conceived and bore him a son.

⁴And the LORD said to him, ‘Name him Jezreel; for in a little while I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. ⁵On that day I will break the bow of Israel in the valley of Jezreel.’

⁶She conceived again and bore a daughter. Then the LORD said to him, ‘Name her Lo-ruhamah, for I will no longer have pity on the house of Israel or forgive them. ⁷But I will have pity on the house of Judah, and I will save them by the LORD their God; I will not save them by bow, or by sword, or by war, or by horses, or by horsemen.’

⁸When she had weaned Lo-ruhamah, she conceived and bore a son. ⁹Then the LORD said, ‘Name him Lo-ammi, for you are not my people and I am not your God.’

¹⁰Yet the number of the people of Israel shall be like the sand of the sea, which can be neither measured nor numbered; and in the place where it was said to them, ‘You are not my people,’ it shall be said to them, ‘Children of the living God.’ ¹¹The people of Judah and the people of Israel shall be gathered together, and they shall appoint for themselves one head; and they shall take possession of the land, for great shall be the day of Jezreel.

2 Say to your brother, Ammi, and to your sister, Ruhamah.

[Hosea 1: 2–2: 1]

7 (a) Examine the meaning of this passage in Hosea’s prophecy. [10]

(b) Critically examine the message of God’s love in the Book of Hosea. [15]

Section B

8 ‘There was no difference between true and false prophets in ancient Israel.’ Evaluate this claim. [25]

OR

9 Critically examine the significance of miracles in Old Testament prophecy. [25]

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