

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

It is in fact true that one [brain] hemisphere is enough. There are many people who have survived, when a stroke or injury puts out of action one of their hemispheres. With his remaining hemisphere, such a person may need to re-learn certain things, such as adult speech, or how to control both hands. But this is possible. In my example I am assuming that, as may be true of certain actual people, both of my hemispheres have the full range of abilities. I could thus survive with either hemisphere, without any need for re-learning.

I shall now combine these last two claims. I would survive if my brain was successfully transplanted into my twin's body. And I could survive with only half my brain, the other half having been destroyed. Given these two facts, it seems clear that I would survive if half my brain was successfully transplanted into my twin's body, and the other half was destroyed.

What if the other half was *not* destroyed? ... To simplify the case, I assume that I am one of three identical triplets. Consider

My Division. My body is fatally injured, as are the brains of my two brothers. My brain is divided, and each half is successfully transplanted into the body of one of my brothers. Each of the resulting people believes that he is me, seems to remember living my life, has my character, and is in every other way psychologically continuous with me. And he has a body that is very like mine ...

In this case, each half of my brain will be successfully transplanted into the very similar body of one of my two brothers. Both of the resulting people will be fully psychologically continuous with me, as I am now. What happens to me? There are only four possibilities: (1) I do not survive; (2) I survive as one of the two people; (3) I survive as the other; (4) I survive as both.

[Extract from **Derek Parfit**: *Reasons and Persons*: Ch.12, Section 89]

- 1 (a) With reference to this passage, explain Parfit's conclusion that in terms of what survives, personal identity is not what matters. [10]
- (b) Critically examine the implications of Parfit's conclusions. [15]

Section B

- 2 Evaluate the claim that functionalist theories solve the problem of mind. [25]

OR

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

Topic 2 Ethics

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

Section A

I must again repeat, what the assailants of utilitarianism seldom have the justice to acknowledge, that the happiness which forms the utilitarian standard of what is right in conduct, is not the agent's own happiness, but that of all concerned. As between his own happiness and that of others, utilitarianism requires him to be as strictly impartial as a disinterested and benevolent spectator. In the golden rule of Jesus of Nazareth, we read the complete spirit of the ethics of utility. To do as you would be done by, and to love your neighbour as yourself, constitute the ideal perfection of utilitarian morality. As the means of making the nearest approach to this ideal, utility would enjoin, first, that laws and social arrangements should place the happiness, or (as speaking practically it may be called) the interest, of every individual, as nearly as possible in harmony with the interest of the whole; and secondly, that education and opinion, which have so vast a power over human character, should so use that power as to establish in the mind of every individual an indissoluble association between his own happiness and the good of the whole; especially between his own happiness and the practice of such modes of conduct, negative and positive, as regard for the universal happiness prescribes; so that not only may he be unable to conceive the possibility of happiness to himself, consistently with conduct opposed to the general good, but also that a direct impulse to promote the general good may be in every individual one of the habitual motives of action, and the sentiments connected therewith may fill a large and prominent place in every human being's sentient existence. If the impugnors of the utilitarian morality represented it to their own minds in this its true character, I know not what recommendation possessed by any other morality they could possibly affirm to be wanting to it; what more beautiful or more exalted developments of human nature any other ethical system can be supposed to foster, or what springs of action, not accessible to the utilitarian, such systems rely on for giving effect to their mandates.

[Extract from **John Stuart Mill**: *Utilitarianism*: Ch. II, 'What utilitarianism is']

- 4 (a) With reference to this passage, explain what Mill understands by the 'utilitarian standard of what is right in conduct'. [10]
- (b) Critically assess the claim that there are too many factors to take into account to make utilitarianism workable. [15]

Section B

- 5 'The ethics contained in the Sermon on the Mount are too idealistic to be put into practice.' Critically assess this claim. [25]

OR

- 6 Critically assess the usefulness of Sartre's existentialist ethics when dealing with **either** environmental issues **or** abortion and euthanasia. [25]

Topic 3 Old Testament: Prophecy

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

Section A

¹⁰ Then Amaziah, the priest of Bethel, sent to King Jeroboam of Israel, saying, ‘Amos has conspired against you in the very centre of the house of Israel; the land is not able to bear all his words. ¹¹ For thus Amos has said,

“Jeroboam shall die by the sword,
and Israel must go into exile
away from his land.”

¹² And Amaziah said to Amos, ‘O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there; ¹³ but never again prophesy at Bethel, for it is the king’s sanctuary, and it is a temple of the kingdom.’

¹⁴ Then Amos answered Amaziah, ‘I am no prophet, nor a prophet’s son; but I am a herdsman, and a dresser of sycamore trees, ¹⁵ and the LORD took me from following the flock, and the LORD said to me, “Go, prophesy to my people Israel.”

¹⁶ ‘Now therefore hear the word of the LORD.

You say, “Do not prophesy against Israel,
and do not preach against the house of Isaac.”

¹⁷ Therefore, thus says the LORD:

“Your wife shall become a prostitute in the city,
and your sons and your daughters shall fall by the sword,
and your land shall be parcelled out by line;
you yourself shall die in an unclean land,
and Israel shall surely go into exile away from its land.”

[Amos 7:10–17 NRSV]

- 7 (a) Examine what this passage tells us about the nature of Old Testament prophecy and people’s reactions to prophets. [10]
- (b) ‘Prophets had to be unusual people to get their message across.’ Critically assess this statement. [15]

Section B

- 8 ‘The pre-exilic prophets were concerned only with ensuring that the Jewish people did not follow foreign gods.’ Critically assess this view. Refer to at least two prophets in your answer. [25]

OR

- 9 ‘There are too many different ideas about the Messiah for people to claim that the prophets are talking about one person.’ With reference to the texts you have studied, critically assess this claim. [25]

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