PHILOSOPHY AND THEOLOGY **9774/03**

Paper 3 Topics and Key Texts in Philosophy and Theology 2 **May/June 2017**

MARK SCHEME

Maximum Mark: 50

Published

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This document consists of **14** printed pages.

Topic 1 – Philosophy of Mind

Section A

Question	Answer	Marks
With reference to this passage, explain Searle's argument that human brains do *not* function as digital computers.		
1(a)	Cognitive science imagines that there is a gap between the brain and the mind, and believes that it can fill that gap by supposing that there is a computational level between the biological and the mental. The current technological level of human society always uses the technological discoveries of the day (such as catapults and hydraulic systems) as metaphors for explaining the mind, so the current preoccupation with digital computers is used to suggest this computational level of activity. This kind of view is boosted by Chomsky's argument that our minds have an implicit/innate grammar in which all languages are expressed. It is a fact, however, that human vision cannot see infra-red or ultra-violet; but this is not because we obey a universal rule of visual grammar that says, 'Don't see infra-red or ultra-violet': it is obviously because our visual apparatus is not sensitive to those two ends of the spectrum. While there *may* exist an intervening computational level in human thinking, it is more likely that there does not. We do not need to assume that there are any rules on top of the neurophysiological structures of the brain. Moreover humans do not follow rules in the same sense that computers might be said to follow rules. Human rules like: 'Drive on the left', follow from convention and agreement, and not from any natural law, whereas the rules followed by computers are imposed by human intelligence or obedience to natural laws. The simple presence of information content does not entail rule-following: for example the fact that water flows downhill isn't in obedience to a rule: water simply follows the natural law of gravity. Candidates might refer to Searle's concluding comment concerning clocks. Researchers might say, 'We will understand how clocks work if we design a machine that is the functional equivalent of a clock that keeps time just as well as a clock', so they design an hourglass and then say, Now we understand how clocks work'. Substitute 'brain' for 'clock' and 'digital computer program' for 'hour glass', and the notion of intelligence for keeping time, and you have the contemporary situation, according to Searle, in much of artificial intelligence and cognitive science.	**10**

Question	Answer	Marks
Critically examine Searle's view that cognitive science can never explain how a brain becomes a mind.		
1(b)	Candidates are perhaps likely to agree with Searle's general conclusions on the basis that cognitive science attempts a materialist/reductionist explanation of the mind which glosses over insuperable difficulties. They are likely to refer to Searle's 'Chinese Room' scenario, in which Searle gives a compelling argument to suggest that mind is not computational, and that functionalist/computational accounts of mind do not account for the subjectivity of mental experience. Minds have semantic content, whereas according to Searle, computers do not. In opposition to Searle, some might argue that cognitive science embraces many disciplines ranging from psychology to linguistics and neuroscience, and is not so easily dismissed. Most cognitive scientists have a functionalist view of the mind, including the view that mental states are multiply realisable, so non-human animal species, alien life forms, and complex digital computers can in principle have mental states. This supposition is as much built into popular thinking as anything Searle considers, as can be seen from the view, popularised in science fiction, that different combinations of mechanical and biological 'intelligence' can have conscious mental states and so can become minds.	**15**

Section B

Question	Answer	Marks
Evaluate the claim that Cartesian substance dualism explains nothing about the nature of mind.		
2	Candidates might begin with an overview of Cartesian substance dualism from his argument concerning the clear and distinct perception of the body as an extended substance alongside that of the mind as a non-extended substance; both being complete things with mutually exclusive attributes: mind and body really are distinct from each other. The argument that CSD explains nothing about the mind might take several forms, and candidates might mention some or all of the following, for example: the fact that some metal states appear to be caused by states of the world, in which case Descartes' views is back to front; there is no indication of how one non-physical mental state causes another; CSD asserts that mental substance is conscious, but offers no theory of consciousness; some mental states correlate systematically with some brain states (e.g. brain damage causes damaged reasoning) yet if reasoning is a process within the mind, it is hard to see how can it be affected by a brain state; the problem of mental and physical interaction; Hume's problem of counting souls; physiological explanations of mind. In defence of CSD, candidates might refer to some of the following arguments: consciousness is not reducible to physical description, so taking consciousness in this light requires a non-material self; the subjective character of experience; the problem of qualia; the problem of intentionality; weakness of physicalist explanations of mind, e.g. of behaviourist/functionalist accounts and the identity theory; the soul as the presumed seat of free will; models of soul/consciousness emerging from quantum mechanics, e.g. the Hameroff/Chopra concept of the quantum soul; Swinburne's argument that if monism is right, then there can be nothing more to the history of the world than the succession of events involving material substances: their coming into existence, ceasing to exist, and having properties and relations; but knowing all of that you would still not know one of the most important things of all—whether you or any other human continued over time to live a conscious life (*Is There a God?* 73f.). Some might argue for an alternative view, or for a different form of dualism. Candidates are of course free to take any line of argument they like. For the higher Levels, the conclusion needs to follow from the candidate's assessment of the question as set.	**25**

Question	Answer	Marks
	'Persons cannot be defined.' Discuss.	
3	Candidates might begin with an obvious retort – that persons can be defined, but we cannot be sure of the accuracy of the definition. Candidates can be expected to review various theories concerning personal identity, e.g. that PI consists in numerical identity of the body, or of soul or the brain; or, as in Parfit's account, that we are not dealing with a question of personal *identity* but an issue of psychological *continuity*. Some might look at the background to the debate, for example in discussion about the nature of consciousness; the problem of other minds; the issue of whether or not persons can intelligibly be said to survive death. In other words, there is no single 'problem of identity' – rather there are a number of inter-related issues concerning the nature of persons. Candidates might investigate one or more of the appropriate thought experiments, for example those of Locke, Reid, Shoemaker, Parfit, *et al.*. Candidates are not required to take one line of approach rather than another. Essays should be judged on their coherence as answers to the question set.	**25**

Topic 2 – Ethics

Section A

Question	Answer	Marks
With reference to this passage, explain the role of anguish in Sartre's ethics.		
4(a)	Expect an explanation of the nature of Sartre's ethical approach and the challenges it raises especially for those people who want to avoid making decisions and living by the consequences of their choices. e.g. When a person acts, according to Sartre, he is committing not only himself to that action but setting it as an example for all people to follow. It is this setting of an example that makes people feel anguish. They cannot justify their actions by reference to God, absolute norms or similar ideas as these do not exist. Man sets the standard through acting and he also has to take responsibility for his choices and their consequences. Anguish is the state of mind that affirms that a person is taking seriously his freedom and his responsibility. People who refuse to accept that they are setting the standard for everyone by dismissing the question: "What if everyone acted that way" by answering that: "Not everyone acts that way" is hiding from the truth, is denying his own responsibility. This is an example of mauvaise foi, "bad faith", where people are hiding from themselves. This approach leads to a bad conscience as the person is aware of what he is doing but is refusing to accept responsibility. In many ways, this is a denial of a person's true individuality. Since a person is the sum of his actions, refusing to accept responsibility, to face the challenges brought about by the choices he has made, to accept the anguish that results from acknowledging the importance and consequences of the choice of actions, means that a person is denying his own humanity.	**10**

Question	Answer	Marks
	'Sartre's view that anguish is important in ethics is wrong.' Discuss.	
4(b)	Expect an evaluation of the importance of anguish in ethics.	**15**
	e.g. As far as Sartre is concerned, anguish is not a negative emotion, but the state of accepting that an individual's actions have important consequences not just for himself but for everyone. Those people who are scared of setting an example will refuse to take any action, but this refusal to act is in itself a choice. By this refusal, the person is setting an example for others, though probably they will not accept this fact. However, most people act on an individual basis. They are not aware of setting an example, and would refuse to accept that this was the case anyway. For Sartre, the person who claims that he is only acting on an individual basis, is refusing to accept his role as a lawmaker for all people. But people are not acting as lawmakers except when they get together to establish an acceptable criterion by which all members of that society can be judged. Most people simply accept that they are living by, or rejecting, universal, possibly God-given, laws. This means that they have no responsibility for what other people do or how others respond to a particular situation. An individual needs feel no fear about his actions, except in awkward cases when he feels that there are different possible approaches and he is uncertain which approach to take. However, he has to commit himself, as doing nothing could be the worst option. Here there might be some sense of "anguish", but only on a personal level. For Sartre, the fact that everybody is making an ethical decision about the nature of human beings in their choice of actions, means that anguish has to be accepted, even if people do not like the idea. For Sartre, there are some people who try to hide from anguish by hiding behind the rules of God or society or some type of absolute, but even these people have to face the reality that they have chosen to take this stand. They might try to deceive themselves but in the end other people will force them to see what they have made of themselves by their choices, "hell is other people". However, he has no justification for these statements; they are simply his personal opinion. As anguish is a negative response, if it existed it would stop people making decisions. For most people, decisions are made in a positive light; they do things because they either want to or they accept whole-heartedly that there is no alternative. Any experience that creates tension cannot produce a good ethical decision. It is not anguish or the fear of anguish that makes people avoid making ethical decisions; it is cowardice, the refusal to take responsibility for actions.	

Section B

Question	Answer	Marks
Critically assess the value of Natural Law ethics.		
5	Expect an evaluation of the origin and application of Natural Law ethics (NLE), particularly in modern day situations. It is possible that this question might be answered purely from a theoretical point of view, with candidates assessing the validity of the underlying belief system to this ethical approach. Many candidates might approach this question by directly assessing Aquinas' NLE. They will probably run through the background in Aristotle; the focus on the final cause; Aquinas' interpretation of the final cause as 'fellowship with God'; the primary and secondary precepts; double-effect, etc. There should be an evaluation of these areas e.g. they might say that the value of Aquinas' NLE lies in its deontological status/its religious basis/the (supposed) adaptability of double-effect, and so on. Some might go on to look at Finnis. Those candidates who only explain NLE will not get beyond Level 4. For level 5 and above, there has to be an assessment of the value of NLE. e.g. 'True law is right reason in agreement with nature; it is of universal application, unchanging and everlasting,' (Cicero). This is the basis of NLE. It is founded on the idea that humans should aim at the good, that which fulfils their purpose as human beings. The question here is: how do people really know what this is? Does every human being have the same purpose? Aquinas would argue that the natural law is a moral code that exists within the natural order that is created by God. As such it must be right. Humans can work out what this natural order is by using their God-given reason, supported by use of the revealed scriptures. Even if a person does not believe in God, many thinkers say that they can simply use reason to help them live a life that aims to do the good and avoid the evil. Is life so simple? If all humans can work this out for themselves, why are there so many contradictions between societies concerning what is acceptable? Why should incest be perfectly right for the Egyptian pharaohs but totally rejected by most societies? Why is homosexuality acceptable in some groups but not in others? Aquinas claims that humans should follow the primary precepts to ensure that they are following the natural law. These are: to preserve life, to reproduce, to nurture and educate the young, to live in harmony with others, to worship God. If these are so special, shouldn't everybody fulfil these rules? Yet Aquinas himself remained celibate throughout his life, breaking his own guidelines! Do the rules apply to each individual or just to society as a whole? If the latter, then the rules do not really help the individual. People argue that there are no hard-and-fast rules in natural law but that people should use their reason to decide to do what is right according to the situation. Humans should not do a wrong thing, even if the intention is right.	**25**

Question	Answer	Marks
5	However, people can make mistakes and this is acceptable. There seems a bit of a contradiction here: isn't something wrong, regardless of whether you know it to be wrong or are just misguided? How far should natural law work? Should it be based on generalisations about human nature or on the specific individual? If a person is born homosexual, doesn't his/her conscience allow him/her to express him/herself sexually without the intention of reproduction? Is this any different in practice from totally abstaining from sex and not having children? On the surface natural law seems straightforward and more appealing than hard-and-fast rules or ethical methods that demand the person knows what the outcome will be before any action is done. However, many people find there are too many contradictions for natural law to guide them properly.	

Question	Answer	Marks
'Virtue ethics is of no value when dealing with the issues raised by embryo research and genetic engineering.' Critically examine this comment.		
6	Expect some analysis of the meaningfulness and practicality of the virtue ethical approach in general and its application to the areas of embryo research and genetic engineering. Candidates may focus on particular examples of embryo research and genetic engineering or they may examine the general principles underlying these methods. The Spec includes Aristotelian virtue ethics so some candidates might spend time detailing and analysing how Aristotelian virtue ethics might deal with these issues. Some candidates might focus on specific modern developments from named philosophers e.g. McIntyre's 'context virtue ethics, or Philippa Foot's focus on 'human flourishing', etc. Those who do not include an assessment of virtue ethics in their answer will not gain above Level 4. e.g. Virtue ethics, devised by Plato and Aristotle and more recently taken up by Anscombe, Foot and Macintyre, focuses on having the right personality so that a person automatically does the proper action. The ultimate aim is to bring about eudaemonia, happiness, not just for the self but for society. Human reason is used to judge what is the good action in any situation. The question is whether this approach is in any way useful, as it all depends on what people believe to be right, regardless of the effects of their actions. A virtuous person can accidentally do a lot of damage in the areas of genetic engineering and embryo research. Virtue ethics requires a person to reflect in an understanding way, make the decision for himself and use virtues in a positive way. It avoids the extreme behaviour and centres on the Golden Mean. In this way people develop the qualities that shape human character and which affect human behaviour. By having a positive attitude and the right intention, people will do the correct actions in the context.	**25**

Question	Answer	Marks
6	The aim of genetic engineering and embryo research is to make life better for the whole population. People say that genetic engineering can enhance the quality of foodstuffs so that there will be less famine and starvation in the world. There is a fear among some people that GM foods will become monstrous, "Frankenfoods", that could lead to cross-pollination and cause unknown health problems for the population. By exercising virtue ethics, scientists can be aware of the needs of other people and only do those experiments that they genuinely believe will be beneficial for human happiness. Scientists will avoid the extremes of impetuosity and arrogance but use their common-sense, as Michael Slote would encourage, to make the right choices while being sensitive to the whole situation. The same attitude could affect embryo research. In cases where there is real need and not just a desire to see what will happen, scientists could build on their knowledge to improve the life-quality of many people by experimenting on embryos. For example, this could help scientists to discover how to get rid of destructive conditions like Huntington's disease or cystic fibrosis. This all sounds very positive. The weakness is that what some people would regard as a virtue in a particular situation, others would see as a vice. Is the deliberate use of a human embryo just to see how other people can be helped beneficial or exploitation? Does the fact that in the past thousands of failed attempts and destroyed embryos have led to an occasional successful attempt, justify further experiments, or does this attitude lead to the vice of arrogance rather than the virtue of love?	

Topic 3 – Old Testament: Prophecy

Section A

Question	Answer	Marks
Comment on the meaning and purpose of this passage in the context of Jeremiah's message.		
7(a)	Candidates should bring out the central themes of this passage and make reference to their occurrence in Jeremiah's teachings. The historical context as well as the theological context might be included. Expect reference to Jeremiah's message of hope during a time of suffering and despair. Candidates might include some of the following: a comparison with Hosea; relating this text back to the 'discovery' of the 'law book' during the time of Josiah; knowledge of God as a prophetic theme; rejection of attempts to 'Christianise' the text (e.g. New 'Testament' as opposed to New Covenant) etc. e.g. Jeremiah was preaching in the pre-exilic period and during the early years of the exile, warning the people that the reason for their sufferings is that they have abandoned God. God had made a covenant with the Jewish people at the time of Moses and had reaffirmed his intention to keep the Jewish race as his own people down the ages. The people, however, had continually abandoned God and had failed to keep his laws. The original laws had been written on the tablets of stone as a solid record of God's covenant. Jeremiah had constantly called the people back to observance of the covenant, to let God be the cornerstone of their lives. However, the people and the leaders had turned away. They had worshipped alien gods; they had made alliances with foreign powers. For this reason God had abandoned them, leaving them to suffer famine, plague and exile. In this passage Jeremiah promises that after the period of suffering and punishment, God will make a new, permanent covenant with the people. It will be written on their hearts, not just on stone, so people will keep it out of love and as an integral part of their own lives. The people will not need priests or prophets to lead and teach them since everyone will be aware of the role of God deep in their own lives. God promises that all their sins will be permanently forgiven and that the people will always be his.	**10**

Question	Answer	Marks
	'Jeremiah's optimism about the new covenant conflicts with his pessimism in other parts of his message.' Discuss.	
7(b)	Expect candidates to compare the tones of Jeremiah's teachings about the new covenant, notably in light of the above passage, and the general tenor of his preaching. Some evaluation of how closely the ideas are related and how much the negative is preparing the ground for presenting the positive should be expected.	**15**
	e.g. Jeremiah's personal complaints about what God expects from him and how he has to suffer appear very negative in their tone, but in these passages, Jeremiah is displaying great trust, especially in the God who guides his life. As an example to the people, Jeremiah's life shows how trust can overcome obstacles, even when in the short-term everything seems dark. The promises of the new covenant can be seen as the long-term reward for this trust, so the two ideas are closely linked, even though the wording might appear to make the messages seem contradictory. The threats of the destruction of the temple and the removal of idolatrous worship are very negative, offering no immediate promise of anything better to come e.g. Jer 7. The threats and lamentations pour forth from Jeremiah to reinforce the point that the people have deserved all that is going to happen to them. But even in these passages, there is an implication of an alternative. For instance: 'Cursed be the man who will not listen to the words of this covenant' (Jer 11:3) implies a blessing on the man who does listen and obey. Jeremiah's main aim was to get people to respond. In the past the "carrot approach" of trying to get people to change without using constant threats e.g. in the work of Hosea, has not had a lasting effect. Threats seem to get through to the people better than promises, so the words of Jeremiah focus on the threats. The negative, pessimistic painting of the future is only a short-term scenario. Jeremiah promises that the new covenant will be all that God and the people want, as a reward for total faithfulness for those who have learned to obey God through suffering.	

Section B

Question	Answer	Marks
Critically examine the relationship between prophets and kings in the pre-exilic period.		
8	There are many incidents and relationships that could be discussed. These include: Elijah with Ahab and Jezebel; Jeremiah and Jehoiakim; Amos and Jeroboam; Nathan and David; the two nameless prophets and Ahab (1 Kings 20); Micaiah and Ahab; Isaiah and Ahaz; Samuel and Saul; Samuel and David. For the chosen relationship, there should be some indication of the challenges and responses given by prophets and kings. Evaluation could include issues like the effectiveness of the way the prophets structured their message to the kings, whether the prophets were in a position to pass on the message of God and whether they were properly informed about political matters; to what extent the kings were open to the word of God and the prophet's guidance. e.g. Elijah challenged Ahab's efforts to undermine the religion of God by replacing God with the Baal or Baal-type worship. Elijah confronted the priests of Baal in the presence of Ahab on Mount Carmel and defeated them. This undermined Ahab's position but also put Elijah's life in danger. Ahab saw Elijah as his enemy and tried to get around the challenges made by Elijah, but often Ahab had to concede that Elijah was in the right, despite what this meant for Ahab's relationship with his wife. The escape of Elijah and the move to use subversive means to remove Ahab eventually led to the downfall of Ahab and his family. There is a question of how much this was the result of Elijah's work and how much a result of Ahab's own attitude and policies. Many of the prophets challenged the kings but the kings ignored the prophets or imprisoned them or made them flee. The only really effective responses from the kings came when they were open to the advice, like David was. Kings like Ahaz (Is 7:10–12) might make noises that showed they valued God but this was superficial. The threats from the prophets were fulfilled in due time. The prophets might be ignored but their messages from God still bore fruit. In some ways people could see this as a victory for the prophets, but only indirectly.	**25**

Question	Answer	Marks
Critically examine the importance of ecstatic visions and auditions in the work of the prophets.		
9	Candidates should include some evaluation of the importance of ecstatic experiences in the call and work of the prophets. This could be balanced by reference to prophets for whom this type of experience was unimportant. e.g. Many people seem to think that the Old Testament prophets were in a constant state of ecstasy and that all their meaningful utterances came from this state. Ezekiel often talks about "the spirit of the Lord" (e.g. Ez 11:1) or "the hand of the Lord" (e.g. Ez 1:4) in his introduction to visions and auditions. This implies that these visions are genuine because they are inspired by God. Some people take the line that this means that non-ecstatic utterances have less value as they cannot be guaranteed as coming from God. The strange apocalyptic visions of Daniel have similar but possibly even more exaggerated qualities to them e.g. Dan 8:1–14. These types of visions suggest that the prophets' minds have been totally taken over by the spirit of God and that anything that comes from this state must be trusted. However, it is only the later prophets that really show this type of phenomenon. Moses is referred to as talking to God face to face (Num 12:7) and he spoke in ordinary language to the people, passing on the will of God. The prophetic state was one of having an open mind to the voice and will of God. The call narrative of Isaiah shows how the prophet could be caught up in a ritual and his mind becomes focused on earthly details that reflect the heavenly court (Is 6:1–8), but the bulk of Isaiah's prophecies do not refer to any ecstatic state. The call of Hosea (Hos 1–3) comes from the everyday event of his disastrous marriage. Hosea and most of the prophets talk about 'God said to me' showing that what follows is the instruction from God, not just a man-made idea. Prophets often saw a deeper meaning in these normal events. This awareness often came suddenly and so the prophets present the idea as the word of God, just like many modern people might claim that they have been inspired by the Holy Spirit. Sometimes this might be described as being in an ecstatic state. Many of the prophets did have periods when their minds and bodies appear to be taken over totally. This is particularly the case with the more vivid dreams. Some of the 'visions', like Amos' plumb-line (Am7:7), could simply be a deeper insight through the inspiration of God. Reference to 'the word of God' does not have to imply an external noise. It could easily have been enlightenment. What matters is that the prophets saw these thoughts as coming from God and they were able to make use of these ideas to get a message over. Most of the insights of the prophets came through normal events gaining a deeper significance. Examples could be: Jeremiah passing the potter's workshop; Amos seeing a basket of ripe fruit and a man with a plumb-line etc. The prophetic aspect in all these is in seeing the parallelism that applies in the relationship between God and his people. It is noticeable that the later in date the Old Testament prophet is, the more likely it is that ecstatic visions and auditions are ascribed to him. Interestingly, in the early stages, the brotherhood of prophets (e.g. 1 Sam 10:9–12) tried to create ecstatic states for a prophecy to come upon them. Later, states of ecstasy were more associated with the prophets of Baal (1 Kings 18:20–40) and the false prophets (e.g. Jer 23:16). In the Deuteronomic tradition, it is the fulfilment of the prophecy that guarantees authenticity, regardless of how the prophet was inspired.	**25**