

2006 Religious, Moral and Philosophical Studies

Higher – Paper 1

Finalised Marking Instructions

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**2006 Religious, Moral and Philosophical Studies (New)
Higher Paper 1**

Section 1

Question 1

The marking information indicates potential candidate responses and should not be regarded as prescriptive.

<i>Assessment objective</i>	<i>Generic Requirements</i>		
Knowledge and Understanding	<ul style="list-style-type: none"> • Accurate, relevant and detailed knowledge of content is demonstrated. • The information is presented in a coherent manner. • Information is communicated effectively using accurate terminology. 		
		KU	AE
<p>(a) What is meant by the claim that moral values are heteronomous?</p> <p>Description may include, eg:</p> <ul style="list-style-type: none"> • moral values are dependent on religious belief • religious beliefs and values provide guidance for moral decision-making • ‘sacred writings’ may provide the main guidance for the person’s moral decisions – other sources might be faith, tradition and God-given reason • may be based on the belief that only religious belief/God provides an adequate reason to be moral (eventual reward and punishment) • Contrasts with autonomy. 		2	
<p>(b) Explain the role of reason as a source of moral guidance in one or more religion(s) you have studied.</p> <p>A description of the role of reason in one or more religious traditions, eg:</p> <ul style="list-style-type: none"> • reason may be used to interpret and understand scripture and tradition • reason may be used to help reinterpret scripture and tradition in new contexts • reason may be the main guide to help the believer to understand for her/himself the rationality of the guidance given in sacred writings (eg Buddhism) • human reason is one of God’s gifts which helps believers to understand God’s guidance and the value of acting in harmony with God’s will • human reason may be rejected as a source of moral guidance because it is flawed or corrupted. 		3	

	KU	AE
<p>(c) Describe the key features of Virtue Ethics.</p> <p>A description of the ideas of Aristotle, Anscombe, Macintyre for example, ie:</p> <ul style="list-style-type: none"> • Virtue Ethics focuses on what it means to be a ‘good/virtuous person’ rather than what makes an individual act ‘good or right’ • reason is an important guide in determining what constitutes a virtuous person/disposition • general or rigid rules are regarded as unhelpful/irrelevant • living a ‘good/virtuous’ life is an end in itself rather than a way of achieving some other ultimate goal • virtues are human qualities which help individuals to live a ‘good’ life to the benefit of themselves and all society • virtues lie between the extremes of excess and deficiency (the Golden Mean) • by living virtuously, human beings fulfil their true potential • does not depend on religious belief but is compatible with religious belief. 	5	
Total	10	0

Question 2

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Generic Requirements</i>		
Knowledge and Understanding	<ul style="list-style-type: none"> • Accurate, relevant and detailed knowledge of content is demonstrated. • The information is presented in a coherent manner. • Information is communicated effectively using accurate terminology. 		
Analysis and Evaluation	<ul style="list-style-type: none"> • Analysis of concepts, processes, evidence, etc is shown, and/or evaluation is balanced and informed. 		
		KU	AE
(a) Describe how one religion might be considered to have stereotyped the roles of men and women.	<ul style="list-style-type: none"> • Domestic role of women • Leadership role of men • Working role of men • Women to be submissive • Women inferior to men • Men superior to women • Religious rules and restrictions 	3	
(b) What distinctive contribution might women make to a religion?	<ul style="list-style-type: none"> • Female perspective on spirituality • Qualities of care, compassion and forgiveness • Understanding of family situations • Understanding of motherhood • Understanding of ‘feminine’ aspects of God’s nature • Contribution to female perspective on ethical issues • Contribution to female perspective on theological issues 	2	2
(c) Explain how gender stereotyping might create problems in society.	<ul style="list-style-type: none"> • Discrimination • Victimisation • Lack of equal opportunities • Low self-esteem • Denial of human rights • Difficult to fulfil potential • Injustice in law • Injustice in social and political life • Loss of democratic freedom 	2	6

	KU	AE
<p>(d) “Equality of opportunity is something which everyone should support.”</p> <p>Discuss two responses to this statement, at least one of which should be religious.</p> <p>Religious viewpoints may include:</p> <ul style="list-style-type: none"> • different but equally important • religious teaching on roles and equality • perceptions of the roles and equality within a religion • domestic roles and responsibilities as they relate to equal opportunities • the status of women in a religion. <p>Other viewpoint may be a differing one from within a religion or a view independent of religion:</p> <ul style="list-style-type: none"> • UN view • EOC view • EC view • national government view. <p>Comparison of the two is possible:</p> <ul style="list-style-type: none"> • areas of agreement • areas of disagreement • identification of common themes • strengths of arguments • weaknesses of arguments. 	4	11
Total	11	19

Question 3

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Generic Requirements</i>		
Knowledge and Understanding	<ul style="list-style-type: none"> • Accurate, relevant and detailed knowledge of content is demonstrated. • The information is presented in a coherent manner. • Information is communicated effectively using accurate terminology. 		
Analysis and Evaluation	<ul style="list-style-type: none"> • Analysis of concepts, processes, evidence etc is shown, and/or evaluation is balanced and informed. 		
		KU	AE
<p>(a) The judge might punish for the purpose of deterrence or reformation. Describe fully what is meant by deterrence and reformation.</p> <ul style="list-style-type: none"> • It is hoped that by the end of the sentence the criminal will have learned to change his/her behaviour. • The criminal may be deterred from acting in a similar way in the future. • Others may not wish to follow the same course of action. • Having learned a lesson, he/she may become a valuable member of society in the future. • Reformation brings a complete change of lifestyle. • Having deterred such action, members of society may feel safer in their daily lives. • Reformation may enable others to learn to forgive. <p>Candidates may be awarded 3 marks for a good description of each purpose. Where an expanded description of one purpose is given, a maximum of 4 marks may be awarded.</p>		6	
<p>(b) State the advantages of community service as a form of punishment.</p> <ul style="list-style-type: none"> • Community service orders involve the person compensating society for the wrong behaviour. • Community-based tasks make the local environment a better place for all. • The person, having repaid society, may be able to make a new beginning. • In the process of carrying out the task, the criminal may learn about respect of others and the community. • This is an alternative to prison and so is a saving to the community. • The person is less likely to associate with hardened criminals during the period of the sentence. 		4	
<p>(c) What moral issues are raised by imprisoning a person for life?</p> <ul style="list-style-type: none"> • Some people may feel that it is not right that society should continue to pay to keep the person in prison. • If a person has committed a terrible crime, prison is too good for them. • Life sentence in the UK does not in fact seem to mean a life sentence. • To lock a person up for life is morally wrong because it offers no hope of reform. • It is morally wrong to remove all hope from a person. • The person is still there as a constant reminder to the family of the victim. • To cage a person for life is to treat the person like an animal. 			5

	KU	AE
<p>(d) “Retribution is not an acceptable reason for punishment.”</p> <p>Discuss two responses to this statement, at least one of which should be religious.</p> <ul style="list-style-type: none"> • Retribution could be seen to make others seem as bad as the criminal. • Retribution does not help in the process of reformation. • Deterrence is much better than retribution for all. • Reform of the criminal should be the first moral goal. • Retribution may not achieve anything worthy so it is of little value. • Utilitarians might agree that such punishment was good for the happiness of the majority. • Retribution does not fit well with a code of justice. • Retribution may impinge on the person’s human rights and dignity. • Some groups might feel that retribution is in the hands of God. • Some might say that such crimes are so bad that this is the only morally acceptable way for society to act. • Deterrence and reformation set good examples for others, retribution may not. • Retribution may in fact be the best deterrent so morally correct in the long-term. • Modern scientific theory and the study of criminology suggest that reformation should be the first priority. • Religious people might say that crime is sin and sin should be punished. • Alternatives can be shown to be more morally acceptable. • It is not morally acceptable to ignore the needs of the victim. • Retribution is morally degrading and so cannot be acceptable. 		
Total	10	20

Question 4

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Candidates should know what Genetic Engineering is and be able to explain different viewpoints and arguments for and against this issue from religiously guided belief and beliefs that are independent of religion.</i>		
Knowledge and Understanding	<ul style="list-style-type: none"> • Accurate, relevant and detailed knowledge of content is demonstrated. • The information is presented in a coherent manner. • Information is communicated effectively using accurate terminology. 		
Analysis and Evaluation	<ul style="list-style-type: none"> • Analysis of issues and viewpoints is shown. • Evaluation is balanced and informed. 		
		KU	AE
(a) The case study refers to therapeutic Genetic Engineering. Describe one other purpose of genetic engineering.	<ul style="list-style-type: none"> • Reproductive • Designer babies – using germ-line therapy to alter the height, hair or eye colour of a child so that it is more socially acceptable • Experimental • Cloning • Overcoming fertility problems 	3	
(b) Explain what the law in the UK says about Genetic Engineering.	<ul style="list-style-type: none"> • Very strict guidelines about the use of embryos. • Different regulating criteria used for embryos to be used in research and those to be used in treatment. • Human cloning for reproductive purposes is banned in the UK. • Unlimited fine and up to a ten-year prison sentence. • Stem cell research must only be for therapeutic use. • Governing body set up to monitor all research and the issuing of licences – this is the HFEA (Human Fertilisation and Embryology Authority). • Permission will only be given to use embryos when the HFEA is satisfied that the project will achieve certain research goals: <ul style="list-style-type: none"> • to increase knowledge about embryo development • to increase knowledge about serious disease. • To enable such knowledge to be applied in developing treatment for serious disease. 	6	

	KU	AE
<p>(c) Explain the moral issues raised by the case study.</p> <ul style="list-style-type: none"> • Wrong to play God. • Should not be allowed to experiment on or with human life to pursue research no matter how groundbreaking – this is a matter of human rights. • Manipulating genes alters our personal and genetic uniqueness. • People are created to exist in their own right, not as an extension of someone else. • The genetically engineered child may feel beholden to the sibling they helped to save. • That it is right to try to help or save the life of another by using this type of therapy. • That they are not playing God: no designing involved, just selection. • That it could cure incurable diseases. • Finding a genetic cure is no different from finding a drug cure. 		6
<p>(d) “Whilst recognising the benefits of Genetic Engineering we must be careful not to think that because we <u>can</u> do it we <u>ought</u> to do it.”</p> <p>Discuss two responses to this statement, at least one of which should be religious.</p> <ul style="list-style-type: none"> • Humans do not have the right to play God. • It is a sin to interfere with the uniqueness of God-given human life. • All life is sacred including people with disabilities – do they not have a right to be respected and accepted despite their handicap? • Everyone has limitations and we accept these – it is the combination of these strengths and weaknesses that gives us our individuality. • We should not control the lives of others; we should accept them as they are and their place in God’s plan. • We should not try to make life on earth perfect, only heaven is perfect. • Altering genes would alter a person’s place in this plan and has no part in religious belief. • Potentially, this type of therapy could help other people in a similar situation. • This could be seen from a Utilitarian perspective: by carrying out this research, it could benefit the majority. • The fact is we can do it and as we have seen already, people are paying for therapeutic and reproductive genetic engineering. It would be better to have clear guidelines and a law controlling it before it becomes subject to abuse. • We also do not know what the long-term consequences will be. • If anything went wrong with this type of therapy, it cannot be reversed. • Liberalists would say that an embryo is not a foetus until 14 days old. • However, some religious people believe that life begins at the moment of conception. • Some religions believe that it is alright to use this technology to cure diseases but not to create humans. • 70% of the British public support the use of therapeutic and experimental genetic engineering. 		15
Total	9	21

Question 5

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Generic Requirements</i>		
Knowledge and Understanding	<ul style="list-style-type: none"> • Accurate, relevant and detailed knowledge of content is demonstrated. • The information is presented in a coherent manner. • Information is communicated effectively using accurate terminology. 		
Analysis and Evaluation	<ul style="list-style-type: none"> • Analysis of issues and viewpoints is shown. • Evaluation is balanced and informed. 		
		KU	AE
(a) What advantages might ‘smart’ missiles have over other weapons?	<p>Any three relevant points, eg:</p> <ul style="list-style-type: none"> • easy and more precise in targeting • can change direction in mid-flight, ie bend • more predictable, avoiding injury to non-combatants. 	3	
(b) Describe how International Conventions have tried to restrict the use of weapons.	<p>Any three relevant points, eg:</p> <ul style="list-style-type: none"> • 1997 Ottawa Convention: 84 states signed up to prohibit the use of anti-personnel mines • 1980: 73 states signed up to the UN convention on Prohibition or Restriction of Use of Certain Conventional Weapons: weapons leaving undetectable fragments in the human body (Protocol I), mines, booby traps and other devices (Protocol II), incendiary weapons (Protocol III), blinding laser weapons (Protocol IV), explosive remnants of war (Protocol V) • 1925 Geneva Protocol: treaty which prohibited the use of asphyxiating, poisonous or other gases and bacteriological methods of warfare: many states signed but with the reservation that they could retaliate in kind if they or their allies were attacked • 1856 Hague Conventions (1899 and 1907) (IV) tried to set limits on the conduct of war, especially the use of certain weapons, eg projectiles filled with poisonous gas. 	3	

	KU	AE
<p>(c) What moral issues might be raised by the use of conventional weapons?</p> <p>1 mark maximum for list; 2 marks for description of conventional weapons.</p> <p>Issues, eg:</p> <ul style="list-style-type: none"> • is it ever possible to use them without civilian casualties? • injustice of inevitable shedding of innocent blood • can weapons ever be proportionate? difficulty of predicting harm and gain • economic harm caused leads to further suffering • increasingly difficult to use any kind of weapons without facing the possibility of escalation to broader or even total war • expenditure preventing constructive development • right to self-defence • duty of authorities to protect the welfare of the people entrusted to their care • we harm others by non-action and encourage the authors of aggression • is it right to use weapons to attempt to establish peace and justice? 	2	7
<p>(d) “It is morally justifiable for a country to possess weapons of mass destruction.”</p> <p>Discuss two responses to this statement, at least one of which should be religious.</p> <p>Maximum of 8 marks for only one response. Although 15 marks may be awarded for discussion, a maximum of 1 mark may be given for listing nuclear, chemical and biological weapons but 3 marks for description of these.</p> <p>Candidates must relate points to specific teachings of religions, philosophers and organisations, eg:</p> <ul style="list-style-type: none"> • basis is fear and threat, therefore morally unacceptable • cannot lead to true peace • all energies focused on destructive not constructive development • this may well aggravate the causes of war and make it more likely • risk of accidental use with devastating effects • references to religious scriptures and leaders, philosophers, organisations, reports which have condemned this. <p>However,</p> <ul style="list-style-type: none"> • moral duty to prevent war, especially nuclear, from ever occurring • duty of citizens to support an effective military strategy • balance of threat preserves peace • duty to defend nation/religion • moral/religious duty to preserve certain beliefs and values, eg justice, freedom • cannot ‘disinvent’ them, therefore better to attempt to keep peace through limited possession and control of them • references which encourage preparing for war or defence 	3	12
Total	11	19

Section 2: Christianity: Belief and Science

Weightings of mark allocations shown in the table are approximate, and should be flexibly rather than rigidly interpreted.

<i>Assessment objective</i>	<i>Generic Requirements</i>		
Knowledge and Understanding	<ul style="list-style-type: none"> • Accurate, relevant and detailed knowledge of content is demonstrated. • The information is presented in a coherent manner. • Information is communicated effectively using accurate terminology. 		
Analysis and Evaluation	<ul style="list-style-type: none"> • Analysis of issues and viewpoints is shown. • Evaluation is balanced and informed. 		
		KU	AE
(a) What methods does science use in its search for truth?			
Maximum of 1 mark for giving a list without explanation			
A description of scientific method, eg:			
<ul style="list-style-type: none"> • method summed up in the following: observation; hypothesis; experiment; verification • basis of scientific method is empirical evidence • use of inductive reasoning • use of deductive reasoning • three criteria for evaluating theory: agreement; internal relations; comprehensiveness • scientific method affirms no theory can be proven: coherency, eg alternative theories. 		6	

	KU	AE
<p>(b) Explain the importance of revelation for Christians.</p> <p>Candidates may gain marks for some description of examples of revelation.</p> <ul style="list-style-type: none"> • Moses on Mount Sinai. • The supreme revelation of God in Christ. • Revelation means that God has taken the initiative in revealing something of his attributes to humans. • Theology would be impossible without a self-revelation of God. • Revelation is a supernatural act of self-communication – a purposeful act on the part of God. <p>General and Special Revelation</p> <ul style="list-style-type: none"> • General – ‘revelatio realis’ – a revelation in nature, in human consciousness and in the providential government of the world. • Special – ‘revelatio verbalis’ – a revelation embodied in the Bible as the word of God. • General is rooted in creation, addressed to human reason. It finds its purpose in the realisation of the end of his creation – to know God and enjoy communion with Him. • Special is rooted in the redemptive plan of God – is addressed to man as sinner and can be understood by faith. • Special revelation gives knowledge of mysteries – Trinity, Incarnation, Redemption. It is not rationally demonstrable but must be accepted by faith. • The only proper way to obtain perfectly reliable knowledge of God’s attributes is by a study of God’s self-revelation in Scripture. • Revelation through the works of God – nature – God as designer and purposer. • Revelation through the word of God – scripture providing truth in all matters of experience including history and science. 	2	4
<p>(c) What limitations might there be in both scientific method and revelation?</p> <p>Candidates may be awarded 3 marks for a good description of each concept. Where an expanded description of one concept is given, a maximum of 4 marks may be awarded.</p> <ul style="list-style-type: none"> • Deductive method – things do not always square with experience. • Faith dependent on personal commitment. • The method of science based on empirical evidence. • Belief in the impartiality of science – it begins from a neutral standpoint. • Scientific method is grounded in fact, experiment and proof. • Religious questions not testable by observation. • Dangers of literalism. • Revelation based on faith but for the religious believer this leads to certainty – certainty born of personal conviction. • Science can give proof obtained from the best possible evidence – it is a proof, based on our present knowledge, always open to the possibility of future revision. • Danger of use of models in science and religion. • Language of religion not disinterested. • No scientific theory is safe for all time – Ptolemaic view of universe was falsified by Copernicus – the physics of Newton superseded by Einstein. • Scientific theories ultimately only hypotheses open to refutation. • Uninterpreted experience leads to misinterpretation. 		6

	KU	AE
<p>(d) Explain how the Teleological Argument uses observation of the world to support Christian belief in God.</p> <p>Candidates will be expected to describe the argument – most likely they will use Paley – but not essential as alternative versions are acceptable. They will also be expected to explain strengths of the argument. 3 marks for description of the argument.</p> <ul style="list-style-type: none"> • A special application of the Cosmological argument. • Infers the existence of God from the presence of order. • Order is seen as a mark of design. • Coincides with a revival of interest in natural theology. • Analogy is between the universe and a man-made machine – Paley’s watch. • Human eye cited as evidence/comparison. • Causal link watch → watchmaker → God. • Just as design apparent in watch could not have happened by chance, so ‘design’ in universe – including living creatures/humans – demand a designer to explain them. • Swinburne: order means world runs according to regular laws. God responsible for scientific laws – the explanation for the orderliness of the universe. 	4	4
<p>(e) Describe the key features of evolutionary theory.</p> <p>A brief outline only is required but it would be expected that candidates use some of the following to gain full marks:</p> <ul style="list-style-type: none"> • key to the theory is ‘natural selection’ • within species, individual members may have particular characteristics which help them to survive • advantages are passed on through reproduction • over generations the characteristics which improve chances of survival will be found in an increasing number of individuals • by this process nature selects those most fit to survive. 	4	

	KU	AE
<p>(f) “For some Christians there is no contradiction in believing that God created human life and also believing in the theory of evolution.”</p> <p>Can this claim be justified?</p> <p>Candidates should identify compatibility and explain strengths of interpretations which suggest Christian belief and evolutionary theory are compatible.</p> <ul style="list-style-type: none"> • Evolution can be seen as a creative process with God behind it. • Evolution shows the power of God and enhances belief. • Evolutionary theory explains <u>how</u> life developed, revelation explains <u>why</u> (complementary) • Religious and scientific truth are different and should not be confused (eg Teilhard, Peacocke, Polkinghorne). • Anthropic principle supports existence of an intelligent designer. • Acceptance by Christians that there is random chance but that the rules were formulated by God. • A theistic interventionist approach suggests that evolution is acceptable but God intervenes directly. Body of Adam result of natural selection from other species, but the soul created directly by God. • Evolution is the mechanism by which God creates and operates. • Vitalism (Bergson) sees the action of God within the evolutionary process. • Evolution is purposeful (Peacocke) – God’s activity determines the ‘final causes’ of everything. • A problem arises in this debate – how is it possible to relate an autonomous universe with what religious people want to claim as the action of God? 	3	7
Total	19	21

[END OF MARKING INSTRUCTIONS]